

للشيخ بهاء الدين العاملي

ETERNALLY USEFUL LESSONS IN 'ARABIC SYNTAX

(al-Fawāid aṣ-Ṣamadiyyah)

by

The Illustrious Shaikh

Bahā̉ ad-Deen Muḥammad Ibn al-Ḥusain Ibn Abduṣ-Ṣamad al-'Āmili

Known As

Shaikh al-Bahā̉i

B. 953 ḤQ/1546 CE - D. 1030 ḤQ/1621 CE

الفوائد الصمدية

في النحو

للشيخ الجليل محمد بن الحسين بن عبد الصمد العاملي

المعروف بالشيخ البهائي

(المتوفى سنة ١٠٣٠ هـ)

ETERNALLY USEFUL LESSONS IN 'ARABIC SYNTAX

(al-Fawāid aṣ-Ṣamadiyyah)

by

The Illustrious Shaikh Muḥammad Ibn al-Ḥusain Ibn 'Abduṣ-Ṣamad al-'Āmili

Known As Shaikh al-Bahāi

(B. 953 ḤQ/1546 CE - D. 1030 ḤQ/1621 CE)

Translation and Commentary

by

'Ali 'Abdur-Rasheed

© 2008 Ali Abdur-Rasheed

aliarasheed@gmail.com

Madani E-Publications

All rights reserved. No portion of this book may be reproduced for publication without the express, written consent of the author.

TABLE OF CONTENTS

التمهيد

INTRODUCTION

وَ لَهُ الحَمْدُ وَ هُوَ المُسْتَعانُ وَ الصَّلاةُ وَ السَّلامُ عَلَىٰ خِيَرَتِهِ مِنْ خَلْقِهِ مُحَمَّدٍ سَيِّدِ المُرْسَلِينَ

صَلَّىٰ اللَّهُ عَلَيْهِ وَ آلِهِ الطَّاهِرِينَ، صَلَواتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

For generations, the book *al-Fawāid aṣ-Ṣamadiyyah* by Shaikh al-Bahāi, has been a constant element in the 'Arabic curriculum of many Islamic seminaries and institutes of higher learning. Furthermore, due to its inclusion in the well-known seminary student's handbook *Jāmi' al-Muqaddimāt* (جامِعُ المُقَدِّماتِ), it has become a fixture in Islamic seminaries of Irān and 'Irāq. This handbook contains fifteen small books, twelve of which are on various topics of 'Arabic grammar including Taṣreef, Naḥw and grammatical government of words. It also includes two books on logic or Manṭiq and a beneficial book, *Etiquettes of the student* (أَدابُ المُتَعَلِّمِينَ) by Shaikh Naṣeer ad-Deen Ṭūsi.

As noted in his preface, Shaikh al-Bahāi wrote *al-Fawāid aṣ-Ṣamadiyyah* as a guide for his brother, 'Abd aṣ-Ṣamad who was a teacher in Jabal-'Āmil, the mountainous area which is now considered Lebanon. To those unfamiliar with the style of such books, this book may appear cryptic. The book is basically an outline of important issues in Naḥw. As such, it requires a teacher or commentary to expound upon the text with details and provide beneficial examples for the student.

Shaikh al-Bahāi divided *al-Fawāid aṣ-Ṣamadiyyah* into five chapters. He refers to each chapter as a Ḥadeeqah, literally meaning *a garden*. The first chapter contains preliminary matters highlighted for the student's benefit. It covers topics like the definition of *Naḥw, Kalimah, Kalām*. More importantly, he identifies the signs of I'rāb in the noun and verb.

The second chapter contains the traditional topics of Naḥw: categories of words which are always found to be nominative, accusative or genitive. The third chapter deals with issues related to the verb, particularly with regard to I'rāb. The fourth chapter covers matters related to sentences. The fifth chapter reviews a selection of individual nouns and particles.

In this commentary, *al-Fawāid aṣ-Ṣamadiyyah* is presented in its entirety in the first section. The text, its translation and commentary are in the second section.

Also in his preface, Shaikh al-Bahāʾi eloquently indicates that it was 'Ali Ibn Abi Ṭālib (AS), the cousin of the Prophet Muḥammad (Ṣ), who first formulated the rules of 'Arabic grammar. It was his intent to protect the Qurān from error in interpretation and deliberate misinterpretation.[1] The 'Arabic of 'Ali Ibn Abi Ṭālib (AS), flowing from his genius intellect has produced some of the most inspiring and thought invoking examples of 'Arabic in history. The compilation of his speeches, sermons, letters and advices, known as *Nahj al-Balāghah,* has been universally acknowledged by grammarians as the greatest example of 'Arabic literature after the Qurān itself.

'Ali Ibn Abi Ṭālib (AS) formulated the rules of 'Arabic Grammar and presented these fundamentals to one of his companions, Abū al-Aswad ad-Duali, who was also very proficient in 'Arabic. He encouraged Abū al-Aswad to expound upon these fundamentals. With this, Abū al-Aswad was destined to become the first to write a comprehensive book on Naḥw. This book was studied, copied and expounded upon beginning a tradition which has continued successively for nearly fifteen centuries.

Naḥw, then, is a venerable discipline with its own history, chains of transmission, notable personalities and famous texts like every other branch of knowledge. Throughout the text of this book, Shaikh al-Bahāʾi mentions some of the notable personalities in Naḥw. At the end of the book, I have provided short biographical sketches of some of the famous grammarians in order to make their contributions more evident. In particular, I have focused on the early grammarians of Baṣrah and Kūfah as their works have had the most profound influence upon the discipline of Naḥw.

In this preface, I would like to present a biography of Shaikh al-Bahāʾi. Before his biography, however, I would like to present a short biography of Abū al-Aswad ad-Duali, the forefather of this discipline:

أبو الأسود الدؤلي

Best known as Abū al-Aswad ad-Duali, his proper name is: ظالِمٌ بْنُ عَمْرٍو أَبُو الأَسْوَدِ الدُّؤَلِي(الدُّئِلِي).
He was born during the life-time of the Prophet (Ṣ) and migrated to Baṣrah during the caliphate of 'Umar Ibn al-Khattāb. He was one of the scholars of the *Taba'een*, the generation subsequent to the generation of the Prophet (Ṣ), and is well-known in literature for his exceptional poetry. He is considered a reliable transmitter of narrations by scholars of both sects.

Abū al-Aswad was also a companion of 'Ali Ibn Abi Ṭālib (AS) who was the first of the twelve Shi'ite Aimmah and the last of the rightly guided caliphs of the Sunni. Abū al-Aswad fought with him at Ṣiffeen. Once he heard a person reciting the following verse from the Qurān:

﴿...أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَ رَسُولُهُ﴾

"(And an announcement from Allah and His Apostle to the people on the day of the greater pilgrimage that Allah and His Apostle are free from liability to the idolaters." [9:3]

The reciter, however, incorrectly recited the word (رَسُولُهُ) with Kasrah (رَسُولِهِ) thereby changing the meaning to: *That Allah is free from liability to the idolaters and His Apostle*. The change of one vowel had a profound impact upon the meaning of this verse and Abū al-Aswad realized that the meaning of the Qurān needed protection as a growing number of people were reciting the Qurān without a clear understanding of 'Arabic. He devised the Qurān's first system of diacritical signs by placing colored dots above or below the 'Arabic letter to accurately indicate its vowel.

Some reports indicate that after hearing his own daughter make a grammatical mistake in speaking, he complained to 'Ali Ibn Abi Ṭālib (AS) about the deterioration of the 'Arabic language and his fear of its corruption. 'Ali Ibn Abi Ṭālib (AS) agreed and began to formulate for him the fundamental principles of grammar, after which that he said to Abū al-Aswad: إِنْحَ هٰذا النَّحْوَ *Follow this manner*. From this statement, it is said that the term Naḥw was coined for grammar. The aim of 'Ali Ibn Abi Ṭālib (AS) and Abū al-Aswad in codifying the rules of Naḥw was the protection of the meaning of the Qurān from corruption.

Afterward, Abū al-Aswad authored what is commonly acknowledged as the first book of Naḥw, *Principles of 'Arabic Grammar* (أُصولُ النَّحْوِ العَرَبِي). In this treatise, Abū al-Aswad expounded upon the fundamentals of 'Ali Ibn Abi Ṭālib (AS). The linguist ar-Rāghib al-Iṣfahāni, in his book *Muḥāḍarāt al-Udabā* (مُحاضَراتُ الأُدَبآءِ), says of Abū al-Aswad: *"He was the first to give diacritical signs to the Qurān and he laid the foundation of Naḥw with the guidance of 'Ali (AS)."* [2]

Abū al-Aswad died in the year 69 ḤQ/~688 CE during the caliphate of 'Umar Ibn 'Abdul-'Azeez.

Among the earliest historical accounts of Abū al-Aswad's book is related to the famous grammarian, 'Isa Ibn 'Umar (d. 148 ḤQ /766 CE) who is reported to have recorded and taught this book which was narrated from his teacher Abū Isḥāq (d. circa 117 ḤQ/735 CE). Abū Isḥāq is one of the earliest grammarians in the generations subsequent to Abū al-Aswad whose background is well-known. It is apparent from the reports of his student that he taught Abū al-Aswad's book.

'Isa Ibn 'Umar, his student, is said to be the founder of the Kūfiyyeen school of grammar. Another of Abū Isḥāq's students, Abū 'Amr Ibn al-'Alā (~69-153 ḤQ/689-770 CE), is considered the founder of the Baṣriyyeen school of grammar. Such great scholars in their own right, they only magnify the position of their teacher, Abū Isḥāq, as the father of the Baṣriyyeen and Kūfiyyeen.

شيخ البهائي

Shaikh Bahāi was born on the 17th Muḥarram 953 ḤQ/1546 CE. There are differing reports regarding his place of birth. One reports indicates is that he was born in or near Ba'labakk (now Lebanon). The area, known as Jabal al-'Āmil (جَبَلُ العامِل) is famous for producing great scholars. Due to this, he is referred to as al-'Āmili (العامِلِي). Another report from Abū al-Mu'āli aṭ-Ṭāliwi, however, reports that he was born in Qazveen, Irān.

The third report also says he was born in Irān. Some reports indicate his birthplace to be a town named Āmil (آمِل) in northern Irān on a road to Mazandarān. Some scholars say that it is a repeated mistake that he was referred to as al-'Āmili (العامِلِي) resulting from mistakes copied in manuscripts. They contend that this mistaken attribution gave life to the idea that we was born in Jabal al-'Āmil in Syria. Other scholars contend that he is referred to as al-Āmili (الآمِلِي) because this was a name by which his clan was known.

One of Shaikh Bahāi's forefathers, al-Ḥārithi al-Hamdani was also a companion of 'Ali Ibn Abi Ṭālib (AS). He and members of his tribe fought with Imām 'Ali (AS) at Ṣiffeen. Poetry praising al-Ḥārith and his tribe has been narrated from Imām 'Ali. The tribe of al-Ḥārith were originally from Yemen and settled in northern region of Irān, called Hamdān. It is said, then, that the descendents of al-Ḥārith became known as al-Āmili (الآمِلِي). Shaikh Bahāi's full name is:

بَهآءُ الدِّينِ مُحَمَّدٍ بْنِ الحُسَيْنِ بْنِ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الحُسَيْنِ بْنِ صالِحٍ الحارِثِي الهَمْدانِي

It is difficult to know which report is accurate. However, if he was born in Syria, it is apparent that his father moved to Irān while he was very young and most of his life, from childhood onward, was spent in Irān.

Shaikh Bahāi began his traditional studies with his father in the fields of 'Arabic grammar, Fiqh, Uṣūl, Ḥadeeth and Tafsir. He began his studies in the city of Qazveen, the seat of authority with the Safavid government.

Shaikh al-Bahā̓i's father, Shaikh Ḥusain Ibn 'Abd aṣ-Ṣamad al-'Āmili (919-984 ḤQ/1512-1576 CE) was a scholar of the Jabal-'Āmil. Shaheed ath-Thāni, also from Jabal al-'Āmil, has listed his father in his Ijāzāt as a scholar of the Jabal al-'Āmil. It is known that he also studied with 'Allāmah 'Abdullāh Yazdi, also of Qazveen. He became well-known in this city for his knowledge and attracted the attention and esteem of the Safavid King Shāh 'Abbās al-Kabeer.

He traveled extensively throughout the Persian empire including Afghanistān. It is reported that he was often accompanied in his travels by the king Shāh 'Abbās or he traveled as his guest with other officials. Shāh 'Abbās sought to honor him with the post of leadership of the 'Ulamā (رِئاسَةُ العُلَمآءِ) a post which he reportedly never officially accepted, although he clearly had an extensive relationship with the king.

His travels took him outside of Persia as well. He visited Egypt where he wrote his Book Kushkūl (الكُشكُولُ) wherein he collected rarities related to various branches of knowledge. From Egypt he visited al-Quds (Jerusalem), Ḥijāz, 'Irāq and the 'Arab Peninsula. Everywhere he traveled we was acclaimed for his knowledge and piety.

His fame in Persian and 'Arab countries was due not only to his mastery of the traditional branches of knowledge. He was equally as accomplished as a mathematician, astronomer and engineer. In all, he composed more than fifty treatises and books the majority of which were published:

- In astronomy, he wrote three well-known treatises: (رِسالَةُ الهِلالِيَّةِ) *The Lunar Treatise*. A treatise on the lunar cycles; (تَشْرِيحُ الأَفْلاكِ) *Explanation of Celestial Bodies*. A listing of commonly visible celestial bodies and constellations; and (الرِّسالَةُ الأَسْطَرلابِيَّةُ) *The Astrolabe Treatise*. Although invented by the either the Greeks or Indians, Muslim astronomers and mathematicians had greatly enhanced the accuracy of the astrolabe by the eighth century.
- In traditions, he wrote two books: (الحَبْلُ المَتِينُ فِي أَحكامِ الدِّينِ فِي الأَحادِيثِ الصِّحاحِ وَ الحِسانِ) *al-Ḥabl al-Mateen*, a collection of over one thousand traditions with the Shaikh's commentary. (شَرْحُ الأَرْبَعِينَ حَدِيثاً) *Explanation of Forty Traditions,* his selection of forty traditions with his commentary.

- In matters of worship and Du'ā, he composed: (مِفْتاحُ الفَلاحِ فِي عَمَلِ اليَوْمِ وَ اللَّيْلَةِ) *The Keys of Success In the Acts of the Day and Night*. A book about worship and Du'ā (حدائِقُ المُقَرَّبِينَ) *Ḥadāiq al-Muqarribeen,* a commentary on *Ṣaḥeefah as-Sajjādiyyah* including other Du'ā̓, published under various names.

- In Islamic Law he wrote a number of treatises: (الجامِعُ العَبّاسِي) *The 'Abbāsi Collection*. A book on the rules of Islamic law which contains chapters up to the book of Ḥajj; (رِسالَةٌ فِي المُوارِيثِ) A treatise on the calculations used in inheritance (رِسالَةٌ فِي ذِبائِحِ أَهْلِ الكِتابِ) A treatise on the slaughtering of the People of the Book; (رِسالَةٌ فِي القِبْلَةِ) A treatise on the Qiblah; (رِسالَةٌ فِي أَحكامِ سُجُودِ التِّلاوَةِ) A treatise on the rulings of the prostration of recitation.

- In Uṣūl, the fundamentals of Islamic Jurisprudence, he wrote three books: (الزُّبْدَةُ) *az-Zubdah;* (لُغْزُ الزُّبْدَةِ) *The Mystery of az-Zubdah;* (حواشُ عَلَىٰ قَواعِدِ الشَّهِيدِ) *Margin notes on the rules of Shaheed (Thani);* (حاشِيَةُ شَرْحِ العَضَدِي عَلَىٰ مُخْتَصَرِ الأُصُولِ) *Margin notes on the commentary of al-'Aḍadi on the Summary of Uṣūl.*

- In 'Arabic grammar, he wrote two books: (الفَوائِدُ الصَّمَدِيَّةُ) *al-Fawāid aṣ-Ṣamadiyyah* and (تَهْذِيبُ البَيانِ) *Tahzheeb al-Bayān*.

- In mathematics, his two most famous published works were: (خُلاصَةُ الحِسابِ) *A summary of calculations*. Published in Irān and Germany, this book was still in use until the nineteenth century in some parts of Irān; (بَحْرُ الحِسابِ) *The Sea of Calculations*. These two books highlight the principles of addition, subtraction, division and fractions. He was one of the mathematicians who embraced the Hindi numbering system which we currently utilize.

Shaikh Bahā̓i is known to have written many treatise on mathematics. In fact, by the end of the sixteenth century, Shaikh Bahā̓i was well-known throughout 'Arabia as well as Persia for his mathematical works. His name and works appear in many of the indices cataloging the scholarly works of his era. In that era, numerous commentaries were written on many of his works, some of which have been translated into western languages, particularly German. It is reported that when he died, he was working on a book named (جَبْرُ الحِسابِ) *Jabr al-Ḥisāb,* which dealt with the topics of algebra and the proofs of the calculations of area and distance.

One of his most devoted students, Sayyid Ḥayḍar al-Ḥusaini al-Kurki narrates about the Shaikh:

"I was in his service for forty years in residence and in travel. With me there was great love and friendship for him. I traveled with him to visit the Aimmah of 'Irāq, prayers and peace be upon them. I read with him numerous Aḥādith in Baghdād, al-Kāẓimain, an-Najaf ash-ashraf and the courtyards of al-Ḥusain and al-'Askariyyain (AS). In each of these places he permitted me access to all of the books of Ḥadith, Islamic Law, Tafsir and others.

I was with him traveling to visit (the shrine of) ar-Riḍā (AS) in which the Senior Nawwāb Khaldullah was at his service, he set out always walking barefoot from Iṣfahān to his visit (of ar-Riḍā-AS). There, I read with him the Tafsir of Sūrah al-Fātiḥah from his Tafsir named al-'Urwah al-Wuthqa (العُرْوَةُ الوُثْقَى) *and his commentary on Du'ā al-Miṣbāḥ and Du'ā al-Hilāl from aṣ-Ṣaḥeefah as-Sajjādiyyah. Then, we set off for the city of Herāt (Afghanistān) which he and his father had previously visited. Then, we returned to Mashhad Muqaddas and from there we set off for Iṣfahān. In all, I read from him, first, in the prime of youth, Alfiyyah of Ibn Mālik in Naḥw. Then, I read with him numerous of treatises of his (own) authorship. I read with him (his) commentary on Forty Traditions* (شَرْحُ الأَرْبَعِينَ حَدِيثاً). *I read the first volumes of Tahzheeb al-Akhbar* (تَهْذِيبُ الأَخْبارِ) *and al-Kāfi* (الكافِي) *by Thiqah al-Islām Muḥammad Ibn Ya'qūb al-Kulaini. (I read) the first volume of (Shaikh Ṣadūq's) al-Faqeeh* (مَنْ لا يَحْضُرُهُ الفَقِيهُ) *and most of (Shaikh Ṭūsi's) book al-Istibṣār* (الإِسْتِبْصارُ) *except a little at its end.*

I read with him a summary of sayings on Ma'rifah ar-Rijāl (مَعْرِفَةُ الرِّجالِ) *and Dirāyah* (الدِّرايَةُ) *written by his father and his (book) Dirāyah which he had made as a preface to his book Ḥabl al-Mateen* (الحَبْلُ المَتِينُ). *I read Ḥabl al-Mateen with him from which he extracted forty Ḥadith compiled by Shaheed (ath-Thāni). I read with him a treatise named Tahzheeb al-Bayān and Fawāid aṣ-Ṣamadiyyah, both of which are his writings in Naḥw. He died in Iṣfahān in the year 1030 at the time of our return from visiting the Sacred House of Allah. Then, he was moved to the mausoleum of ar-Riḍā (AS) and he was buried near there in his house close to (ar-Riḍā's-AS) blessed presence. His grave there is well-known and the elite and the masses alike visit him."* [3]

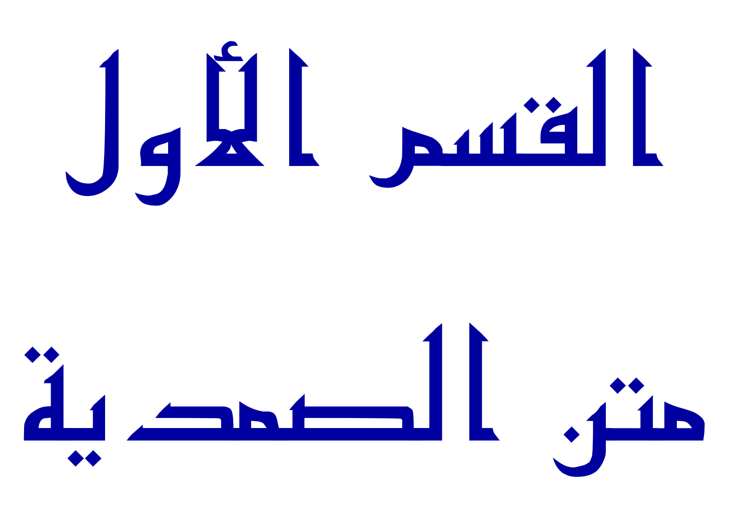
Shaikh Bahā̓i died in Iṣfahān on the 12th of Shawwāl 1030 ḤQ/1621 CE. Like his birthplace, the exact year of his death is disputed. This date was given by two of his students Sayyid Ḥayḍar al-Ḥusaini al-Kurki (whose report was just mentioned) and al-Majlisi (The First) who were both present at the time of his death and performed his funeral rites. Other dates between 1030 and 1035 have also been mentioned regarding his death. According to the various reports, he was between 77 and 82 at the time of his death. As mentioned, he is buried in Mashhad Muqaddas next to the mausoleum of the highly revered 'Ali Ibn Mūsa ar-Riḍā (AS). Millions of ar-Riḍā's (AS) devotees also visit Shaikh Bahā̓i's mirror-tiled mausoleum and pay their respects to him as well, thereby keeping his memory vibrant for nearly four hundred years since his death.[4]

It is my hope that this translation and commentary on *al-Fawāid aṣ-Ṣamadiyyah* will expose Shaikh al-Bahā̓i to a new audience in the west. English-speaking students of Islamic studies are acutely aware of the lack of comprehensive books in 'Arabic grammar and other topics in English. Hopefully, the commentary on *al-Fawāid aṣ-Ṣamadiyyah* will benefit students seeking knowledge of 'Arabic and complement the contributions of English texts to Islamic studies. My prayer is that students in the west will also adopt and continue this venerable tradition of learning and teaching as exemplified in the generations of great personalities preceding us.

This commentary on *al-Fawāid aṣ-Ṣamadiyyah* is divided into two parts. The full 'Arabic text is presented in the first part. In the second part, each section of the text is translated followed by a commentary.

Although the age of the book approaches 400 years, it is as useful today as any book on Naḥw from any subsequent era. The passage of time has not dated its content nor contradicted its rulings nor the author's perspectives. Thus, the title *Ṣamadiyyah* is to be taken as more than a mere association with the author's family name. It praises the divine and eternal relationship between 'Arabic and Islam.

'Ali 'Abdur-Rasheed
3 Jamāda al-Ūla 1428
May 20, 2007



THE FIRST SECTION

The Text Of Ṣamadiyyah

المقدمة

أَحْسَنُ كَلَمَةٍ يُبْتَدَأُ بِها الكَلامُ، وَ خَيْرُ خَبرٍ يُخْتَتَمُ بِهِ المَرامُ، حَمْدُكَ أَللَّهُمَّ عَلىٰ جَزِيلِ الأَنْعامِ. وَ الصَّلاةُ وَ السَّلامُ عَلَى سَيِّدِ الأَنامِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) البَرَرَةِ الكِرامِ، سِيَّما ٱبْنِ عَمِّهِ عَلِيٍّ (عَلَيْهِ السَّلامُ) الَّذِي نَصَبَهُ عَلَماً لِلإِسْلامِ، وَ رَفَعَهُ لِكَسْرِ الأَصْنامِ، جازِمِ أَعْناقِ النَّواصِبِ اللِّئامِ، وَ واضِعِ عِلْمِ النَّحْوِ لِحِفْظِ الكَلامِ.

وَ بَعْدُ، فَهٰذِهِ الفوائِدُ الصَّمَدِيَّةُ فِي العِلْمِ العَرَبِيَّةِ، حَوَتْ مِنْ هٰذا الفَنِّ ما نَفْعُهُ أَعَمُّ وَ مَعْرِفَتُهُ لِلْمُبْتَدِئِينَ أَهَمُّ، وَ تَضَمَّنَتْ فَوائِدَ جَلِيلَةً فِي قَوانِينِ الإِعْرابِ، وَ فَرائِدَ لَمْ يَطَّلِعْ عَلَيْها إِلاَّ أُوْلُوا الأَلْبابِ. وَ وَضَعْتُها لأَخِ الأَعَزِّ عَبْدِ الصَّمَدِ. جَعَلَهُ اللَّهُ مِنَ العُلَمآءِ العامِلِينَ وَ نَفَعَهُ بِها وَ جَمِيعَ المُؤْمِنِينَ. وَ تَشْتَمِلُ عَلَىٰ خَمْسِ حدآئِقَ.

الحديقة الأولى

فِيما أَرَدْتُ تَقْدِيمَهُ غُرَّةً:

النَّحْوُ: عِلْمٌ بِقَوانِينِ أَلْفاظِ العَرَبِ مِنْ حَيْثُ الإِعْرابِ وَ البِنآءِ، وَ فآئِدَتُهُ: حِفْظُ اللِّسانِ عَنِ الخَطَأِ فِي المَقالِ، وَ مَوْضُوعُهُ الكَلِمَةُ وَ الكَلامُ.

فَالكَلِمَةُ لَفْظٌ مَوْضُوعٌ مُفْرَدٌ، وَ هِيَ: ٱسْمٌ وَ فِعْلٌ وَ حَرْفٌ، وَ الكَلامُ لَفْظٌ مُفِيدٌ بِالإِسْنادِ، وَ لا يَأْتِي إِلاَّ فِي ٱسْمَيْنِ أَوْ فِعْلٍ وَ ٱسْمٍ.

إيضاح

(إِيْضاحٌ:) الإِسْمُ: كَلِمَةٌ مَعْناها مُسْتَقِلٌّ غَيْرُ مُقْتَرِنٍ بِأَحَدِ الأَزْمِنَةِ الثَّلاثَةِ، وَ يَخْتَصُّ بِالجَرِّ وَ النِّدآءِ وَ اللاَّمِ وَ التَّنْوِينِ وَ التَّثْنِيَةِ وَ الجَمْعِ. وَ الفِعْلُ: كَلِمَةٌ مَعْناها مُسْتَقِلٌّ مُقْتَرِنٌ بِأَحَدِها، وَ يَخْتَصُّ بِقَدْ وَ لَمْ وَ تآءِ التَّأْنِيثِ وَ نُونِ التَّأْكِيدِ. وَ الحَرْفُ: كَلِمَةٌ مَعْناها غَيْرُ مُسْتَقِلٍّ وَ لامُقْتَرِنٍ بِأَحَدِها، وَ يُعْرَفُ بِعَدَمِ قَبُولِ شَيْءٍ مِنْ خَواصِّ أَخَوَيْهِ.

تقسيم

(تَقْسِيمٌ:) الإِسْمُ إِنْ وُضِعَ لِذاتٍ، فَٱسْمُ عَيْنٍ كَزَيْدٍ أَوْ لِحَدَثٍ فَٱسْمُ مَعْنًى كَضَرْبٍ، أَوْ لِمَنْسُوبٍ إِلَيْهِ حَدَثٌ فَمُشْتَقٌّ كَضارِبٍ.

أيضا

(أَيْضاً:) إِنْ وُضِعَ لِشَيْءٍ بِعَيْنِهِ فَمَعْرِفَةٌ كَزَيْدٍ وَ الرَّجُلِ وَ ذا وَ الَّذِي وَ هُوَ، وَ المُضافِ إِلَىٰ أَحَدِها مَعْنًى وَ المُعَرَّفِ بِالنِّدآءِ وَ إِلاَّ فَنَكِرَةٌ.

أيضا

(أَيْضاً:) إِنْ وَجَدَ فِيهِ عَلامَةُ التَّأْنِيثِ وَ لَوْ تَقْدِيراً كَناقَةٍ وَ نارٍ فَمُؤَنَّثٌ وَ إِلاَّ فَمُذَكَّرٌ. وَ المُؤَنَّثُ إِنْ كانَ لَهُ فَرْجٌ فَحَقِيقِيٌّ وَ إِلاَّ فَلَفْظِيٌّ.

تقسيم الآخر

(تَقْسِيمُ الآخَرِ:) الفِعْلُ إِنِ ٱقْتَرَنَ بِزَمانٍ سابِقٍ وَضْعاً فَماضٍ، وَ يَخْتَصُّ بِلُحُوقِ إِحدَىٰ التَّآءاتِ الأَرْبَعِ، أَوْ بِزَمانٍ مُسْتَقْبِلٍ أَوْ حالٍ وَضْعاً فَمُضارِعٌ، وَ يَخْتَصُّ بِالسِّينِ وَ سَوْفَ وَ لَمْ وَ إِحْدَىٰ زَوائِدِ (أَنَيْتَ)، أَوْ بِالحَالِ [فَقَطْ] وَضْعاً فَأَمْرٌ، وَ يُعْرَفُ بِفَهْمِ الأَمْرِ مِنْهُ مَعَ قَبُولِهِ نُونَي التَّأْكِيدِ.

تبصرة

(تَبْصِرَةٌ:) الماضِيُّ مَبْنِيٌّ عَلَىٰ الفَتْحِ إِلاَّ إِذا كانَ آخِرُهُ أَلِفاً أَوِ ٱتَّصَلَ بِهِ ضَمِيرُ رَفْعٍ مَتَحَرِّكٌ أَوْ واوٌ،

المُضارِعُ إِنِ اتَّصَلَ بِهِ نُونُ إِناثٍ كَيَضْرِبْنَ بُنِيَ عَلَىٰ السُّكُونِ، أَوْ نُونُ التَّأْكِيدِ مُباشِرَةً كَيَضْرِبَنَّ فَعَلَىٰ الفَتْحِ وَ إِلاَّ فَمَرْفُوعٌ، إِنْ تَجَرَّدَ عَنْ ناصِبٍ وَ جازِمٍ وَ إِلاَّ فَمَنْصُوبٌ، أَوْ مُجْزُومٌ. وَ فِعْلُ الأَمْرِ يُبْنَىٰ عَلَىٰ ما يُجْزَمُ بِهِ مُضارِعُهُ.

فائدة

(فائِدَةٌ:) الإعْرابُ أَثَرٌ يَجْلِبُهُ العامِلُ فِي آخِرِ الكَلِمَةِ لَفْظاً أَوْ تَقْدِيراً. وَ أَنْواعُهُ رَفْعٌ وَ نَصْبٌ وَ جرٌّ وَ جَزْمٌ. فَالأَوَّلانِ يُوجَدانِ فِي الإِسْمِ وَ الفِعْلِ، وَ الثَّالِثُ: يَخْتَصُّ بِالإِسْمِ، وَ الرَّابِعُ: بِالفِعْلِ.

وَ البِناْءُ: كَيْفِيَّةٌ فِي آخِرِ الكَلِمَةِ لا يَجْلِبُها عامِلٌ. وَ أَنْواعُهُ ضَمٌّ وَ كَسْرٌ وَ فَتْحٌ وَ سُكُونٌ. فَالأَوَّلانِ يُوجَدانِ فِي الإِسْمِ وَ الحَرْفِ نَحْوُ: حَيْثُ وَ أَمْسِ وَ مُنْذُ وَ لامِ الجَرِّ، وَ الآخِيرانِ يُوجَدانِ فِي الكَلِمِ الثَّلاثِ، نَحْوُ: أَيْنَ وَ قامَ وَ سَوْفَ وَ كَمْ وَ قُمْ وَ هَلْ.

توضيح

(تَوْضِيحٌ:) عَلائِمُ الرَّفْعِ أَرْبَعٌ: الضَّمَّةُ وَ الأَلِفُ وَ الواوُ وَ النُّونُ. فَالضَّمَّةُ فِي الإِسْمِ المُفْرَدِ و الجَمْعِ المُكَسَّرِ وَ الجَمْعِ المُؤَنَّثِ السالِمِ وَ المُضارِعِ. الأَلِفُ فِي المُثَنّىٰ وَ هُوَ ما دَلَّ عَلَىٰ ٱثْنَيْنِ وَ أُغْنِيَ عَنْ مَتَعاطِفَيْنِ وَ مُلْحَقاتِهِ وَ هِيَ: كِلا وَ كِلْتا مُضافَيْنِ إِلَىٰ مُضْمَرٍ، وَ ٱثْنانِ وَ فَرْعاهُ. وَ الواوُ فِي الجَمْعِ المُذَكَّرِ السَّالِمِ وَ مُلْحَقاتِهِ وَ هِيَ: أُوْلُو وَ عِشْرُونَ وَ بابُهُ وَ الأَسْماْءِ السِّتَّةِ وَ هِيَ: أَبُوهُ وَ أَخُوهُ وَ حمُوها وَ فُوهُ وَ هَنُوهُ وَ ذُو مالٍ، مُفْرَدَةً مُكَبَّرَةً مُضافَةً إِلَىٰ غَيْرِ الياْءِ. وَ النُّونُ فِي المُضارِعِ المُتَّصِلِ بِهِ ضَمِيرُ رَفْعٍ لِمُثَنًّى أَوْ جَمْعٍ أَوْ مُخاطَبَةٍ، نَحْوُ: يَفْعَلانِ وَ تَفْعَلانِ وَ يَفْعَلُونَ وَ تَفْعَلُونَ وَ تَفْعَلِينَ.

إكمال

(إِكْمالٌ:) عَلائِمُ النَّصْبِ خَمسٌ: الفَتْحَةُ وَ الأَلِفُ وَ الياْءُ وَ الكَسْرَةُ وَ حَذْفُ النُّونِ. فَالفَتْحَةُ فِي الإِسْمِ المُفْرَدِ وَ الجَمْعِ المُكَسَّرِ وَ المُضارِعِ. وَ الأَلِفُ فِي الأَسْماْءِ السِّتَّةِ. وَ الياْءُ فِي المُثَنّىٰ وَ الجَمْعِ وَ مُلْحَقاتِهِما. وَ الكَسْرَةُ فِي الجَمْعِ المُؤَنَّثِ السَّالِمِ. وَ حَذْفُ النُّونِ فِي الأَفْعالِ الخَمْسَةِ.

توضيح

(تَوْضِحٌ:) عَلائِمُ الجَرِّ ثَلاثٌ: الكَسْرَةُ وَ الياْءُ وَ الفَتْحَةُ. فَالكَسْرَةُ فِي الإِسْمِ المُفْرَدِ وَ الجَمْعِ المُكَسَّرِ المُنْصَرِفَيْنِ وَ الجَمْعِ المُؤَنَّثِ السَّالِمِ. وَ الياْءُ فِي الأَسْماْءِ السِّتَّةِ وَ المُثَنّىٰ وَ الجَمْعِ. وَ الفَتْحَةُ فِي غَيْرِ المُنْصَرِفِ. وَ عَلامَتا الجَزْمِ: السُّكُونُ وَ الحَذْفُ. فَالسُّكُونُ فِي المُضارِعِ صَحِيحاً. وَ الحَذْفُ فِيهِ مُعْتَلّاً وَ فِي الأَفْعالِ الخَمْسَةِ.

فائدة

(فائِدَةٌ:) يُقَدَّرُ الإِعْرابُ فِي سَبْعَةِ مَواضِعَ كَما هَوَ المَشْهُورُ. فَمُطْلَقاً فِي الإِسْمِ المَقْصُورِ كَمُوسَىٰ. وَ المُضافِ إِلَىٰ اليآءِ كَغُلامِي. وَ المُضارِعِ المُتَّصِلِ بِهِ نُونُ التَّأْكِيدِ غَيْرُ مُباشِرَةٍ كَيَضْرِبانِّ. وَ رَفْعاً وَ جَرّاً فِي المَنْقُوصِ كَقاضٍ. وَ رَفْعاً وَ نَصْباً فِي المُضارِعِ المُعْتَلِّ بِالأَلِفِ كَيَحْيَيٰ. وَ رَفْعاً فِي المُضارِعِ المُعْتَلِّ بِالواوِ وَ اليآءِ كَيَدْعُو وَ يَرْمِي، وَ الجَمْعِ المُذَكَّرِ السَّالِمِ المُضافِ إِلَىٰ يآءِ المُتَكَلِّمِ كَمُسَلِمِيَّ.

الحديقة الثانية:

الأوّل

فِيما يَتَعَلَّقُ بِالأَسْمآءِ: الإِسْمُ إِنْ أَشْبَهَ الحَرْفَ فَمَبْنِيٌّ وَ إِلاَّ فَمُعْرَبٌ. وَ المُعْرَباتُ أَنْواعٌ:

ألأَوَّلُ: ما يَرِدُ مَرْفُوعاً لا غَيْرَ وَ هُوَ أَرْبَعَةٌ. الأَوَّلُ: الفاعِلُ وَ هُوَ ما أُسْنِدَ إِلَيْهِ العامِلُ فِيهِ قائِماً بِهِ، وَ هُوَ ظاهِرٌ وَ مُضْمَرٌ فَالظاهِرُ ظاهِرٌ وَ المُضْمَرُ بارِزٌ أَوْ مُسْتَتِرٌ.

وَ الإِسْتِتارُ يَجِبُ فِي الفِعْلِ فِي سِتَّةِ مَواضِعَ: فِعْلُ الأَمْرِ لِلْواحِدِ المُذَكَّرِ. وَ المُضارِعِ المَبْدُوِّ بِتآءِ الخِطابِ لِلْواحِدِ، أَوْ بِالهَمْزَةِ أَوْ بِالنُّونِ. وَ فِعْلِ الإِسْتِثْنآءِ وَ فِعْلِ التَّعَجُّبِ، وَ أُلْحِقَ بِذٰلِكَ: زَيْدٌ قامَ أَوْ يَقُومُ. وَ ما يَظْهَرُ فِي بَعْضِ هٰذِهِ المَواضِعِ كَأَقُومُ أَنا فَتَأْكِيدٌ لِلْفاعِلِ كَقُمْتُ أَنا.

تبصرة

(تَبْصِرَةٌ:) وَ تُلازِمُ الفِعْلَ عَلامَةُ التَّأْنِيثِ إِنْ كانَ فاعِلُهُ ظاهِراً حَقِيقِيَّ التَّأْنِيثِ كَقامَتْ هِنْدٌ، أَوْ ضَمِيراً مُتَّصِلاً مُطْلَقاً كَهِنْدٌ قامَتْ وَ الشَّمْسُ طَلَعَتْ. وَ لَكَ الخِيارُ مَعَ الظَّاهِرِ اللَّفْظِيِّ كَطَلَعَتْ أَوْ طَلَعَ الشَّمْسُ. وَ يتَرَجَّحُ ذِكْرُها مَعَ الفَصْلِ بِغَيْرِ إِلاَّ، نَحْوُ: دَخَلَتْ أَوْ دَخَلَ الدَّارَ هِنْدٌ، وَ تَرْكُها مَعَ الفَصْلِ بها، نَحْوُ: ما قامَ إِلاَّ ٱمْرَأَةٌ. وَ كَذا فِي بابِ نِعْمَ وَ بِئْسَ، نَحْوُ: نِعْمَ المَرْأَةُ هِنْدٌ.

مسئلة

(مَسْئَلَةٌ:) وَ الأَصلُ فِي الفاعِلِ تَقَدُّمُهُ عَلىٰ المَفْعُولِ، وَ يَجِبُ ذٰلِكَ إِذا خِيفَ اللُّبْسُ أَوْ كانَ ضَمِيراً مُتَّصِلاً وَ المَفْعُولُ مَتأَخِّراً عَنِ الفِعْلِ. وَ يَمْتَنِعُ إِذا ٱتَّصَلَ بِهِ ضَمِيرُ المَفْعُولِ أَوِ ٱتَّصَلَ ضَمِيرُ المَفْعُولِ بِالفِعْلِ وَ هُوَ غَيْرُ مُتَّصِلٍ. وَ ما وَقَعَ مِنْهُما بَعْدَ إِلاَّ أَوْ مَعْناها وَجَبَ تَأْخِيرُهُ.

الثاني

(الثَّانِي:) نائِبُ الفاعِلِ: وَ هُوَ المَفْعُولُ القائِمُ مَقامَهُ، وَ صِيغَةُ فِعْلِهِ: فُعِلَ أَوْ يُفْعَلُ. وَ لا يَقَعُ ثانِي بابِ عَلِمْتُ وَ لا ثالِثُ بابِ أَعْلَمْتُ وَ لا مَفْعُولٌ لَهُ وَ لا مَعَهُ وَ يَتَعَيَّنُ المَفْعُولُ بِهِ لَهُ. وَ إِنْ لَمْ يَكُنْ فَالجَمِيعُ سَوآءٌ.

الثالث و الرابع

(الثَّالِثُ وَ الرَّابِعُ:) المُبْتَدَأُ وَ الخَبَرُ، فَالمُبْتَدَأُ هُوَ المُجَرَّدُ عَنِ العَوامِلِ اللَّفْظِيَّةِ مُسْنَداً إِلَيْهِ أَوِ الصِّفَةُ الواقِعَةُ بَعْدَ نَفْيٍ أَوِ ٱسْتِفْهامٍ رافِعَةً لِظاهِرٍ أَوْ حُكْمِهِ. فَإِنْ طابَقَتْ مُفْرَداً فَوَجْهانِ نَحْوُ: زَيْدٌ قائِمٌ، وَ ما قائِمٌ الزَّيْدانِ أَوْ زَيْدٌ.

وَ قَدْ يُذْكَرُ المُبْتَدَأُ بِدُونِ الخَبَرِ نَحْوُ: كُلُّ رَجُلٍ وَ ضَيْعَتَهُ. وَ ضَرْبِي زَيْداً قائِماً. وَ أَكْثَرُ شُرْبِيَ السَّوِيقَ مَلْتُوتاً. وَ لَوْ لا عَلِيٌّ لَهَلَكَ عُمَرُ. وَ لَعَمْرُكَ لا قُومَنَّ. وَ لا يَكُونُ نَكِرَةً إِلاَّ مَعَ الفائِدَةِ.

الخَبَرُ هُوَ المُجَرَّدُ المُسْنَدُ بِهِ، وَ هُوَ مُشْتَقٌّ وَ جامِدٌ. فَالمُشْتَقُّ الغَيْرُ الرَّافِعُ لِظاهِرٍ مُتَحَمِّلٌ لِضَمِيرِهِ فَيُطابِقُهُ دائِماً بِخِلافِ غَيْرِهِ، نَحْوُ: الكَلِمَةُ لَفْظٌ وَ هِنْدٌ قائِمٌ أَبُوها.

قاعدة

(قاعِدَةٌ:) المَجْهُولُ ثُبُوتُهُ لِشَيْءٍ عِنْدَ السَّامِعِ فِي ٱعْتِقادِ المُتَكَلِّمِ يُجْعَلُ خَبَراً وَ يُؤَخَّرُ، وَ ذٰلِكَ الشَّيْءُ المَعْلُومُ، يُجْعَلُ مُبْتَدَءاً وَ يُقَدَّمُ. وَ لا يُعْدَلُ عَنْ ذٰلِكَ فِي الغالِبِ، فَيُقالُ لِمَنْ عَرَفَ زَيْداً بِإِسْمِهِ وَ شَخْصِهِ وَ لَمْ يَعْرِفْ أَنَّهُ أَخُوهُ: زَيْدٌ أَخُوكَ، وَ لِمَنْ عَرَفَ أَنَّ لَهُ أَخاً وَ لَمْ يَعْرِفِ ٱسْمَهُ: أَخُوكَ زَيْدٌ. فَالمُبْتَدَأُ هُوَ المُقَدَّمُ فِي الصُّورَتَيْنِ.

فصل

(فَصْلٌ:) تَدْخُلُ عَلَىٰ المُبْتَدَأِ وَ الخَبَرِ أَفْعالٌ وَ حُرُوفٌ. فَتَجْعَلُ المُبْتَدَأَ إِسْماً لَها، الخَبَرَ خَبَراً لَها. وَ تُسَمَّىٰ النَّواسِخَ. وَ هِيَ خَمْسَةُ أَنْواعٍ، الأَوَّلُ: الأَفْعالُ النَّاقِصَةُ، وَ المَشْهُورُ مِنْها: كانَ وَ صارَ وَ أَصْبَحَ وَ أَضْحَىٰ وَ أَمْسَىٰ وَ ظَلَّ وَ باتَ وَ لَيْسَ وَ ما زالَ وَ ما بَرِحَ وَ ما ٱنْفَكَّ وَ ما فَتِئَ وَ ما دامَ. وَ حُكْمُها: رَفْعُ الإِسْمِ وَ نَصْبُ الخَبَرِ. وَ يَجُوزُ فِي الكُلِّ تَوَسُّطُ الخَبَرِ. وَ فِيما سِوَىٰ الخَمْسَةِ الأَواخِرِ تَقَدُّمُهُ عَلَيْها، وَ فِيما عَدا: ما فَتِئَ وَ لَيْسَ وَ ما زَالَ، أَنْ تَكُونَ تامَّةً. وَ ما تُصُرِّفَ مِنْها يَعْمَلُ عَمَلَها.

مسئلتان

(مَسْئَلَتانِ:) الأَوَّلُ: يَخْتَصُّ كانَ بِجَوازِ حَذْفِ نَونِ مُضارِعِها المَجْزُومِ بِالسُّكُونِ، نَحْوُ: وَ لَمْ أَكُ بَغِيّاً بِشَرْطِ عَدَمِ اتِّصالِهِ بِضَمِيرِ نَصْبٍ وَ لا ساكِنٍ. وَ مِنْ ثَمَّ لَمْ يَجُزْ فِي نَحْوِ: لَمْ يَكُنْهُ وَ لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ. وَ لَكَ فِي نَحْوِ: النَّاسُ مَجْزِيُّونَ بِأَعْمالِهِمْ: إِنْ خَيْراً فَخَيْرٌ وَ إِنْ شَرّاً فَشَرٌّ، أَرْبَعَةُ أَوْجُهٍ: نَصْبُ الأَوَّلِ وَ رَفْعُ الثَّانِي وَ رَفْعُهُما وَ نَصْبُهُما وَ عَكْسُ الأَوَّلِ. فَالأَوَّلُ أَقْوَىٰ وَ الأَخِيرُ أَضْعَفُ وَ المُتَوَسِّطانِ مُتَوَسِّطانِ.

الثاني

(الثَّانِي:) الأَحْرُفُ المُشَبَّهَةُ بِالفِعْلِ، وَ هِيَ: إِنَّ وَ أَنَّ وَ كَأَنَّ وَ لَيْتَ وَ لٰكِنَّ وَ لَعَلَّ. وَ عَمَلُها عَكْسُ عَمَلِ كانَ. وَ لا يَتَقَدَّمُ أَحَدُ مَعْمُولَيْها عَلَيْها مُطْلَقاً، وَ لا خَبَرُها عَلَىٰ ٱسْمِها، إِلاَّ إِذا كانَ ظَرْفاً أَوْ جارّاً وَ مَجْرُوراً، نَحْوُ: إِنَّ فِي ذٰلِكَ لَعِبْرَةً. وَ تَلْحَقُها ما فَتَكُفُّها عَنِ العَمَلِ، نَحْوُ: إِنَّما زَيْدٌ قائِمٌ.

وَ المَصْدَرُ إِنْ حلَّ مَحَلَّ إِنَّ، فُتِحَتْ هَمْزَتُها وَ إِلاَّ كُسِرَتْ. وَ إِنْ جازَ الأَمْرانِ، جازَ الأَمْرانِ، نَحْوُ: أَوَ لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنا، وَ قالَ إِنِّي عَبْدُ اللَّهِ. وَ أَوَّلُ قَوْلِي إِنِّي أَحْمَدُ اللَّهَ.

المَعْطُوفُ عَلَىٰ أَسْمآءِ هٰذِهِ الحُرُوفِ مَنْصُوبٌ. وَ يَخْتَصُّ إِنَّ وَ أَنَّ وَ لٰكِنَّ بِجَوازِ رَفْعِهِ بِشَرْطِ مُضِيِّ الخَبَرِ.

الثالث

(الثَّالِثُ:) ما و لا المُشَبَّهَتانِ بِلَيْسَ. وَ تَعْمَلانِ عَمَلَها بِشَرْطِ بَقآءِ النَّفْيِ وَ تَأَخُّرِ الخَبَرِ. وَ يُشْتَرَطُ فِي ما عَدَمُ زِيادَةِ إِنْ مَعَها. وَ فِي لا تَنْكِيرُ مَعْمُولَيْها. فَإِنْ لَحِقَتْها التَّآءُ، إِخْتَصَّتْ بِالأَحْيانِ. وَ كَثُرَ حَذْفُ ٱسْمِها، نَحْوُ: وَ لاتَ حِينَ مَناصٍ.

الرابع

(الرَّابِعُ:) لا النَّافِيَةُ لِلْجِنْسِ، وَ تَعْمَلُ عَمَلَ إِنَّ بِشَرْطِ عَدَمِ دُخُولِ جارٍّ عَلَيْها. وَ ٱسْمُها، إِنْ كانَ مُضافاً أَوْ شَبِيهاً بِهِ، نُصِبَ وَ إِلاَّ بُنِيَ عَلَىٰ ما يُنْصَبُ بِهِ، نَحْوُ: لاَ رَجُلَ وَ لا رَجُلَيْنِ فِي الدَّارِ. وَ يُشْتَرَطُ تَنْكِيرُهُ وَ مُباشَرَتُهُ لَها. فَإِنْ عُرِّفَ أَوْ فُصِّلَ أُهْمِلَتْ وَ كُرِّرَتْ، نَحْوُ: لا زَيْدٌ فِي الدَّارِ وَ لا عَمْرٌو. وَ لا فِي الدَّارِ رَجُلٌ وَ لا ٱمْرَأَةٌ.

تبصرة

(تَبْصِرَةٌ:) وَ لَكَ فِي نَحْوِ: (لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ) خَمْسَةُ أَوْجُهٍ: الأَوَّلُ: فَتْحُهُما عَلَىٰ الأَصْلِ. الثَّانِي: رَفْعُهُما عَلَىٰ الإِبْتِداَءِ أَوْ عَلَىٰ الإِعْمالِ كَلَيْسَ. الثَّالِثُ: فَتْحُ الأَوَّلِ وَ رَفْعُ الثَّانِي بِالعَطْفِ عَلَىٰ المَحَلِّ أَوْ بِإِعْمالِ الثَّانِيَةِ كَلَيْسَ. الرَّابِعُ: عَكْسُ الثَّالِثِ عَلَىٰ إِعْمالِ الأُوْلَىٰ كَلَيْسَ أَوْ إِلْغاَئِها. الخامِسُ: فَتْحُ الأَوَّلِ وَ نَصْبُ الثَّانِي بِالعَطْفِ عَلَىٰ لَفْظِهِ لِمُشابَهَةِ الفَتْحِ النَّصْبَ.

الخامس

(الخامِسُ:) الأَفْعالُ المُقارَبَةُ، وَ هِيَ كادَ وَ كَرَبَ وَ أَوْشَكَ لِدُنُوِّ الخَبَرِ وَ عَسَىٰ لِرَجاَئِهِ وَ أَنْشاَءَ طَفِقَ لِلشُّرُوعِ فِيهِ. وَ تَعْمَلُ عَمَلَ كانَ. وَ أَخْبارُها جُمَلٌ مَبْدُوَّةٌ بِمُضارِعٍ. وَ يَغْلِبُ فِي الأَوَّلَيْنِ: تَجَرُّدُهُ عَنْ أَنْ، نَحْوُ: وَ ما كادُوا يَفْعَلُونَ. وَ فِي الأَوْسَطَيْنِ ٱقْتِرانُهُ بِها، نَحْوُ: عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ. وَ هِيَ فِي الآخِيرَتَيْنِ مُمْتَنِعَةٌ، نَحْوُ: طَفِقَ زَيْدٌ يَكْتُبُ. وَ عَسَىٰ وَ أَنْشاَءَ وَ كَرَبَ مُلازِمَةٌ لِلْمُضِيِّ. وَ جاَءَ يَكادُ وَ يُوْشِكُ وَ يَطْفَقُ.

تتمة

(تَتِمَّةٌ:) يَخْتَصُّ عَسَىٰ وَ أَوْشَكَ بِإِسْتِغْناَئِهِما عَنِ الخَبَرِ فِي نَحْوِ: عَسَىٰ أَنْ يَقُومَ زَيْدٌ. وَ إِذا قُلْتَ: زَيْدٌ عَسَىٰ أَنْ يَقُومَ، فَلَكَ وَجهانِ: إِعْمالُها فِي ضَمِيرِ زَيْدٍ، فَما بَعْدَها خَبَرُها. وَ تَفْرِيقُها عَنْها، فَما بَعْدَها ٱسْمٌ مُغْنٍ عَنِ الخَبَرِ. وَ يَظْهَرُ أَثَرُ ذٰلِكَ فِي التَّأْنِيثِ وَ التَّثْنِيَةِ وَ الجَمْعِ. فَعَلَىٰ الأَوَّلِ تَقُولُ: هِنْدٌ عَسَتْ أَنْ تَقُومَ وَ الزَّيْدانِ عَسَيا أَنْ يَقُوما وَ الزَّيْدُونَ عَسَوا أَنْ يَقُومُوا. وَ عَلَىٰ الثَّانِي: عَسَىٰ فِي الجَمِيعِ.

النوع الثاني

(النَّوْعُ الثَّانِي:) ما يَرِدُ مَنْصُوباً لا غَيْرَ. وَ هُوَ ثَمانِيَةٌ. الأَوَّلُ: المَفْعُولُ بِهِ: وَ هُوَ الفُضْلَةُ الواقِعُ عَلَيْهِ الفِعْلُ. وَ الأَصْلُ فِيهِ تَأَخُّرُهُ عَنْهُ. وَ قَدْ يَتَقَدَّمُ جوازاً لِإفادَةِ الحَصْرِ، نَحْوُ: زَيْداً ضَرَبْتُ، وَ وُجوباً لِلُزُومِهِ الصَّدْرَ، نَحْوُ: مَنْ رَأَيْتَ؟

الثاني

(الثَّانِي:) المَفْعُولُ المُطْلَقُ، وَ هُوَ مَصْدَرٌ يُؤَكِّدُ عامِلَهُ أَوْ يُبَيِّنُ نَوْعَهُ أَوْ عَدَدَهُ، نَحْوُ: ضَرَبْتُ ضَرْباً أَوْ ضَرْبَ الأَمِيرِ أَوْ ضَرْبَتَيْنِ. وَ المُؤَكِّدَةُ مَفْرَدٌ دآئِماً. وَ فِي النَّوْعِ خِلافٌ. وَ يَجِبُ حَذْفُ عامِلِهِ سَماعاً، فِي نَحْوِ: سَقْياً وَ رَعْياً، وَ قِياساً فِي نَحْوِ: فَشُدُّوا الوَثاقَ فَإِمَّا مَنّاً بَعْدُ وَ إِمَّا فِدآءً، وَ لَهُ عَلَيَّ أَلْفُ دِرْهَمٍ ٱعْتِرافاً، وَ زَيْدٌ قآئِمٌ حَقّاً، وَ ما أَنْتَ إِلاَّ سَيْراً، وَ إِنَّما أَنْتَ سَيْراً، وَ زَيْدٌ سَيْراً سَيْراً، وَ مَرَرْتُ بِهِ فَإِذا لَهُ صَوْتٌ صَوْتَ حِمارٍ، وَ لَبَّيْكَ وَ سَعْدَيْكَ.

الثالث

(الثَّالِثُ:) المَفْعُولُ لَهُ: وَ هُوَ المَنْصُوبُ بِفِعْلٍ فُعِلَ لِتَحْصِيلِهِ أَوْ حُصُولِهِ، نَحْوُ: ضَرَبْتُهُ تَأْدِيباً وَ قَعَدْتُ عَنِ الحَرْبِ جُبْناً. وَ يُشْتَرَطُ كَوْنُهُ مَصْدَراً مُتَّحِداً بِعامِلِهِ وَقْتاً وَ فاعِلاً. وَ مِنْ ثَمَّ جِيئَ بِاللاَّمِ، فِي نَحْوِ: وَ الأَرْضَ وَضَعَها لِلْأَنامِ، وَ تَهَيَّأْتُ لِلسَّفَرِ، وَ جِئْتُكَ لِمَجِيئِكَ إِيَّايَ.

الرابع

(الرَّابِعُ:) المَفْعُولُ مَعَهُ، وَ هُوَ المَذْكُورُ بَعْدَ واوِ المَعِيَّةِ لِمُصاحَبَةِ مَعْمُولِ عامِلِهِ. وَ لا يَتَقَدَّمُ عَلَىٰ عامِلِهِ، نَحْوُ: سِرْتُ وَ زَيْداً، وَ ما لَكَ وَ زَيْداً، وَ جِئْتُ أَنا وَ زَيْداً. وَ العَطْفُ فِي الأَوَّلَيْنِ قَبِيحٌ، وَ فِي الآخِيرِ سآئِغٌ، وَ فِي نَحْوِ: ضَرَبْتُ زَيْداً وَ عَمْراً، واجِبٌ.

الخامس

(الخامِسُ:) المَفْعُولُ فِيهِ، وَ هُوَ ٱسْمُ زَمانٍ أَوْ مَكانٍ مُبْهَمٍ أَوْ بِمَنْزِلَةِ أَحَدِهِما، مَنْصُوبٌ بِفِعْلٍ فُعِلَ فِيهِ، نَحْوُ: جِئْتُ يَوْمَ الجُمُعَةِ، وَ صَلَّيْتُ خَلْفَ زَيْدٍ، وَ سِرْتُ عِشْرِينَ يَوْماً وَ عِشْرِينَ فَرْسَخاً. وَ أَمَّا نَحْوُ: دَخَلْتُ الدّارَ، فَمَفْعُولٌ بِهِ عَلَىٰ الأَصَحِّ.

السادس

(السَّادِسُ:) المَنْصُوبُ بِنَزْعِ الخافِضِ، وَ هُوَ الإِسْمُ: الصَّرِيحُ أَوِ المُؤَوَّلُ. المَنْصُوبُ بِفِعْلٍ لازِمٍ بِتَقْدِيرِ حَرْفِ الجَرِّ. وَ هُوَ قِيّاسِيٌّ مَعَ أَنْ وَ أَنَّ، نَحْوُ: أَ وَ عَجِبْتُمْ أَنْ جآءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ. وَ عَجِبْتُ أَنَّ زَيْداً قآئِمٌ. وَ سَماعِيٌّ فِي غَيْرِ ذٰلِكَ، نَحْوُ: ذَهَبْتُ الشَّامَ.

السابع

(السَّابِعُ:) الحالُ، وَ هِيَ الصِّفَةُ المُبَيِّنَةُ لِلْهَيْئَةِ غَيْرُ نَعْتٍ. وَ يُشْتَرَطُ تَنْكِيرُها. وَ الأَغْلَبُ كَوْنُها مُنْتَقِلَةً مُشْتَقَّةً مُقارِنَةً لِعامِلِها. وَ قَدْ تَكُونُ ثابِتَةً وَ جامِدَةً وَ مُقَدَّرَةً. وَ الأَصْلُ تَأَخُّرُها عَنْ صاحِبِها. وَ يَجِبُ إِنْ كانَ مَجْرُوراً. وَ يَمْتَنِعُ إِنْ كانَ نَكِرَةً مَحْضَةً وَ هُوَ قَلِيلٌ. وَ يَجِبُ تَقَدُّمُها عَلَىٰ العامِلِ إِنْ كانَ لَها الصَّدْرُ، نَحْوُ: كَيْفَ جآءَ زَيْدٌ. وَ لا تَجِيءُ عَنِ المُضافِ إِلَيْهِ إِلاَّ إِذا صَحَّ قِيامُهُ مَقامَ المُضافِ، نَحْوُ: بَلْ نَتَّبِعُ مِلَّةَ إِبْراهِيمَ حَنِيفاً. أَوْ كانَ المُضافُ بَعْضَهُ، نَحْوُ: أَعْجَبَنِي وَجْهُ هِنْدٍ راكِبَةً. أَوْ كانَ عامِلاً فِي الحالِ، نَحْوُ: أَعْجَبَنِي ذَهابُكَ مُسْرِعاً.

الثامن

(الثَّامِنُ:) التَّمْيِيزُ، وَ هُوَ النَّكِرَةُ الرَّافِعَةُ لِلإِبْهامِ المُسْتَقِرِّ عَنْ ذاتٍ أَوْ نِسْبَةٍ. وَ يَفْتَرِقُ عَنِ الحالِ بِأَغْلَبِيَّةِ جُمُودِهِ وَ عَدَمِ مَجِيئِهِ جُمْلَةً، وَ عَدَمِ جوازِ تَقَدُّمِهِ عَلَىٰ عامِلِهِ عَلَىٰ الأَصَحِّ. فَإِنْ كانَ مُشْتَقّاً إِحتَمَلَ الحالَ. فَالأَوَّلُ عَنْ مِقْدارٍ غالِباً، وَ الخَفْضُ قَلِيلٌ، وَ عَنْ غَيْرِهِ قَلِيلاً وَ الخَفْضُ كَثِيراً. الثَّانِي: عَنْ نِسْبَةٍ فِي جُمْلَةٍ أَوْ نَحْوِها، أَوْ إِضافَةٍ، نَحْوُ: رِطْلٌ زَيْتاً، وَ خاتَمٌ فِضَّةً، وَ اشْتَعَلَ الرَّأْسُ شَيْباً، وَ لِلَّهِ دَرُّهُ فارِساً. وَ النَّاصِبُ لِمُبَيِّنِ الذَّاتِ هِيَ وَ لِمُبَيِّنِ النِّسْبَةِ هُوَ المُسْنَدُ مِنْ فِعْلٍ أَوْ شِبْهِهِ.

النوع الثالث

(النَّوْعُ الثَّالِثُ:) ما يَرِدُ مَجْرُوراً لا غَيْرَ، وَ هُوَ اثْنانِ، الأَوَّلُ: المُضافُ إِلَيْهِ. وَ هُوَ ما نُسِبَ إِلَيْهِ شَيْءٌ بِواسِطَةِ حَرْفِ جَرٍّ مُقَدَّرٍ مُراداً. وَ تَمْتَنِعُ إِضافَةُ المُضْمَراتِ وَ أَسْمآءِ الإِشارَةِ وَ أَسْمآءِ الإِسْتِفْهامِ وَ أَسْمآءِ الشَّرْطِ وَ المَوْصُولاتِ سِوَىٰ أَيٍّ فِي الثَّلاثَةِ. وَ بَعْضُ الأَسْمآءِ يَجِبُ إِضافَتُها إِمَّا إِلَىٰ الجُمَلِ وَ هُوَ: إِذْ وَ حَيْثُ وَ إِذا. أَوْ إِلَىٰ المُفْرَدِ ظاهِراً أَوْ مُضْمَراً وَ هُوَ كِلا وَ كِلْتا وَ عِنْدَ وَ لَدَىٰ وَ سِوَىٰ. أَوْ ظاهِراً فَقَطُّ وَ هُوَ أُوْلُوا وَ ذُو وَ فُرُوعُهُما أَوْ مُضْمَراً فَقَطُّ وَ هُوَ: وَحْدَهُ وَ لَبَّيْكَ وَ أَخَواتُهُ:

تكميل

(تَكْمِيلٌ:) يَجِبُ تَجَرُّدُ المُضافِ عَنِ التَّنْوِينِ وَ نُونَيِ المُثَنَّىٰ وَ الجَمْعِ وَ مُلْحَقاتِهِما. فَإِنْ كانَتْ إِضافَةَ صِفَةٍ إِلَىٰ مَعْمُولِها فَلَفْظِيَّةٌ. و لا تُفِيدُ إِلاَّ تَخْفِيفاً وَ إِلاَّ فَمَعْنَوِيَّةٌ. وَ تُفِيدُ تَعْرِيفاً مَعَ المَعْرِفَةِ وَ تَخْصِيصاً مَعَ النَّكِرَةِ. وَ المُضافُ إِلَيْهِ فِيها إِنْ كانَ جِنْساً لِلْمُضافِ فَهِيَ بِمَعْنَىٰ مِنْ أَوْ ظَرْفاً لَهُ فَبِمَعْنَىٰ فِي، أَوْ غَيْرَهُما فَبِمَعْنَىٰ اللاَّمِ. وَ قَدْ يَكْتَسِبُ المُضافُ المُذَكَّرُ مِنَ المُضافِ إِلَيْهِ المُؤَنَّثِ تَأْنِيثَهُ. وَ بِالعَكْسِ بِشَرْطِ جوازِ الإِسْتِغْنآءِ عَنْهُ بِالمُضافِ إِلَيْهِ كَقَوْلِهِ: كَما شَرِقَتْ صَدْرُ القَناةِ مِنَ الدَّمِ، وَ قَوْلِهِ: إِنارَةُ العَقْلِ مَكْسُوفٌ بِطَوْعِ هَوَىٰ. وَ مِنْ ثَمَّ ٱمْتَنَعَ قامَتْ غُلامُ هِنْدٍ.

الثاني

(الثَّانِي:) المَجْرُورُ بِالحَرْفِ، وَ هُوَ ما نُسِبَ إِلَيْهِ شَيْءٌ بِواسِطَةِ حَرْفِ جَرٍّ مَلْفُوظٍ. وَ المَشْهُورُ مِنْ حُرُوفِ الجَرِّ أَرْبَعَةُ عَشَرَ، سَبْعَةٌ مِنْها تَجُرُّ الظَّاهِرَ وَ المُضْمَرَ. وَ هِيَ مِنْ وَ إِلَىٰ وَ عَنْ وَ عَلَىٰ وَ فِي وَ البآءُ وَ اللاَّمُ. وَ سَبْعَةٌ مِنْها تَجُرُّ الظَّاهِرَ فَقَطُّ، وَ هِيَ مُنْذُ وَ مُذْ تَخْتَصَّانِ بِالزَّمانِ، وَ رُبَّ تَخْتَصُّ بِالنَّكِرَةِ، وَ التآءُ تَخْتَصُّ بِإِسْمِ اللَّهِ تَعالَىٰ، وَ حَتَّىٰ وَ الكافُ وَ الواوُ لا تَخْتَصُّ بِالظَّاهِرِ المَعَيَّنِ.

النوع الرابع

(النَّوْعُ الرَّابِعُ:) ما يَرِدُ مَنْصُوباً وَ غَيْرَ مَنْصُوبٍ، وَ هُوَ أَرْبَعَةٌ، الأَوَّلُ: المُسْتَثْنَىٰ، وَ هُوَ المَذْكُورُ بَعْدَ إِلاَّ وَ أَخواتِهِ لِلدَّلالَةِ عَلَىٰ عَدَمِ ٱتِّصافِهِ بِما نُسِبَ إِلَىٰ سابِقِهِ وَ لَوْ حُكْماً. فَإِنْ كانَ مُخْرَجاً فَمُتَّصِلٌ، وَ إِلاَّ فَمُنْقَطِعٌ. فَالمُسْتَثْنَىٰ بِإِلاَّ إِنْ لَمْ يُذْكَرْ مَعَهُ المُسْتَثْنَىٰ مِنْهُ، أُعْرِبَ بِحَسَبِ العَوامِلِ وُ سُمِّيَ مُفَرَّغاً. وَ الكَلامُ مَعَهُ غَيْرُ مُوْجَبٍ غالِباً. وَ إِنْ ذُكِرَ فَإِنْ كانَ الكَلامُ مُوجَباً، نُصِبَ وَ إِلاَّ فَإِنْ كانَ مُتَّصِلاً فَالأَحْسَنُ ٱتِّباعُهُ عَلَىٰ اللَّفْظِ، نَحْوُ: ما فَعَلُوهُ إِلاَّ قَلِيلٌ. وَ إِنْ تَعَذَّرَ فَعَلَىٰ المَحَلِّ، نَحْوُ: لا إِلهَ إِلاَّ اللَّهُ. وَ إِنْ كانَ مُنْقَطِعاً فَالحِجازِيُّونَ يُوجِبُونَ النَّصْبَ. وَ التَّمِيمِيُّونَ يُجَوِّزُونَ الإِتِّباعَ، نَحْوُ: ما جآءَنِي القَوْمُ إِلاَّ حِماراً أَوْ حِمارٌ.

تتمّة

(تَتِمَّةٌ:) المُسْتَثْنَىٰ بِخَلا وَ عَدا وَ حاشا يُنْصَبُ مَعَ فِعْلِيَّتِها وَ يُجَرُّ مَعَ حَرْفِيَّتِها. وَ بِلَيْسَ وَ لا يَكُونُ مَنْصُوبٌ عَلَىٰ الخَبَرِيَّةِ. وَ ٱسْمُها مُسْتَتِرٌ وُجُوباً. وَ بِما خَلا وَ بِما عَدا مَنْصُوبٌ. وَ بِغَيْرِ وَ سِوَىٰ مَجْرُورٌ بِالإِضافَةِ. وَ يُعْرَبُ غَيْرٌ بِما يَسْتَحِقُّهُ المُسْتَثْنَىٰ بِإِلاَّ وَ سِوَىٰ كَغَيْرِ عِنْدَ قَوْمٍ وَ ظَرْفٌ عِنْدَ آخَرِينَ.

الثاني

(الثّانِي:) المُشْتَغَلُ عَنْهُ العامِلُ إذا ٱشْتَغَلَ عامِلٌ عنِ ٱسمٍ مُقَدَّمٍ بِنَصْبِ ضَمِيرِهِ أَوْ مَتَعَلِّقِهِ، كانَ لِذٰلِكَ الإِسْمِ خَمْسُ حالاتٍ: فَيجِبُ نَصْبُهُ بِعامِلٍ مُقَدَّرٍ يُفَسِّرُهُ المُشْتَغِلُ. إذا تَلا ما لا يَتْلُوهُ إلاَّ فِعْلٌ، كَأَداةِ التَّحْضِيضِ، نَحْوُ: هَلاَّ زَيْداً أَكْرَمْتَهُ. وَ كَأَداةِ الشَّرْطِ، نَحْوُ: إذا زَيْداً لَقِيتَهُ فَأَكْرِمْهُ. وَ رَفْعُهُ بِالإِبْتِداءِ إذا تَلا ما لا يَتْلُوهُ إلاَّ ٱسْمٌ، كَإذا الفُجآئِيَّةِ، نَحْوُ: خَرَجْتُ فَإذا زَيْدٌ يَضْرِبُهُ عَمْرٌو. أَوْ فُصِّلَ بَيْنَهُ وَ بَيْنَ المُشْتَغِلِ ما لَهُ الصَّدْرُ، نَحْوُ: زَيْدٌ هَلْ رَأَيْتَهُ؟، وَ يَتَرَجَّحُ نَصْبُهُ إذا تَلا مَظانَّ الفِعْلِ، نَحْوُ: أَزَيْداً ضَرَبْتَهُ؟ أَو حَصَلَ بِنَصْبِهِ تَناسُبُ الجُمْلَتَيْنِ فِي العَطْفِ، نَحْوُ: قامَ زَيْدٌ وَ عَمْراً أَكْرَمْتُهُ. أَوْ كانَ المُشْتَغِلُ فِعْلَ طَلَبٍ، نَحْوُ: زَيْداً إِضْرِبْهُ. وَ يَتَساوىٰ الأَمْرانِ: إذا لَمْ تَفُتِ المُناسِبَةُ فِي العَطْفِ عَلَىٰ التَّقْدِيرَيْنِ، نَحْوُ: زَيْدٌ قامَ وَ عَمْراً أَكْرَمْتُهُ، فَإِنْ رَفَعْتَ فَالعَطْفُ عَلَىٰ الإِسْمِيَّةِ. أَوْ نَصَبْتَ فَعَلَىٰ الفِعْلِيَّةِ. وَ يَتَرَجَّحُ الرَّفْعُ فِيما عَدا ذٰلِكَ لأَوْلَوِيَّةِ عَدَمِ التَّقْدِيرِ، نَحْوُ: زَيْدٌ ضَرَبْتُهُ.

الثالث

(الثّالِثُ:) المُنادىٰ، وَ هُوَ المَدْعُوُّ بِأَيا، أَوْ هَيا أَوْ أَيْ أَوْ وا مَعَ البُعْدِ، وَ بِالهَمْزَةِ مَعَ القُرْبِ، وَ بِيا مُطْلَقاً. وَ يُشْتَرَطُ كَونُهُ مُظْهَراً. وَ يا أَنْتَ ضَعِيفٌ. وَ خَلُوُّهُ عنِ اللاَّمِ إلاَّ فِي لَفْظَةِ الجَلالَةِ. وَ يا الَّتِي شاذٌّ، وَ قَدْ يُحْذَفُ حَرفُ النِّداءِ إلاَّ مَعَ ٱسْمِ الجِنْسِ وَ المَنْدُوبِ وَ المُسْتَغاثِ وَ ٱسمِ الإِشارَةِ وَ لَفْظِ الجَلالَةِ مَعَ عَدَمِ المِيمِ فِي الأَغْلَبِ. فَإِنْ وُجِدَتْ لَزِمَ الحَذْفُ.

تفصيل

(تَفْصِيلٌ:) المُفْرَدُ المَعْرِفَةُ، وَ النَّكِرَةُ المُقْصُودَةُ يُبْنَيانِ عَلَىٰ ما يُرْفَعانِ بِهِ، نَحْوُ: يا زَيْدُ وَ يا رَجُلانِ. وَ المُضافُ وَ شِبْهُهُ وَ غَيْرُ المَقْصُودِ يُنْصَبُ، مِثْلُ: يا عَبْدَ اللَّهِ وَ يا طالِعاً جَبَلاً وَ يا رَجُلاً. وَ المُسْتَغاثُ يُخْفَضُ بِلامِها وَ يُفْتَحُ لأَلِفِها وَ لا لامَ فِيهِ، نَحْوُ: يا لَزَيْدٍ وَ يا زَيْداهْ. وَ العَلَمُ المُفْرَدُ المَوْصُوفُ بِٱبْنٍ أَوِ ٱبْنَةٍ مُضافاً إِلَىٰ عَلَمٍ آخَرَ يُخْتارُ فَتْحُهُ، نَحْوُ: يا زَيْدَ بْنَ عَمْرٍو. وَ المُنَوَّنُ ضَرُورَةً يَجُوزُ ضَمُّهُ وَ نَصْبُهُ، نَحْوُ: سَلامُ اللَّهِ يا مَطَراً عَلَيْها - وَ لَيسَ عَلَيْكَ يا مَطَرُ السَّلامُ. وَ المُكَرَّرُ المُضافُ يَجُوزُ ضَمُّهُ وَ نَصْبُهُ كَتَيْمِ الأَوَّلِ فِي نَحْوِ: يا تَيْمُ تَيْمَ عَدِيٍّ.

تبصرة

(تَبْصِرَةٌ:) وَ تَوابِعُهُ: المُضافَةُ تُنْصَبُ مُطْلَقاً، أَمَّا المُفْرَدَةُ فَتَوابِعُ المُعْرَبِ تُعْرَبُ بِإِعْرابِهِ وَ تَوابِعُ المَبْنِيِّ عَلَىٰ ما يُرْفَعُ بِهِ مِنَ التَّأْكِيدِ وَ الصِّفَةِ وَ عَطْفِ البَيانِ، تُرْفَعُ حَمْلاً عَلَىٰ لَفْظِهِ وَ تُنْصَبُ عَلَىٰ مَحَلِّهِ. وَ البَدَلُ كَالمُسْتَقِلِّ مُطْلَقاً.

أَمَّا المَعْطُوفُ فَإِنْ كانَ مَعَ أَلْ فَالخَلِيلُ يَخْتارُ رَفْعَهُ وَ يُونُسُ نَصْبَهُ وَ المُبَرِّدُ إِنْ كانَ كَالخَلِيلِ فَكَالخَلِيلِ وَ إِلاَّ فَكَيُونُسَ وَ إِلاَّ فَكَالبَدَلِ. وَ تَوابِعُ ما يُقَدَّرُ ضَمُّهُ كَالمُعْتَلِّ وَ المَبْنِيِّ قَبْلَ النِّدآءِ كَتَوابِعِ المَضْمُومِ لَفْظاً. فَتُرْفَعُ لِلْبِنآءِ المُقَدَّرِ عَلَىٰ اللَّفْظِ وَ تُنْصَبُ لِلنَّصْبِ المُقَدَّرِ عَلَىٰ المَحَلِّ.

الرابع

(الرَّابِعُ:) مُمَيِّزُ أَسْمآءِ العَدَدِ، فَمُمَيِّزُ الثَّلاثَةِ إِلَىٰ العَشَرَةِ مَجْرُورٌ وَ مَجْمُوعٌ. وَ مُمَيِّزُ ما بَيْنَ العَشَرَةِ وَ المِأَةِ مَنْصُوبٌ مُفْرَدٌ. وَ مُمَيِّزُ المِأَةِ وَ الأَلْفِ وَ مُثَنَّاهُما وَ جَمْعِهِ مَجْرُورٌ مُفْرَدٌ. وَ رَفَضُوا جَمْعَ المِأَةِ. وَ أُصُولُ العَدَدِ: إِثْنَتا عَشَرَةَ كَلِمَةً. واحِدٌ إِلَىٰ عَشَرَةٍ، وَ مِأَةٌ وَ أَلْفٌ. فَالواحِدُ وَ الإِثْنانِ يُذَكَّرانِ مَعَ المُذَكَّرِ وَ يُؤَنَّثانِ مَعَ المُؤَنَّثِ. وَ لا يُجامِعُهُما المَعْدُودُ، بَلْ يُقالُ: رَجُلٌ وَ رَجُلانِ. وَ الثَّلاثَةُ إِلَىٰ العَشَرَةِ بِالعَكْسِ، نَحْوُ: قَوْلِهِ تَعالَىٰ: سَخَّرَها عَلَيْهِمْ سَبْعَ لَيالٍ وَ ثَمانِيَةَ أَيَّامٍ.

تتميم

(تَتْمِيمٌ:) وَ تَقُولُ: أَحَدَ عَشَرَ رَجُلاً وَ ٱثْنا عَشَرَ رَجُلاً فِي المُذَكَّرِ، إِحْدَىٰ عَشَرَةَ ٱمْرَأَةً وَ ٱثْنَتا عَشَرَةَ ٱمْرَأَةً فِي المُؤَنَّثِ. وَ ثَلاثَةَ عَشَرَ رَجُلاً إِلَىٰ تِسْعَةَ عَشَرَ رَجُلاً فِي المُذَكَّرِ. وَ ثَلاثَ عَشَرَةَ ٱمْرَأَةً إِلَىٰ تِسْعَ عَشَرَةَ ٱمْرَأَةً فِي المُؤَنَّثِ. وَ يَسْتَوِيانِ فِي عِشْرِينَ وَ أَخَواتِها. ثُمَّ تَعْطِفُهُ، فَتَقُولُ: أَحَدٌ وَ عِشْرُونَ رَجُلاً وَ إِحْدَىٰ وَ عِشْرُونَ ٱمْرَأَةً، وَ ٱثْنانِ وَ عِشْرُونَ رَجُلاً وَ ٱثْنَتانِ وَ عِشْرُونَ ٱمْرَأَةً، وَ ثَلاثَةٌ وَ عِشْرُونَ رَجُلاً وَ ثَلاثٌ وَ عِشْرُونَ ٱمْرَأَةً، وَ هٰكَذا إِلَىٰ تِسْعٍ وَ تِسْعِينَ ٱمْرَأَةً.

المبنيّات

(المَبْنِيَّاتُ:) مِنْها المُضْمَرُ وَ هُوَ ما وُضِعَ لِمُتَكَلِّمٍ أَوْ مُخاطَبٍ أَوْ غائِبٍ سَبَقَ ذِكْرُهُ وَ لَوْ حُكْماً. فَإِنِ ٱسْتَقَلَّ فَمُنْفَصِلٌ وَ إِلاَّ فَمُتَّصِلٌ. وَ المُتَّصِلُ مَرْفُوعٌ وَ مَنْصُوبٌ وَ مَجْرُورٌ. وَ المُنْفَصِلُ غَيْرُ مَجْرُورٍ. فَهٰذِهِ خَمْسَةٌ. وَ لا يَسُوغُ المُنْفَصِلُ إِلاَّ لِتَعَذُّرِ المُتَّصِلِ. وَ أَنْتَ فِي هآءِ سَلْنِيهِ وَ شِبْهِهِ بِالخِيارِ.

مسئلة

(مَسْئَلَةٌ:) وَ قَدْ يَتَقَدَّمُ عَلَىٰ الجُمْلَةِ ضَمِيرٌ غائِبٌ مُفَسَّرٌ بِها، وَ يُسَمَّىٰ ضَمِيرَ الشَّأْنِ وَ القِصَّةِ. وَ يَحْسُنُ تَأْنِيثُهُ إِنْ كانَ المُؤَنَّثُ فِيها عُمْدَةً. وَ قَدْ يُسْتَتَرُ، وَ لا يَعْمَلُ فِيهِ إِلاَّ الإِبْتِدآءُ أَوْ نَواسِخُهُ. وَ لا يُثَنَّىٰ وَ لا يُجْمَعُ وَ لا يُفَسَّرُ بِمُفْرَدٍ وَ لا يُتْبَعُ، نَحْوُ: هُوَ الأَمِيرُ راكِبٌ، وَ هِيَ هِنْدٌ كَرِيمَةٌ. وَ إِنَّهُ الأَمِيرُ راكِبٌ. وَ كانَ النَّاسُ صِنْفانِ.

فائدة

(فائِدَةٌ:) ذَكَرَ بَعْضُ المُحَقِّقِينَ عَوْدَ الضَّمِيرِ عَلَىٰ المُتَأَخِّرِ لَفْظاً وَ رُتْبَةً فِي خَمْسَةِ مَواضِعَ: إِذا كانَ مَرْفُوعاً بِأَوَّلِ المُتَنازِعَيْنِ، وَ أَعْمَلْنا الثَّانِيَ، نَحْوُ: أَكْرَمانِي وَ أَكْرَمْتُ الزَّيْدَيْنِ، أَوْ فاعِلاً فِي بابِ نِعْمَ مُفَسَّراً بِتَمْيِيزٍ، نَحْوُ: نِعْمَ رَجُلاً زَيْدٌ. أَوْ مُبْدَلاً مِنْهُ ظاهِرٌ، نَحْوُ: ضَرَبْتُهُ زَيْداً، أَوْ مَجْرُوراً بِرُبَّ عَلَىٰ ضَعْفٍ، نَحْوُ: رُبَّهُ رَجُلاً، أَوْ كانَ لِلشَّأْنِ أَوِ القِصَّةِ كَما مَرَّ.

و منها

(وَ مِنْها:) أَسْمآءُ الإِشارَةِ، وَ هِيَ ما وُضِعَ لِلْمُشارِ إِلَيْهِ المَحْسُوسِ. فَلِلْمُفْرَدِ المُذَكَّرِ: ذا وَ لِمُثَنَّاهُ: ذانِ مَرْفُوعَ المَحَلِّ، وَ ذَيْنِ مَنْصُوبَهُ وَ مَجْرُورَهُ. وَ إِنَّ هٰذانِ لَساحِرانِ مُتَأَوَّلٌ. وَ المُؤَنَّثِ: تا وَ ذِي وَ ذِهِ وَ تِي وَ تِهْ. وَ لِمُثَنَّاهُ: تانِ رَفْعاً وَ تَيْنِ نَصْباً وَ جَرّاً. وَ لِجَمْعِهِما: أُوْلآءِ مَدّاً وَ قَصْراً. وَ تَدْخُلُها هآءُ التَّنْبِيهِ وَ تَلْحَقُها كافُ الخِطابِ بِلا لامٍ لِلْمُتَوَسِّطِ. وَ مَعَهُ لِلْبَعِيدِ إِلاَّ فِي المُثَنَّىٰ وَ الجَمْعِ، عِنْدَ مَنْ مَدَّهُ، وَ فِيما دَخَلَهُ حَرْفُ التَّنْبِيهِ.

و منها

(وَ مِنْها:) المَوْصُولُ، وَ هُوَ حَرْفِيٌّ أَوِ ٱسْمِيٌّ. فَالحَرْفِيُّ كُلُّ حَرْفٍ أُوِّلَ مَعَ صِلَتِهِ بِالمَصْدَرِ. وَ المَشْهُورُ خَمْسَةٌ: أَنَّ وَ أَنْ وَ ما وَ كَيْ وَ لَوْ، نَحْوُ: أَوَ لَمْ يَكْفِهِمْ أَنَّآ أَنْزَلْنا، وَ أَنْ تَصُومُوا خَيْرٌ لَكُمْ، وَ بِما نَسُوا يَوْمَ الحِسابِ، وَ لِكَيْ لا يَكُونُ عَلَىٰ المُؤْمِنِينَ حَرَجٌ، وَ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ.

تكميل

(تَكْمِيلٌ:) وَ المَوْصُولُ الإِسْمِيُّ ما ٱفْتَقَرَ إِلَىٰ صِلَةٍ وَ عائِدٍ، وَ هُوَ: الَّذِي لِلْمُذَكَّرِ وَ الَّتِي لِلْمُؤَنَّثِ وَ اللَّذانِ وَ اللَّتانِ لِمُثَنَّاهُما بِأَلِفٍ إِنْ كانا مَرْفُوعَيِ المَحَلِّ، وَ بِاليآءِ إِنْ كانا مَنْصُوبَيْهِ أَوْ مَجْرُورَيْهِ. وَ الأُوْلَىٰ وَ الَّذِينَ مَطْلَقاً لِجَمْعِ المُذَكَّرِ، وَ اللاَّئِي وَ اللاَّتِي و اللَّواتِي لِجَمْعِ المُؤَنَّثِ. وَ مَنْ وَ ما وَ أَلْ وَ أَيٌّ وَ ذُو وَ ذا بَعْدَ ما أَوْ مَنِ الإِسْتِفْهامِيَّتَيْنِ لِلْمُؤَنَّثِ وَ المُذَكَّرِ.

مسئلة

(مَسْئَلَةٌ:) وَ إِذا قُلْتَ ماذا صَنَعْتَ وَ مَنْ ذا رَأَيْتَ فَذا مَوْصُولَةٌ، وَ مَنْ وَ ما مُبْتَدَئانِ. وَ الجَوابُ رَفْعٌ وَ لَكَ إِلْغائُها، فَهُما مَفْعُولانِ وَ تَرْكِيبُها مَعَهُما بِمَعْنَىٰ أَيُّ شَيْءٍ أَوْ أَيُّ شَخْصٍ. فَالْكُلُّ مَفْعُولٌ وَ الجَوابُ عَلَىٰ التَّقْدِيرَينِ نَصْبٌ وَ قِسْ عَلَيْهِ، نَحْوُ: ماذا عَرَضَ وَ مَنْ ذا قامَ، إِلاَّ أَنَّ الجَوابَ رَفْعٌ مُطْلَقاً.

و منها

(وَ مِنْها:) المُرَكَّبُ و هُوَ ما رُكِّبَ مِنْ لَفْظَيْنِ لَيسَ بَيْنَهُما نِسْبَةٌ. فَإِنْ تَضَمَّنَ الثَّانِي حَرْفاً بُنِيا كَخَمْسَةَ عَشَرَ وَ حادِي عَشَرَ وَ أَخَواتِهِما إِلاَّ ٱثْنَىٰ عَشَرَ وَ فَرْعَيْهِ، إِذِ الأَوَّلُ مِنْهُما مُعْرَبٌ عَلَىٰ المُخْتارِ وَ إِلاَّ أُعْرِبَ الثَّانِي كَبَعْلَبَكَّ إِنْ لَمْ يَكُنْ قَبْلَ التَّرْكِيبِ مَبْنِيّاً كَسِيبَوَيْهْ.

التوابع

(التَّوابِعُ:) كُلُّ فَرْعٍ أُعْرِبَ بِالإِعْرابِ سابِقِهِ، وَ هِيَ خَمْسَةٌ: الأَوَّلُ: النَّعْتُ وَ هُوَ ما دَلَّ عَلَىٰ مَعْنًى فِي مَتْبُوعِهِ مُطْلَقاً. وَ الأَغْلَبُ ٱشْتِقاقُهُ وَ هُوَ إِمَّا بِحالِ مَوْصُوفِهِ وَ يَتْبَعُهُ إِعْراباً وَ تَعْرِيفاً وَ تَنْكِيراً وَ إِفْراداً وَ تَثْنِيَةً وَ جَمْعاً وَ تَذْكِيراً وَ تَأْنِيثاً، أَوْ بِحالِ مُتَعَلَّقِهِ، وَ يَتْبَعُهُ فِي الثَّلاثَةِ الأَوَّلِ، وَ أَمَّا فِي البَواقِي فَإِنْ رَفَعَ ضَمِيرَ المَوْصُوفِ فَمُوافِقٌ أَيْضاً، نَحْوُ: جآءَنِي ٱمْرَأَةٌ كَرِيمَةُ الأَبِ، وَ رَجُلانِ كَرِيما الأَبِ، وَ رِجالٌ كِرامُ الأَبِ. وَ إِلاَّ فَكَالفِعْلِ، نَحْوُ: جآءَنِي رَجُلٌ حَسَنَةٌ جارِيَتُهُ، أَوْ عالِيَةٌ أَوْ عالٍ دارُهُ وَ لَقِيتُ ٱمْرَأَتَيْنِ حَسَناً عَبْداهُما، أَوْ قائِماً أَوْ قائِمَةً فِي الدَّارِ جارِيَتُهُما.

الثاني

(الثَّانِي:) المَعْطُوفُ بِالحَرْفِ وَ هُوَ تابِعٌ بِواسِطَةِ الواوِ أَوِ الفآءِ أَوْ ثُمَّ أَوْ حَتَّىٰ أَو أَمْ أَوْ إِمَّا أَوْ أَوْ أَوْ بَلْ أَوْ لا أَوْ لٰكِنْ، نَحْوُ: جآءَنِي زَيْدٌ وَ عَمْرٌو. وَ جَمَعْناكُمْ وَ الأَوَّلِينَ. وَ قَدْ يُعْطَفُ الفِعْلُ عَلَىٰ ٱسْمٍ مُشابِهٍ لَهُ وَ بِالعَكْسِ. وَ لا يَحْسُنُ العَطْفُ عَلَىٰ المَرفُوعِ المُتَّصِلِ بارِزاً أَوْ مُسْتَتِراً إِلاَّ مَعَ الفَصْلِ بِالمُنْفَصِلِ أَوْ فاصِلٍ ما، أَوْ تَوَسُّطِ لا بَيْنَ العاطِفِ وَ المَعْطُوفِ، نَحْوُ: جِئْتُ أَنا وَ زَيْدٌ، وَ يَدْخُلُونَها وَ مَنْ صَلَحَ وَ ما أَشْرَكْنا وَ لا آبآؤُنا.

تتمّة

(تَتِمَّةٌ:) وَ يُعادُ الخافِضُ عَلَىٰ المَعْطُوفِ عَلَىٰ ضَمِيرٍ مَجْرُورٍ، نَحْوُ: مَرَرْتُ بِكَ وَ بِزَيْدٍ. وَ لا يُعْطَفُ عَلَىٰ مَعْمُولَيْ عامِلَيْنِ مُخْتَلِفَيْنِ عَلَىٰ المَشْهُورِ إِلاَّ فِي نَحْوِ: فِي الدَّارِ زَيْدٌ وَ الحُجْرَةِ عَمْرٌو.

الثالث

(الثَّالِثُ:) التَّأْكِيدُ وَ هُوَ تابِعٌ يُفِيدُ تَقْرِيرَ مَتْبُوعِهِ أَوْ شُمُولَ الحُكْمِ لأَفْرادِهِ. وَ هُوَ إِمَّا لَفْظِيٌّ وَ هُوَ اللَّفْظُ المُكَرَّرُ، أَوِ المَعْنَوِيُّ وَ أَلْفاظُهُ: النَّفْسُ وَ العَيْنُ وَ يُطابِقانِ المُؤَكَّدَ فِي غَيْرِ التَّثْنِيَةِ. وَ هُما فِيها كَالجَمْعِ، تَقُولُ: جآءَنِي زَيْدٌ نَفْسُهُ وَ زَيْدانِ أَنْفُسُهُما وَ الزَّيْدُونَ أَنْفُسُهُم. وَ كِلا وَ كِلْتا لِلْمُثَنَّىٰ. وَ كُلٌّ وَ جَمِيعٌ وَ عامَّةٌ لِغَيْرِهِ مِنْ ذِي أَجزآءٍ يَصِحُّ ٱفْتِراقُها وَ لَوْ حُكْماً، نَحْوُ: إِشْتَرَيْتُ العَبْدَ كُلَّهُ. وَ يَتَّصِلُ بِضَمِيرٍ مُطابِقٍ لِلْمُؤَكَّدِ. وَ قَدْ يُتْبَعُ كُلٌّ بِأَجْمَعَ وَ أَخَواتِهِ.

مسئلتان

(مَسْئَلَتانِ:) لا يُؤَكَّدُ النَّكِرَةُ إِلاَّ مَعَ الفآئِدَةِ وَ مِنْ ثَمَّ ٱمْتَنَعَ رَأَيْتُ رَجُلاً نَفْسَهُ. وَ جازَ ٱشْتَرَيْتُ عَبْداً كُلَّهُ. وَ إِذا أُكِّدَ المَرْفُوعُ المُتَّصِلُ بارِزاً أَوْ مُسْتَتِراً بِالنَّفْسِ وَ العَيْنِ، فَبَعْدَ المُنْفَصِلِ، نَحْوُ: قُومُوا أَنْتُمْ أَنْفُسُكُمْ. وَ قُمْ أَنْتَ نَفْسُكَ.

الرابع

(الرَّابِعُ:) البَدَلُ وَ هُوَ التَّابِعُ المَقْصُودُ إِصالَةً بِما نُسِبَ إِلَىٰ مَتْبُوعِهِ. وَ هُوَ بَدَلُ الكُلِّ مِنَ الكُلِّ، وَ البَعْضِ مِنَ الكُلِّ، وَ الإِشْتِمالِ وَ هُوَ الَّذِي ٱشْتَمَلَ عَلَيْهِ المُبْدَلُ مِنْهُ بِحَيْثُ يَتَشَوَّقُ السَّامِعُ إِلَىٰ ذِكْرِهِ، نَحْوُ: يَسْئَلُونَكَ عَنِ الشَّهْرِ الحَرامِ قِتالٍ فِيهِ. وَ البَدَلُ المُبايِنُ وَ هُوَ إِنْ ذُكِرَ لِلْمُبالَغَةِ، سُمِّيَ بَدَلَ البَدآءِ كَقُولِكَ: حَبِيبِي قَمَرٌ شَمْسٌ. وَ يَقَعُ مِنَ الفُصَحآءِ أَوْ لِتَدارُكِ الغَلَطِ فَبَدَلَ الغَلَطِ، نَحْوُ: جآءَنِي زَيْدٌ الفَرَسُ. وَ لا يَقَعُ مِنْ فَصِيحٍ.

هداية

(هِدايَةٌ:) لا يَبْدَلُ الظَّاهِرُ عَنِ المُضْمَرِ فِي بَدَلِ الكُلِّ إِلاَّ مِنَ الغائِبِ، نَحْوُ: ضَرَبْتُهُ زَيْداً. وَ قالَ بَعْضُ المُحَقِّقِينَ: لا يُبْدَلُ المُضْمَرُ مِنْ مِثْلِهِ، وَ لا مِنَ الظَّاهِرِ. وَ ما مُثِّلَ بِهِ لِذٰلِكَ مُصَوَّغٌ عَلَىٰ العَرَبِ، وَ نَحْوُ: قُمْتُ أَنا، وَ لَقِيتُ زَيْداً إِيَّاهُ تَأْكِيدٌ لَفْظِيٌّ.

الخامس

(الخامِسُ:) عَطْفُ البَيانِ وَ هُوَ تابِعٌ يُشْبِهُ الصِّفَةَ فِي تَوْضِيحِ مَتْبُوعِهِ، نَحْوُ: جآءَ زَيْدٌ أَخُوكَ. وَ يَتْبَعُهُ فِي أَرْبَعَةٍ مِنَ عَشَرَةٍ كَالنَّعْتِ. وَ يَفْتَرِقُ عَنِ البَدَلِ فِي نَحْوِ: هِنْدٌ قامَ أَبُوها زَيْدٌ، لأَنَّ المُبْدَلَ مِنْهُ مُسْتَغْنٍ عَنْهُ وَ هُنا لا بُدَّ مِنْهُ. وَ فِي نَحْوِ: يا زَيْدُ الحارِثُ، وَ جآءَ الضَّارِبُ الرَّجُلِ زَيْدٍ، لأَنَّ البَدَلَ فِي نِيَّةِ تَكْرارِ العامِلِ. وَ يا الحارِثُ وَ الضَّارِبُ زَيْدٍ مُمْتَنِعانِ.

الأسمآء العاملة المشبّهة بالأفعال

(الأَسماَءُ العامِلَةُ المُشَبَّهَةُ بِالفِعْلِ:) وَ هِيَ خَمْسَةٌ أَيْضاً: الأَوَّلُ: المَصْدَرُ وَ هُوَ ٱسْمٌ لِلْحَدَثِ الَّذِي ٱشْتُقَّ مِنْهُ الفِعْلُ. وَ يَعْمَلُ عَمَلَ فِعْلِهِ مُطْلَقاً إلاَّ إذا كانَ مَفْعُولاً مُطْلَقاً، إلاَّ إذا كانَ بَدَلاً عَنِ الفِعْلِ فَوَجْهانِ: وَ الأَكْثَرُ أَنْ يُضافَ إِلَىٰ فاعِلِهِ. وَ لا يَتَقَدَّمُ مَعْمُولُهُ عَلَيْهِ. وَ إِعْمالُهُ مَعَ اللاَّمِ ضَعِيفٌ كَقَوْلِهِ: ضَعِيفُ النِّكايَةِ أَعْدآئَهُ.

الثاني و الثالث

(الثَّانِي وَ الثَّالِثُ:) إِسْمُ الفاعِلِ وَ المَفْعُولِ، فَٱسْمُ الفاعِلِ ما دَلَّ عَلَىٰ حَدَثٍ. وَ فاعِلِهِ عَلَىٰ مَعْنَىٰ الحُدُوثِ. فَإِنْ كانَ صِلَةً لأَلْ عَمِلَ مُطْلَقاً، وَ إِلاَّ فَيُشْتَرَطُ كَوْنُهُ لِلْحالِ وَ الإِسْتِقْبالِ، وَ ٱعْتِمادُهُ بِنَفْيٍ أَوِ ٱسْتِفْهامٍ، أَوْ مُخْبَرٍ عَنْهُ أَوْ مَوْصُوفٍ أَوْ ذِي حالٍ. وَ لا يَعْمَلُ بِمَعْنَىٰ الماضِي خِلافاً لِلْكَسآئِيِّ. وَ كَلْبُهُمْ باسِطٌ ذِراعَيْهِ بِالوَصِيدِ، حِكايَةُ حالٍ ماضِيَةٍ. وَ ٱسْمُ المَفْعُولِ ما دَلَّ عَلَىٰ حَدَثٍ وَ مَفْعُولِهِ. وَ هُوَ فِي العَمَلِ وَ الشَّرْطِ كَأَخِيهِ.

الرابع

(الرَّابِعُ:) الصِّفَةُ المُشَبَّهَةُ وَ هِيَ ما دَلَّ عَلَىٰ حَدَثٍ وَ فاعِلِهِ عَلَىٰ مَعْنَىٰ الثُّبُوتِ. وَ تَفْتَرِقُ عَنِ ٱسْمِ الفاعِلِ بِصَوْغِها عَنِ اللاَّزِمِ دُونَ المُتَعَدِّي كَحَسَنٍ وَ صَعْبٍ، وَ بِعَدَمِ جَوازِ كَوْنِها صِلَةً لأَلْ وَ بِعَمَلِها مِنْ غَيْرِ شَرْطِ زَمانٍ. وَ بِمُخالَفَةِ فِعْلِها فِي العَمَلِ. وَ بِعَدَمِ جَرَيانِها عَلَىٰ المُضارِعِ.

تبصرة

(تَبْصِرَةٌ:) وَ لِمَعْمُولِها ثَلاثُ حالاتٍ: الرَّفْعُ بِالفاعِلِيَّةِ، النَّصْبُ عَلَىٰ التَّشْبِيهِ بِالمَفْعُولِ إِنْ كانَ مَعْرِفَةً. وَ التَّمْيِيزِ إِنْ كانَ نَكِرَةً. وَ الجَرُّ بِالإِضافَةِ، وَ هِيَ مَعَ كُلٍّ مِنْ هٰذِهِ الثَّلاثَةِ إِمَّا بِاللاَّمِ أَوْ لا. وَ المَعْمُولُ مَعَ كُلٍّ مِنْ هٰذِهِ السِّتَّةِ إِمَّا مُضافٌ أَوْ بِاللاَّمِ أَوْ مُجَرَّدٌ.

صارَتْ ثَمانِيَةَ عَشَرَ. فَالمُمْتَنِعُ أَلْحَسَنُ وَجهِهِ وَ الحَسَنُ وَجْهٍ. وَ ٱخْتُلِفَ فِي حَسَنُ وَجْهِهِ. أَمَّا البَواقِي فَالأَحْسَنُ ذُو الضَّمِيرِ الواحِدِ وَ هُوَ تِسْعَةٌ. وَ الحَسَنُ ذُو الضَمِيرَيْنِ وَ هُوَ ٱثْنانِ. وَ القَبِيحُ الخالِي مِنَ الضَمِيرِ وَ هُوَ أَرْبَعَةٌ.

الخامس

إِسْمُ التَّفْضِيلِ وَ هُوَ ما دَلَّ عَلَىٰ مَوْصُوفٍ بِزِيادَةٍ عَلَىٰ غَيْرِهِ، وَ هُوَ أَفْعَلُ لِلْمُذَكَّرِ وَ فُعْلَىٰ لِلْمُؤَنَّثِ. وَ لا يُبْنَىٰ إِلاَّ مِنْ ثُلاثِيٍّ تامٍّ مُتَصَرِّفٍ قابِلٍ لِلتَّفاضُلِ غَيْرِ مُصَوَّغٍ مِنْهُ أَفْعَلُ لِغَيْرِ التَّفْضِيلِ. فَلا يُبْنَىٰ مِنْ نَحْوِ: دَحْرَجَ وَ نِعْمَ وَ صارَ وَ ماتَ وَ لا مِنْ عَوِرَ وَ خَضِرَ وَ حَمِقَ لِمَجِيئِ أَعْوَرَ وَ أَخْضَرَ وَ أَحْمَقَ لِغَيْرِهِ. فَإِنْ فُقِدَ الشَّرْطُ تَوُصِّلَ بِأَشَدَّ وَ نَحْوِهِ. وَ أَحْمَقُ مِنْ هَبَنَّقَةَ شاذٌّ، وَ أَبْيَضُ مِنَ اللَّبَنِ نادِرٌ.

تتمّة

(تَتِمَّةٌ:) وَ يُسْتَعْمَلُ إِمَّا بِمِنْ أَوْ بِأَلْ أَوْ مُضافاً، فَالأَوَّلُ: مُفْرَدٌ مُذَكَّرٌ دائِماً، نَحْوُ: هِنْدٌ وَ الزَّيْدانِ أَفْضَلُ مِنْ عَمْرٍو. وَ قَدْ يُحْذَفُ مِنْ، نَحْوُ: أَللَّهُ أَكْبَرُ. وَ الثّانِي: يُطابِقُ مَوْصُوفَهُ وَ لا يُجامِعُ مَعَ مِنْ، نَحْوُ: هِنْدٌ الفُضْلَىٰ وَ الزَّيْدانِ الأَفْضَلانِ. وَ الثّالِثُ: إِنْ قُصِدَ تَفْضِيلُهُ عَلَىٰ مَنْ أُضِيفَ إِلَيْهِ وَجَبَ كَوْنُهُ مِنْهُم. وَ جازَتِ المُطابَقَةُ وَ عَدَمُها، نَحْوُ: الزَّيْدانِ أَعْلَما النّاسِ أَوْ أَعْلَمُهُمْ. وَ عَلَىٰ هٰذا يَمْتَنِعُ: يُوسُفُ أَحْسَنُ إِخْوَتِهِ. وَ إِنْ قُصِدَ تَفْضِيلُهُ مُطْلَقاً فَمُفْرَدٌ مُذَكَّرٌ مُطْلَقاً، نَحْوُ: يُوسُفُ أَحْسَنُ إِخْوَتِهِ وَ الزَّيْدانِ أَحْسَنُ إِخْوَتِهِما أَيْ أَحْسَنُ النّاسِ مِنْ بَيْنِهِمْ.

تبصرة

(تَبْصِرَةٌ:) وَ يَرْفَعُ الضَمِيرَ المُسْتَتِرَ اتِّفاقاً وَ لا يَنْصِبُ المَفْعُولَ بِهِ إِجْماعاً. وَ رَفْعُهُ لِلظّاهِرِ قَلِيلٌ، نَحْوُ: رَأَيْتُ رَجُلاً أَحْسَنَ مِنْهُ أَبُوهُ. وَ يَكْثُرُ ذٰلِكَ فِي نَحْوِ: ما رَأَيْتُ رَجُلاً أَحْسَنَ فِي عَيْنِهِ الكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ، لأَنَّهُ بِمَعْنَىٰ الفِعْلِ.

خاتمة

(خاتِمَةٌ:)

مَوانِعُ صَرْفِ الإِسْمِ تِسْعٌ فَعُجْمَةٌ ... وَ جَمْعٌ وَ تَأْنِيثٌ وَ عَدْلٌ وَ مَعْرِفَةٌ

وَ زائِدَتا فَعْلانِ ثُمَّ تَرَكُّبٌ ... كَذٰلِكَ وَزْنُ الفِعْلِ وَ التّاسِعُ الصِّفَةُ

بِثِنْتَيْنِ مِنْها يُمْنَعُ الصَّرْفُ هٰكَذا ... بِواحِدَةٍ نابَتْ فَقالُوا مُضَعَّفَةٌ

فَالعُجْمَةُ تَمْنَعُ صَرْفَ العَلَمِ العَجَمِيِّ العَلَمِيَّةُ بِشَرْطِ زِيادَتِهِ عَلَىٰ الثَّلاثَةِ، كَإِبْراهِيمَ. وَ لا أَثَرَ لِتَحَرُّكِ الأَوْسَطِ عِنْدَ الأَكْثَرِ. وَ الجَمْعُ يَمْنَعُ الصَرْفَ وَزْنِ مَفاعِلَ وَ مَفاعِيلَ، كَدَراهِمَ وَ دَنانِيرَ بِالنِّيابَةِ عَنْ عِلَّتَيْنِ. وَ أُلْحِقَ بِهِ حَضاجِرُ لِلْأَصْلِ وَ سَراوِيلُ لِلشَّبَهِ. وَ التَّأْنِيثُ إِنْ كانَ بِأَلِفَيْ حُبْلَىٰ وَ حَمْرآءَ نابَ عَنْ عِلَّتَيْنِ وَ إِلاَّ مَنَعَ صَرْفَ العَلَمِ حَتْماً. إِنْ كانَ بِالتَّآءِ كَطَلْحَةَ أَوْ زائِداً عَلَىٰ الثَّلاثَةِ كَزَيْنَبَ، أَوْ مُتَحَرِّكَ الأَوْسَطِ كَسَقَرَ، أَوْ أَعْجَمِيّاً كَجُوْرَ، فَلا يَتَحَتَّمُ مَنْعُ صَرْفِ هِنْدٍ، خِلافاً لِلزَّجاجِ.

وَ العَدْلُ يَمْنَعُ الصَّرْفَ الصِّفَةِ المَعْدُولَةِ عَنْ أَصْلِها، كَرُباعَ وَ مَرْبَعَ وَ كَأُخَرَ فِي مَرَرْتُ بِنِسْوَةٍ أُخَرَ، إِذِ القِياسُ بِنِسْوَةٍ آخَرَ لأَنَّ ٱسْمَ التَّفْضِيلِ المُجَرَّدَ عَنِ اللاَّمِ وَ الإِضافَةِ مُفْرَدٌ مُذَكَّرٌ دائِماً. وَ يُقَدَّرُ العَدْلُ فِيما سُمِعَ غَيْرَ مُنْصَرِفٍ وَ لَيْسَ فِيهِ سِوَىٰ العَلَمِيَّةِ، كَزُحَلَ وَ عُمَرَ بِتَقْدِيرِ زاحِلٍ وَ عامِرٍ.

وَ التَّعْرِيفُ شَرْطُ تَأْثِيرِهِ فِي مَنْعِ الصَّرْفِ العَلَمِيَّةُ. وَ الأَلِفُ وَ النُّونُ يَمْنَعُ صَرْفَ العَلَمِ، كَعِمْرانَ وَ الوَصْفِ الغَيْرِ القابِلِ لِلتَّاءِ، كَسَكْرانَ، فَعُرْيانٌ مُنْصَرِفٌ وَ رَحْمٰنٌ مُمْتَنِعٌ. وَ التَرْكِيبُ المَزْجِيُّ يَمْنَعُ صَرْفَ العَلَمِ كَبَعْلَبَكَّ. وَ وَزْنُ الفِعْلِ شَرْطُهُ الإِخْتِصاصُ بِالفِعْلِ أَوْ تَصْدِيرُهُ بِزائِدٍ مِنْ زَوائِدِهِ، وَ يَمْنَعُ صَرْفَ العَلَمِ، كَشَمَّرَ. وَ الوَصْفِ الغَيْرِ القابِلِ لِلتَّآءِ كَأَحْمَرَ فَيَعْمَلٌ مُنْصَرِفٌ لِوُجُودِ يَعْمَلَةٍ.

وَ الصِّفَةُ تَمْنَعُ صَرْفَ المَوازِنِ لِلْفِعْلِ بِشَرْطِ كَوْنِها الأَصْلَ فِيهِ وَ عَدَمِ قَبُولِهِ التَّآءَ. فَأَرْبَعٌ فِي مَرَرْتُ بِنِسْوَةٍ أَرْبَعٍ مُنْصُرِفٌ لِوَجْهَيْنِ وَ جَمِيعُ البابِ يُكْسَرُ مَعَ اللاَّمِ وَ الإِضافَةِ وَ الضَّرُورَةِ.

الحديقة الثالثة

فِيما يَتَعَلَّقُ بِالأَفْعالِ:

يَخْتَصُّ المُضارِعُ بِالإِعراب. فَيَرْتَفِعُ بِالتَّجَرُّدِ عَنِ النّاصِبِ وَ الجازِمِ. وَ يُنْصَبُ بِأَرْبَعَةِ أَحْرُفٍ: (لَنْ) وَ هِيَ لِتَأْكِيدِ نَفْيِ المُسْتَقْبَلِ. وَ (كَيْ) وَ مَعْناها السَّبَبِيَّةُ. وَ (أَنْ) وَ هِيَ حَرْفٌ مَصْدَرِيٌّ، وَ الَّتِي بَعْدَ العِلْمِ غَيْرُ ناصِبَةٍ. وَ فِي (أَنْ) الَّتِي بَعْدَ الظَّنِّ وَجْهانِ. وَ (إِذَنْ) وَ هِيَ لِلْجوابِ وَ الجزآءِ. وَ تَنْصَبُهُ مُصَدَّرَةً مُباشِرَةً مَقْصُوداً بِهِ لِلإِسْتِقْبالِ، نَحْوُ: إِذَنْ أُكْرِمَكَ لِمَنْ قالَ: أَزُورُكَ. وَ يَجُوزُ الفَصْلُ بِالقَسَمِ، وَ بَعْدَ التّالِيَةِ لِلْواوِ وَ الفآءِ وَجْهانِ.

تكميل

(تَكْمِيلٌ:) وَ يُنْصَبُ بِأَنْ مُضْمَرَةً جوازاً بَعْدَ الحُرُوفِ العاطِفَةِ لَهُ عَلَىٰ ٱسْمٍ صَرِيحٍ، نَحْوُ: لَلُبْسُ عَباءَةٍ وَتَقَرَّ عَيْنِي. وَ بَعْدَ لامِ كَيْ إذا لَمْ يَقْتَرِنْ بِلا، نَحْو: أَسْلَمْتُ لأَدْخُلَ الجَنَّةَ. وَ وُجُوباً بَعْدَ خَمْسَةِ أَحْرُفٍ: لامِ الجُحُودِ وَ هِيَ المَسْبُوقَةُ بِكَوْنٍ مَنْفِيٍّ، نَحْوُ: وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ. وَ أَوْ بِمَعْنَىٰ إِلَىٰ أَوْ إِلاَّ، نَحْوُ: لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي. وَ فآءِ السَّبَبِيَّةِ، وَ واوِ المَعِيَّةِ: المَسْبُوقَيْنِ بِنَفْيٍ أَوْ طَلَبٍ، نَحْو: زُرْنِي فَأُكْرِمَكَ. وَ لا تَأْكُلِ السَّمَكَ وَ تَشْرَبَ اللَّبَنَ. وَ حَتَّىٰ بِمَعْنَىٰ إِلَىٰ أَوْ كَيْ، إذا أُرِيدَ بِهِ الإِسْتِقْبالُ، نَحْوُ: أَسِيرُ حَتَّىٰ تَغْرُبَ الشَّمْسُ. وَ أَسْلَمْتُ حَتَّىٰ أَدْخُلَ الجَنَّةَ. فَإِنْ أَرَدْتَ الحالَ، كانَتْ حَرْفَ ٱبْتِداءٍ.

فصل

(فَصْلٌ:) وَ الجَوازِمُ نَوْعانِ: فَالأَوَّلُ ما يَجْزِمُ فِعْلاً واحِداً. وَ هُوَ أَرْبَعَةُ أَحْرُفٍ: اللاَّمُ وَ لاءُ الطَّلَبِيَّتانِ، نَحْوُ: لِيَقُمْ زَيْدٌ، وَ لا تُشْرِكْ بِاللَّهِ. وَ لَمْ وَ لَمّا، يَشْتَرِكانِ فِي النَّفْيِ وَ القَلْبِ إِلَىٰ الماضِي. وَ يَخْتَصُّ لَمْ بِمُصاحَبَةِ أَداةِ الشَّرْطِ، نَحْوُ: إِنْ لَمْ تَقُمْ أَقُمْ. وَ بِجوازِ ٱنْقِطاعِ نَفْيِها، نَحْوُ: لَمْ يَكُنْ ثُمَّ كانَ. وَ يَخْتَصُّ لَمّا بِجوازِ حَذْفِ مُضارِعِها، نَحْوُ: قارَبْتُ المَدِينَةَ وَ لَمّا. وَ بِكَوْنِهِ مَتَوَقَّعاً غالِباً، كَقَوْلِكَ: لَمّا يَرْكَبِ الأَمِيرُ لِلْمَتَوَقِّعِ رُكُوبَهُ.

الثاني

(الثَّانِي:) ما يَجْزِمُ فِعْلَيْنِ، وَ هُوَ: إِنْ وَ إِذْما وَ مَنْ وَ ما وَ مَتَىٰ وَ أَيُّ وَ أَيَّانَ وَ أَيْنَ وَ أَنَّىٰ وَ حَيْثُما وَ مَهْما. فَالأَوَّلانِ حَرْفانِ، وَ البَواقِي أَسْمآءٌ عَلَىٰ الأَشْهَرِ. وَ كُلُّ واحِدٍ مِنْها يَقْتَضِي شَرْطاً وَ جَزآءً، ماضِيَيْنِ اَوْ مُضارِعَيْنِ أَوْ مُخْتَلِفَيْنِ. فَإِنْ كانا مُضارِعَيْنِ أَوِ الأَوَّلُ فَالجَزْمُ. فَإِنْ كانَ الثَّانِي وَحْدَهُ فَوَجْهانِ. وَ كُلُّ جزآءٍ يَمْتَنِعُ جَعْلُهُ شَرْطاً فَالْفآءُ لازِمَةٌ لَهُ كَأَنْ يَكُونَ جُمْلَةً ٱسمِيَّةً أَوِ ٱنْشآئِيَّةً أَوْ فِعْلاً جامِداً أَوْ ماضِياً مَقْرُوناً بِقَدْ، نَحْوُ: إِنْ تَقُمْ فَأَنا أَقُومُ، أَوْ فَأَكْرِمْنِي أَوْ فَعَسَىٰ أَنْ أَقُومَ أَوْ فَقَدْ قُمْتُ.

مسئلة

(مَسْئَلَةٌ:) وَ يُجْزَمُ بَعْدَ الطَّلَبِ بِإِنْ مُقَدَّرَةً مَعَ قَصْدِ السَّبَبِيَّةِ، نَحْوُ: زُرْنِي أُكْرِمْكَ، وَ لا تَكْفُرْ تَدْخُلِ الجَنَّةَ. وَ مِنْ ثَمَّ امْتَنَعَ لا تَكْفُرْ تَدْخُلِ النّارَ بِالجَزْمِ لِفَسادِ المَعْنَىٰ.

فصل

(فَصْلٌ:) فِي أَفْعالِ المَدْحِ وَ الذَّمِّ، وَ هِيَ أَفْعالٌ وُضِعَتْ لإِنْشآءِ مَدْحٍ أَوْ ذَمٍّ. فَمِنْها: نِعْمَ وَ بِئْسَ وَ سآءَ. وَ كُلٌّ مِنْها يَرْفَعُ فاعِلاً مُعَرَّفاً بِاللاَّمِ أَوْ مُضافاً إِلَىٰ مُعَرَّفٍ بِها أَوْ ضَمِيراً مُسْتَتِراً مُفَسَّراً بِتَمْيِيزٍ. ثُمَّ يُذْكَرُ المَخْصُوصُ مُطابِقاً لِلْفاعِلِ. وَ يُجْعَلُ مُبْتَدَءاً مُقَدَّمَ الخَبَرِ أَوْ خَبَراً مَحْذُوفَ المُبْتَدَاِ، نَحْوُ: نِعْمَ المَرْأَةُ هِنْدٌ، وَ بِئْسَ نِسآءُ الرَّجُلِ الهِنْداتُ، وَ سآءَ رَجُلاً زَيْدٌ. وَ مِنْها حَبَّ وَ لا حَبَّ وَ هُما كَنِعْمَ وَ بِئْسَ، وَ الفاعِلُ ذا مُطْلَقاً وَ بَعْدَهُ المَخْصُوصُ. وَ لَكَ أَنْ تَأْتِيَ قَبْلَهُ أَوْ بَعْدَهُ بِتَمْيِيزٍ أَوْ حالٍ عَلَىٰ وِفْقِهِ، نَحْوُ: حَبَّذا الزَّيْدانِ، وَ حَبَّذا زَيْدٌ راكِباً، وَ حَبَّذا ٱمْرَأَةً هِنْدٌ.

فصل

(فَصْلٌ:) فِعْلا التَّعَجُّبِ: فِعْلانِ وُضِعا لإِنْشآءِ التَّعَجُّبِ. وَ هُما ما أَفْعَلَهُ وَ أَفْعِلْ بِهِ. وَ لا يُبْنَيانِ إِلاَّ مِمَّا يُبْنَىٰ مِنْهُ ٱسْمُ التَّفْضِيلِ. وَ يُتَوَصَّلُ إِلَىٰ الفاقِدِ بِأَشَدَّ وَ أَشْدِدْ بِهِ. وَ لا يُتَصَرَّفُ فِيهِما. وَ ما مُبْتَدَأٌ ٱتِّفاقاً، وَ هَلْ هِيَ بِمَعْنَىٰ شَيْءٌ وَ ما بَعْدَها خَبَرُها أَوْ مَوْصُولَةٌ وَ ما بَعْدَها صِلَتُها وَ الخَبَرُ مَحْذُوفٌ، خِلافٌ. وَ ما بَعْدَ البآءِ فاعِلٌ عِنْدَ سِيبَوَيْهْ، وَ هِيَ زائِدَةٌ، وَ مَفْعُولٌ عِنْدَ الأَخْفَشِ. وَ هِيَ لِلتَّعْدِيَةِ أَوْ زائِدَةٌ.

فصل

(فَصْلٌ:) أَفْعالُ القُلُوبِ: أَفْعالٌ تَدْخُلُ عَلَىٰ الإِسْمِيَّةِ لِبَيانِ ما نَشَأَتْ مِنْهُ مِنْ ظَنٍّ أَوْ يَقِينٍ. وَ تَنْصِبُ المُبْتَدَأَ وَ الخَبَرَ مَفْعُولَيْنِ. وَ لا يَجُوزُ حَذْفُ أَحَدِهِما وَحْدَهُ. وَ هِيَ: وَجَدَ وَ أَلْفَىٰ لِتَيَقُّنِ الخَبَرِ، نَحْوُ: إِنَّهُمْ أَلْفَوْا آبآئَهُمْ ضالِّينَ. وَ جَعَلَ وَ زَعَمَ لِظَنِّهِ، نَحْوُ: زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا. وَ عَلِمَ وَ رَأَىٰ لِلْأَمْرَيْنِ، وَ الغالِبُ لِلْيَقِينِ، نَحْوُ: إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَ نَراهُ قَرِيباً. وَ ظَنَّ وَ خالَ وَ حَسِبَ لَهُما وَ الغالِبُ فِيها الظَّنُّ، نَحْوُ: حَسِبْتُ زَيْداً قائِماً.

مسئلة

(مَسْئَلَةٌ:) وَ إِذا تَوَسَّطَتْ بَيْنَ المُبْتَدَإِ وَ الخَبَرِ أَوْ تَأَخَّرَتْ، جازَ إِبْطالُ عَمَلِها لَفْظاً وَ مَحَلاًّ وَ يُسَمَّىٰ الإِلْغآءَ، نَحْوُ: زَيْدٌ عَلِمْتُ قائِمٌ، وَ زَيْدٌ قائِمٌ عَلِمْتُ. وَ إِذا دَخَلَتْ عَلَىٰ الإِسْتِفْهامِ أَوِ النَّفْيِ أَوِ اللاَّمِ أَوِ القَسَمِ وَجَبَ إِبْطالُ عَمَلِها لَفْظاً فَقَطُّ، وَ يُسَمَّىٰ التَّعْلِيقَ، نَحْوُ: لِنَعْلَمَ أَيُّ الحِزْبَيْنِ أَحْصَىٰ، وَ عَلِمْتُ لَزَيْدٌ قائِمٌ.

خاتمة

(خاتِمَةٌ:) إِذا تَنازَعَ عامِلانِ ظاهِراً بَعْدَهُما، فَلَكَ إِعْمالُ أَيِّهِما شِئْتَ، إِلاَّ أَنَّ البَصْرِيِّينَ يَخْتارُونَ الثّانِيَ لِقُرْبِهِ وَ عَدَمِ ٱسْتِلْزامِ إِعْمالِهِ الفَصْلَ بِالأَجْنَبِيِّ، وَ العَطْفِ عَلَىٰ الجُمْلَةِ قَبْلَ تَمامِها. وَ الكُوفِيِّينَ الأَوَّلَ لِسَبْقِهِ وَ عَدَمِ ٱسْتِلْزامِهِ الإِضْمارَ قَبْلَ الذِّكْرِ. وَ أَيُّهُما أَعْمَلْتَ أَضْمَرْتَ الفاعِلَ فِي المُهْمَلِ مُوافِقاً لِلظّاهِرِ. أَمَّا المَفْعُولُ، فَالمُهْمَلُ إِنْ كانَ الأَوَّلَ حُذِفَ، أَوِ الثّانِيَ أُضْمِرَ. إِلاَّ أَنْ يَمْنَعَ مانِعٌ وَ لَيسَ مِنْهُ، نَحْوُ: حَسِبَنِي وَ حَسِبْتُهُما مُنْطَلِقَيْنِ الزَّيْدانِ مُنْطَلِقاً، كَما قالَهُ بَعْضَ المُحَقِّقِينَ.

الحديقة الرابعة

فِي الجُمَلِ وَ ما يَتْبَعُها:

الجُمْلَةُ قَوْلٌ تَضَمَّنَ كَلِمَتَيْنِ بِإسْنادٍ، فَهِيَ أَعَمُّ مِنَ الكَلامِ عِنْدَ الأَكْثَرِ. فَإِنْ بُدِئَتْ بِإِسْمٍ فَاسْمِيَّةٌ، نَحْوُ: زَيْدٌ قائِمٌ، وَ أَنْ تَصُومُوا خَيْرٌ لَكُمْ، وَ إِنَّ زَيْداً قائِمٌ، إِذْ لا عِبْرَةَ بِالحَرْفِ. أَوْ بِفِعْلٍ فَفِعْلِيَّةٌ كَقامَ زَيْدٌ، وَ هَلْ قامَ زَيْدٌ، وَ هَلاَّ زَيْداً ضَرَبْتَهُ، وَ يا عَبْدَاللَّهِ، وَ إِنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ. لأَنَّ المُقَدَّرَ كَالمَذْكُورِ.

ثُمَّ إِنْ وَقَعَتْ خَبَراً فَصُغْرَىٰ أَوْ كانَ خَبَراً لِمُبْتَدَإٍ فِيها جُمْلَةٌ فَكُبْرَىٰ، نَحْوُ: زَيْدٌ قامَ أَبُوهُ، فَقامَ أَبُوهُ صُغْرَىٰ وَ الجَمِيعُ كُبْرَىٰ. وَ قَدْ يُكُونُ صُغرَىٰ وَ كُبرَىٰ بِإعْتِبارَيْنِ، نَحْوُ: زَيْدٌ أَبُوهُ غُلامُهُ مُنْطَلِقٌ. وَ قَدْ لا تَكُونُ صُغْرَىٰ وَ لا كُبْرَىٰ كَقامَ زَيْدٌ.

إجمال

(إِجْمالٌ:) الجُمَلُ الَّتِي لَها مَحَلٌّ سَبْعٌ: الخَبَرِيَّةُ وَ الحالِيَّةُ وَ المَفْعُولُ بِها وَ المُضافُ إِلَيْها وَ الواقِعَةُ جَواباً لِشَرْطٍ جازِمٍ وَ التَّابِعَةُ لِمُفْرَدٍ وَ التَّابِعَةُ لِجُمْلَةٍ لَها مَحَلٌّ. وَ الَّتِي لا مَحَلَّ لَها سَبْعٌ أَيْضاً: المُستَأْنَفَةُ وَ المُعْتَرِضَةُ وَ التَّفْسِيرِيَّةُ وَ الصِّلَةُ وَ المُجابُ بِها القَسَمُ وَ المُجابُ بِها شَرْطٌ غَيْرُ جازِمٍ وَ التّابِعَةُ لِما لا مَحَلَّ لَهُ.

تفصيل

(تَفْصِيلٌ:) الأُولَىٰ مِمَّا لَهُ مَحَلٌّ: الخَبَرِيَّةُ وَ هِيَ الواقِعَةُ خَبَراً لِمُبْتَدَإٍ أَوْ لأَحِدِ النَّواسِخِ. وَ مَحَلُّها: الرَّفْعُ أَوِ النَّصْبُ. وَ لا بُدَّ فِيها مِنْ ضَمِيرٍ مُطابِقٍ لَهُ مَذْكُورٍ أَوْ مُقَدَّرٍ، إِلاَّ إِذا ٱشْتَمَلَتْ عَلَىٰ المُبْتَدَإ أَوْ عَلَىٰ جِنْسٍ شامِلٍ لَهُ أَوْ إِشارَةٍ إِلَيْهِ أَوْ كانَتْ نَفْسَ المُبْتَدَإ.

الثانية

(الثَّانِيَةُ:) الحالِيَّةُ: وَ شَرْطُها أَنْ تَكُونَ خَبَرِيَّةً غَيْرَ مُصَدَّرَةٍ بِحَرْفِ الإِسْتِفْهامِ. وَ لا بُدَّ مِنْ رابِطٍ. فَالإِسْمِيَّةُ بِالواوِ وَ الضَّمِيرِ أَوْ أَحدِهِما. وَ الفِعْلِيَّةُ إِنْ كانَتْ مَبْدُوَّةً بِمُضارِعٍ مُثْبَتٍ بِدُونِ قَدْ، فَبِالضَّمِيرِ وَحْدَهُ، نَحْوُ: جآءَنِي زَيْدٌ يَسْرَعُ. أَوْ مَعَها، فَمَعَ الواوِ، نَحْوُ: لِمَ تُؤْذُونَنِي وَ قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ. وَ إِلاَّ فَكالإِسْمِيَّةِ. وَ لا بُدَّ مَعَ الماضِي المُثْبَتِ مِنْ قَدْ وَ لَوْ تَقْدِيراً.

الثالثة

(الثَّالِثَةُ:) الواقِعَةُ مَفْعُولاً بِها. وَ تَقَعُ مَحْكِيَّةً بِالقَوْلِ، نَحْوُ: قال: إِنِّي عَبْدُ اللَّهِ. وَ مَفْعُولاً ثانِياً لِبابِ ظَنَّ، وَ ثالِثاً لِبابِ أَعْلَمَ وَ مُعَلَّقاً عَنْها العامِلُ، نَحْوُ: لِنَعْلَمَ أَيُّ الحِزْبَيْنِ أَحْصَىٰ. وَ قَدْ تَنُوبُ عَنْ الفاعِلِ. وَ يَخْتَصُّ ذٰلِكَ بِبابِ القَوْلِ، نَحْوُ: يُقالُ: زَيْدٌ عالِمٌ.

الرابعة

(الرَّابِعَةُ:) المُضافُ إِلَيْها. وَ تَقَعُ بَعْدَ ظُرُوفِ الزَّمانِ، نَحْوُ: وَ السَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ. وَ اذْكُرُوا إِذْ أَنْتُمْ قَلِيلُونَ. وَ بَعْدَ حَيْثُ. وَ لا يُضافُ إِلَىٰ الجُمَلِ مِنْ ظُرُوفِ المَكانِ سِواها. وَ الأَكْثَرُ إِضافَتُها إِلَىٰ الفِعْلِيَّةِ.

الخامسة

(الخامِسَةُ:) الواقِعَةُ جَواباً لِشَرْطٍ جازِمٍ مَقْرُونَةً بِالفآءِ أَوْ إِذا الفُجائِيَّةِ. وَ مَحَلُّها: الجَزْمُ، نَحْوُ: مَنْ يُضْلِلِ اللَّهُ فَلا هادِيَ لَهُ، وَ إِنْ تُصِبْهُمْ سَيِّئَةٌ بِما قَدَّمَتْ أَيْدِيهِمْ إِذا هُمْ يَقْنَطُونَ. وَ أَمَّا نَحْوُ: إِنْ تَقُمْ أَقُمْ، وَ إِنْ قُمْتَ قُمْتُ. فَالجَزْمُ فِيهِ لِلْفِعْلِ وَحْدَهُ.

السادسة

(السَّادِسَةُ:) التَّابِعَةُ لِمُفْرَدٍ وَ مَحَلُّها بِحَسَبِهِ، نَحْوُ: وَ ٱتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ، وَ نَحْوُ: أَوَ لَمْ يَرَوْا إِلَىٰ الطَّيْرِ فَوْقَهُمْ صآفَّاتٍ وَ يَقْبِضْنَ.

السابعة

(السَّابِعَةُ:) التَّابِعَةُ لِجُمْلَةٍ لَها مَحَلٌّ. وَ مَحَلُّها بِحَسَبِها، نَحْوُ: زَيْدٌ قامَ وَ قَعَدَ أَبُوهُ، بِالعَطْفِ عَلَىٰ الصُّغْرَىٰ. وَ تَقَعُ بَدَلاً بِشَرْطِ كَوْنِها أَوْفَىٰ بِتَأْدِيَةِ المُرادِ، نَحْوُ: أَقُولُ لَهُ ٱرْحَلْ لا تُقِيمَنَّ عِنْدَنا - وَ إِلاَّ فَكُنْ فِي السِّرِّ وَ الجَهْرِ مُسْلِماً.

تفصيل آخر - الأولى

(تَفْصِيلٌ آخَرُ-الأُوْلَىٰ) مِمَّا لا مَحَلَّ لَها: المُسْتَأْنَفَةُ: وَ هِيَ المُفْتَتَحُ بِها الكَلامُ. أَوِ المُنْقَطِعَةُ عَمَّا قَبْلَها، نَحْوُ: فَلا يَحْزُنْكَ قَوْلُهُمْ إِنَّ العِزَّةَ لِلَّهِ جَمِيعاً. وَ كَذٰلِكَ جُمْلَةُ العامِلِ المُلْغَىٰ لِتَأَخُّرِهِ. أَمَّا المُلْغَىٰ لِتَوَسُّطِهِ: فَجُمْلَةٌ مُعْتَرِضَةٌ.

الثانية

(الثَّانِيَةُ:) المُعْتَرِضَةُ وَ هِيَ المُتَوَسِّطَةُ بَيْنَ شَيْئَيْنِ مِنْ شَأْنِهِما: عَدَمُ تَوَسُّطِ أَجْنَبِيٍّ بَيْنَهُما. وَ تَقَعُ غالِباً بَيْنَ الفِعْلِ وَ مَعْمُولِهِ، وَ المُبْتَدَأِ وَ خَبَرِهِ، وَ المُوْصُولِ وَ صِلَتِهِ، وَ القَسَمِ وَ جوابِهِ، وَ المَوْصُوفِ وَ صِفَتِهِ.

الثالثة

(الثَّالِثَةُ:) المُفَسِّرَةُ وَ هِيَ الفُضْلَةُ الكاشِفَةُ لِمَّا تَلِيهِ، نَحْوُ: إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ. وَ الأَصَحُّ أَنَّهُ لا مَحَلَّ لَها. وَ قِيلَ هِيَ بَحَسَبِ ما تُفَسِّرُهُ.

الرابعة

(الرَّابِعَةُ:) صِلَةُ المَوْصُولِ وَ يُشْتَرَطُ كَوْنُها خَبَرِيَّةً مَعْلُومَةً لِلْمُخاطَبِ مُشْتَمِلَةً عَلَىٰ ضَمِيرٍ مُطابِقٍ لِلْمَوْصُولِ.

الخامسة

(الخامِسَةُ:) المُجابُ بِها القَسَمُ، نَحْوُ: يسٓ وَ القُرْآنِ الحَكِيمِ إِنَّك لَمِنَ المُرْسَلِينَ. وَ مَتَىٰ ٱجْتَمَعَ شَرْطٌ وَ قَسَمٌ ٱكْتُفِيَ بِجَوابِ المُتَقَدِّمِ مِنْهُما إِلاَّ إِذا تَقَدَّمَها ما يَفْتَقِرُ إِلَىٰ خَبَرٍ. فَيُكْتَفَىٰ بِجوابِ الشَّرْطِ مُطْلَقاً.

السادسة

(السَّادِسَةُ:) المُجابُ بِها شَرْطٌ غَيْرُ جازِمٍ، نَحْوُ: إِذا جِئْتَنِي أَكْرَمْتُكَ. وَ فِي حُكْمِها المُجابُ بِها شَرْطٌ جازِمٌ وَ لَمْ يَقْتَرِنْ بِالفآءِ وَ لا بِإِذا الفُجائِيَّةِ، نَحْوُ: إِنْ تَقُمْ أَقُمْ.

السابعة

(السَّابِعَةُ:) التَّابِعَةُ لِما لا مَحَلَّ لَها، نَحْوُ: جآءَنِي زَيْدٌ فَأَكْرَمْتُهُ، جآءَنِي الَّذِي زارَنِي وَ أَكْرَمْتُهُ. إِذا لَمْ يُجْعَلِ الواوُ لِلْحالِ بِتَقْدِيرِ قَدْ.

خاتمة

(خاتِمَةٌ:) فِي أَحكامِ الجارِّ وَ المَجْرُورِ وَ الظَّرْفِ. إِذا وَقَعَ أَحَدَهُما بَعْدَ المَعْرِفَةِ المَحْضَةِ فَحالٌ، أَوِ النَّكِرَةِ المَحْضَةِ فَصِفَةٌ، أَوْ غَيْرِ المَحْضَةِ فَمُحْتَمِلٌ لَهُما. وَ لا بُدَّ مِنْ تَعَلُّقِهِما بِالفِعْلِ أَوْ بِما فِيهِ رائِحَتُهُ. وَ يَجِبُ حَذْفُ المُتَعَلَّقِ إِذا كانَ أَحَدُهُما صِفَةً أَوْ صِلَةً أَوْ خَبَراً أَوْ حالاً. وَ إِذا كانَ كَذٰلِكَ أَوِ ٱعْتَمَدَ عَلَىٰ نَفْيٍ أَوِ ٱسْتِفْهامٍ جازَ أَنْ يَرْفَعَ الفاعِلَ، نَحو: جآءَ الَّذِي فِي الدَّارِ ابُوهُ، وَ ما عِنْدِي أَحَدٌ، وَ أَ فِي اللَّهِ شَكٌّ.

الحديقة الخامسة

فِي المُفْرَداتِ:

(الهَمْزَةُ:) حَرْفٌ تَرِدُ لِنِدآءِ القَرِيبِ وَ المُتَوَسِّطِ، و لِلْمُضارِعَةِ و لِلتَّسْوِيَةِ وَ هِيَ الدّاخِلَةُ عَلَىٰ جُمْلَةٍ فِي مَحَلِّ المَصْدَرِ، نَحْوُ: سَوآءٌ عَلَيْهِمْ ءَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ. و لِلإِسْتِفْهامِ، فَيُطْلَبُ بِها التَّصَوُّرُ وَ التَّصْدِيقُ، نَحْوُ: أَزَيْدٌ فِي الدّارِ أَمْ عَمْرٌو؟ وَ أَفِي الدّارِ زَيْدٌ أَمْ فِي السُّوقِ؟ بِخِلافِ هَلْ لِإِخْتِصاصِها بِالتَّصْدِيقِ.

(أَنْ:) بِالفَتْحِ وَ التَّخْفِيفِ. تَرِدُ ٱسْمِيَّةً وَ حَرْفِيَّةً. فَالإِسْمِيَّةُ هِيَ الضَّمِيرُ المُخاطَبُ كَأَنْتَ وَ أَنْتُما، إِذْ ما بَعْدَها حَرْفُ الخِطابِ ٱتِّفاقاً. وَ الحَرْفِيَّةُ تَرِدُ ناصِبَةً لِلْمُضارِعِ وَ مُخَفَّفَةً مِنَ المُثَقَّلَةِ وَ مُفَسِّرَةً، وَ شَرْطُها: التَّوَسُّطُ بَيْنَ جُمْلَتَيْنِ أُوْلاهُما بِمَعْنَىٰ القَوْلِ، وَ عَدَمُ دُخُولِ جارٍّ عَلَيْها. وَ زائِدَةً، وَ تَقَعُ غالِباً بَعْدَ لَمّا وَ بَيْنَ القَسَمِ وَ لَوْ.

(إِنْ:) بِالكَسْرِ وَ التَّخْفِيفِ. تَرِدُ شَرْطِيَّةً وَ نافِيَةً، نَحْوُ: إِنِ الكافِرُونَ إِلاَّ فِي غُرُورٍ. وَ مُخَفَّفَةً مِنَ المُثَقَّلَةِ، نَحْوُ: وَ إِنْ كُلٌّ لَما جَمِيعٌ لَدَيْنا مُحْضَرُونَ، فِي قِرآئَةِ التَّخْفِيفِ. وَ مَتَىٰ ٱجْتَمَعَتْ إِنْ وَ ما فَالمُتَأَخِّرَةُ مِنْهُما زائِدَةٌ.

(أَنَّ:) بِالفَتْحِ وَ التَّشْدِيدِ حَرْفُ تَأْكِيدٍ. وَ تُؤَوَّلَ مَعَ مَعْمُولَيْها بِمَصْدَرٍ مِنْ لَفْظِ خَبَرِها إِنْ كانَ مُشْتَقّاً، وَ بِالكَوْنِ إِنْ كانَ جامِداً، نَحْوُ: بَلَغَنِي أَنَّكَ مُنْطَلِقٌ، وَ أَنَّ هٰذا زَيْدٌ.

(إِنَّ:) بِالكَسْرِ وَ التَّشْدِيدِ. تَرِدُ حَرْفَ تَأْكِيدٍ. تَنْصِبُ الإِسْمَ وَ تَرْفَعُ الخَبَرَ. وَ نَصْبُهُما لُغَةٌ. وَ قَدْ تَنْصِبُ ضَمِيرَ شَأْنٍ مُقَدَّراً، فَالجُمْلَةُ خَبَرُها. وَ حَرْفَ جوابٍ كَنَعَمْ. وَ عَدَّ المُبَرِّدُ مِنْ ذٰلِكَ قَوْلَهُ تَعالَىٰ: إِنَّ هٰذانِ لَساحِرانِ. وَ رُدَّ بِإِمْتِناعِ اللاَّمِ فِي خَبَرِ المُبْتَدَأِ.

(إِذْ:) تَرِدُ ظَرْفاً لِلْماضِي. فَتَدْخُلُ عَلَىٰ الجُمْلَتَيْنِ. وَ قَدْ يُضافُ إِلَيْها ٱسْمُ زَمانٍ، نَحْوُ: حِينَئِذٍ، يَوْمَئِذٍ. وَ لِلْمُفاجاةِ بَعْدَ بَيْنَما أَوْ بَيْنَنا. وَ هَلْ هِيَ حِينَئِذٍ حَرْفٌ أَوْ ظَرْفٌ، خِلافٌ.

(إِذا:) تَرِدُ ظَرْفاً لِلْمُسْتَقْبَلِ. وَ يُضافُ إِلَىٰ شَرْطِها. وَ تُنْصَبُ بِجَوابِها. وَ تَخْتَصُّ بِالفِعْلِيَّةِ، وَ نَحْوُ: إِذا السَّمآءُ ٱنْشَقَّتْ، مِثْلُ: وَ إِنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ. وَ لِلْمُفاجاةِ، فَتَخْتَصُّ بِالإِسْمِيَّةِ، نَحْوُ: خَرَجْتُ وَ إِذا السَّبُعُ واقِفٌ. وَ الخِلافُ فِيها كَأُخْتِها.

(أَمْ:) تَرِدُ لِلْعَطْفِ مَتَّصِلَةً وَ مُنْقَطِعَةً. فَالمُتَّصِلَةُ المُرْتَبِطُ ما بَعْدَها بِما قَبْلَها. وَ تَقَعُ بَعْدَ هَمْزَةِ التَّسْوِيَةِ وَ

الإِسْتِفْهامِ. وَ المُنْقَطِعَةُ كَبَلْ. وَ حَرْفَ تَعْرِيفٍ، وَ هِيَ لُغَةُ حِمْيَرٍ.

(أَمَّا:) بِالفَتْحِ وَ التَّشْدِيدِ. حَرْفُ تَفْصِيلٍ غالِباً. وَ فِيها مَعْنَىٰ الشَّرْطِ لِلُزُومِ الفآءِ وَ ٱلْتُزِمَ حَذْفُ شَرْطِها. وَ عُوِّضَ بَيْنَهُما عَنْ فِعْلِها جُزْءٌ مِمَّا فِي حَيِّزِها. وَ فِيهِ أَقْوالٌ. وَ قَدْ تُفارِقُ التَّفْصِيلَ كَالواقِعَةِ فِي أَوائِلِ الكُتُبِ.

(إِمَّا:) بِالكَسْرِ وَ التَّشْدِيدِ. حَرْفُ عَطْفٍ عَلَىٰ المَشْهُورِ. وَ تَرِدُ لِلتَّفْصِيلِ، نَحْوُ: إِمَّا شاكِراً وَ إِمَّا كَفُوراً. وَ لِلإِبْهامِ وَ الشَّكِّ. وَ لِلتَّخْيِيرِ وَ الإِباحَةِ. وَ إِمَّا لازِمَةٌ قَبْلَ المَعْطُوفِ عَلَيْهِ بِها. وَ لا تَنْفَكُّ عَنِ الواوِ غالِباً.

(أَيٌّ:) بِالفَتْحِ وَ التَّشْدِيدِ. تَرِدُ ٱسْمَ شَرْطٍ، نَحْوُ: أَيّاً ما تَدْعُوا فَلَهُ الأَسْمآءُ الحُسْنَىٰ. وَ ٱسْمَ ٱسْتِفْهامٍ، نَحْوُ: أَيُّ الرَّجُلَيْنِ قامَ؟ وَ دالَّةً عَلَىٰ مَعْنَىٰ الكَمالِ، نَحْوُ: مَرَرْتُ بِرَجُلٍ أَيِّ رَجُلٍ. وَ وُصْلَةً لِنِدآءِ ذِي اللاَّمِ، نَحْوُ: يا أَيُّها الرَّجُلُ. وَ مَوْصُولَةً، وَ لا يُعْرَبُ مِنَ المَوْصُولاتِ سِواها، نَحْوُ: أَكْرِمْ أَيّاً أَكْرَمَكَ.

(بَلْ:) حَرْفُ عَطْفٍ. وَ تُفِيدُ بَعْدَ الإِثْباتِ صَرْفَ الحُكْمِ عَنِ المَعْطُوفِ عَلَيْهِ إِلَىٰ المَعْطُوفِ، وَ بَعْدَ النَّهْيِ وَ النَّفْيِ تَقْرِيرَ حُكْمِ الأَوَّلِ وَ إِثْباتَ ضِدِّهِ لِلثَّانِي أَوْ نَقْلَ حُكْمِهِ إِلَيْهِ عِنْدَ بَعْضٍ.

(حاشا:) تَرِدُ لِلإِسْتِثْناءِ حَرْفاً جارّاً أَوْ فِعْلاً جامِداً. وَ فاعِلُها مُسْتَتِرٌ عائِدٌ إِلَىٰ مَصْدَرٍ مُصاغٍ مِمَّا قَبْلَها أَوِ ٱسْمِ فاعِلٍ أَوْ بِعْضٍ مَفْهُومٍ ضِمْناً مِنْهُ. وَ لِلتَّنْزِيهِ، نَحْوُ: حاشا لِلَّهِ. وَ هَلْ هِيَ ٱسْمٌ بِمَعْنَىٰ بَراءَةٍ أَوْ فِعْلٌ بِمَعْنَىٰ بَرِئْتُ أَوْ ٱسْمُ فِعْلٍ بِمَعْنَىٰ أُبَرِّئُ. خِلافٌ.

(حَتَّىٰ:) تَرِدُ عاطِفَةً بِجُزْءٍ أَقْوَىٰ أَوْ أَضْعَفَ بِمُهْلَةٍ ذِهْنِيَّةٍ. وَ يَخْتَصُّ بِالظَّاهِرِ عِنْدَ بَعْضٍ. وَ حَرْفَ ٱبْتِداءٍ فَتَدْخُلُ عَلَىٰ الجُمَلِ. وَ تَرِدُ جارَّةً، فَتَخْتَصُّ بِالظَّاهِرِ خِلافاً لِلْمُبَرِّدِ. وَ قَدْ يُنْصَبُ بَعْدَها المُضارِعُ بِأَنْ مُضْمَرَةً لا بِها خِلافاً لِلْكُوفِيِّينَ.

(الفآءُ:) تَرِدُ رابِطَةً لِلْجَوابِ المُمْتَنِعِ جَعْلُهُ شَرْطاً. وَ حُصِرَ فِي سِتَّةِ مَواضِعَ. وَ لِرَبْطِ شِبْهِ الجَوابِ، نَحْوُ: الَّذِي يَأْتِينِي فَلَهُ دِرْهَمٌ. وَ عاطِفَةً، فَتُفِيدُ التَّعْقِيبَ وَ التَّرْتِيبَ بِنَوْعَيْهِ. فَالحَقِيقِيُّ، نَحْوُ: قامَ زَيْدٌ فَعَمْرٌو. وَ الذِّكْرِي، نَحْوُ: وَ نادَىٰ نُوحٌ رَبَّهُ فَقالَ. وَ قَدْ تُفِيدُ تَرَتُّبَ لاحِقِها عَلَىٰ سابِقِها. فَتُسَمَّىٰ فآءَ السَّبَبِيَّةِ، نَحْوُ: فَتُصْبِحُ الأَرْضُ مُخْضَرَّةً. وَ قَدْ تَخْتَصُّ حِينَئِذٍ بِإِسْمِ النَّتِيجَةِ وَ التَّفْرِيعِ. وَ قَدْ تُنْبِئُ عَنْ مَحْذُوفٍ، فَتُسَمَّىٰ فَصِيحَةً عِنْدَ بَعْضٍ، نَحْوُ: فَاضْرِبْ بِعَصاكَ الحَجَرَ فَٱنْفَجَرَتْ.

(قَدْ:) تَرِدُ ٱسْماً بِمَعْنَىٰ يَكْفِي أَوْ حَسْبُ، نَحْوُ: قَدْنِي وَ قَدِي دِرْهَمٌ، وَ حَرْفَ تَقْلِيلٍ مَعَ المُضارِعِ وَ تَحْقِيقٍ مَعَ الماضِي غالِباً. قِيلَ وَ قَدْ تُقَرِّبُهُ مِنَ الحالِ. وَ مِنْ ثَمَّ ٱلْتُزِمَتْ فِي الحالِيَّةِ المُصَدَّرَةِ بِهِ وَ فِيهِ بَحْثٌ مَشْهُورٌ.

(قَطُّ:) تَرِدُ ٱسْمَ فِعْلٍ بِمَعْنَىٰ إِنْتَهِ. وَ كَثِيراً ما تُحَلَّىٰ بِالفآءِ، نَحْوُ: قامَ زَيْدٌ فَقَطُّ. وَ ظَرْفاً لِإسْتِغْراقِ الماضِي مَنْفِيّاً. وَ فِيهِ خَمْسُ لُغاتٍ. وَ لا تُجامِعُ مُسْتَقْبَلاً.

(كَمْ:) تَرِدُ خَبَرِيَّةً وَ ٱسْتِفْهامِيَّةً. وَ تَشْتَرِكانِ فِي البِناءِ وَ الإِفْتِقارِ إِلَىٰ التَّمْيِيزِ وَ لُزُومِ الصَّدْرِ. وَ تَخْتَصُّ الخَبَرِيَّةُ بِجَرِّ التَّمْيِيزِ مُفْرِداً أَوْ مَجْمُوعاً. وَ الإِسْتِفْهامِيَّةُ بِنَصْبِهِ وَ لُزُومِ إِفْرادِهِ.

(كَيْفَ:) تَرِدُ شَرْطِيَّةً. فَتَجْزِمُ الفِعْلَيْنِ عِنْدَ الكُوفِيِّينَ. وَ ٱسْتِفْهامِيَّةً، فَتَقَعُ خَبَراً فِي نَحْوِ: كَيْفَ أَنْتَ؟ وَ مَفْعُولاً فِي نَحْوِ: كَيْفَ ظَنَنْتَ زَيْداً؟ وَ حالاً فِي نَحْوِ: كَيْفَ جاءَ زَيْدٌ؟

(لَوْ:) تَرِدُ شَرْطِيَّةً. فَتَقْتَضِي ٱمْتِناعَ شَرْطِها لِإمْتِناعِ جوابِها. وَ ٱسْتِلْزامِهُ لِجَوابِها. وَ تَخْتَصُّ بِالماضِي وَ لَوْ مُؤَوَّلاً. وَ بِمَعْنَىٰ إِنِ الشَّرْطِيَّةِ وَ لَيْسَتْ جازِمَةً خِلافاً لِبَعْضِهِمْ. وَ بِمَعْنَىٰ لَيْتَ، نَحْوُ: لَوْ أَنَّ لَنا كَرَّةً. وَ مَصْدَرِيَّةً، وَ قَدْ مَضَتْ.

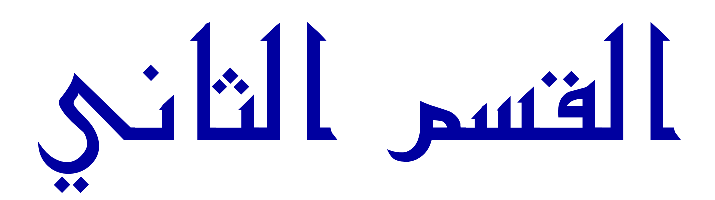
(لَوْلا:) حَرْفٌ. تَرِدُ لِرَبْطِ ٱمْتِناعِ جَوابِهِ بِوُجُودِ شَرْطِهِ. وَ تَخْتَصُّ بِالإِسْمِيَّةِ. وَ يَغْلِبُ مَعَها حَذْفُ الخَبَرِ إِنْ كانَ كَوْناً مُطْلَقاً. وَ لِلتَّوْبِيخِ وَ تَخْتَصُّ بِالماضِي. وَ لِلتَّحْضِيضِ وَ العَرْضِ فَتَخْتَصُّ بِالمُضارِعِ وَ لَوْ تَأْوِيلاً.

(لَمَّا:) تَرِدُ لِرَبْطِ مَضْمُونِ جُمْلَةٍ بِوُجُودِ مَضْمُونِ أُخْرَىٰ، نَحْوُ: لَمَّا قُمْتَ قُمْتُ. وَ هَلْ هِيَ حَرْفٌ أَوْ ظَرْفٌ، خِلافٌ. وَ حَرْفَ ٱسْتِثْناءٍ، نَحْوُ: إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهِ حافِظٌ. وَ جازِمَةً لِلْمُضارِعِ كَلَمْ، وَ تَفْرِقانِ فِي خَمْسَةِ أُمُورٍ.

(ما:) تَرِدُ ٱسْمِيَّةً وَ حَرْفِيَّةً. فَالإِسْمِيَّةُ تَرِدُ مَوْصُولَةً وَ نَكِرَةً مَوْصُوفَةً، نَحْوُ: مَرَرْتُ بِما مُعْجِبٍ لَكَ. وَ صِفَةً لِنَكِرَةٍ، نَحْوُ: لأَمْرٍ ما جَدَعَ قَصِيرٌ أَنْفَهُ. وَ شَرْطِيَّةً زَمانِيَّةً وَ غَيْرَ زَمانِيَّةٍ. وَ ٱسْتِفْهامِيَّةً. وَ الحَرْفِيَّةُ تَرِدُ مُشَبَّهَةً بِلَيْسَ. وَ مَصْدَرِيَّةً زَمانِيَّةً وَ غَيْرَ زَمانِيَّةٍ. وَ صِلَةً وَ كافَّةً.

(هَلْ:) حَرْفُ ٱسْتِفْهامٍ. وَ تَفْتَرِقُ عَنِ الهَمْزَةِ بِطَلَبِ التَّصْدِيقِ وَحْدَهُ وَ عَدَمِ الدُّخُولِ عَلَىٰ العاطِفِ وَ الشَّرْطِ وَ ٱسْمٍ بَعْدَهُ فِعْلٌ، وَ الإِخْتِصاصِ بِالإِيْجابِ، وَ لا يُقالُ: هَلْ لَمْ يَقُمْ، بِخِلافِ الهَمْزَةِ، نَحْوُ: أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ.

أَللَّهُمَّ ٱشْرَحْ صُدُورَنا بِأَنْوارِ المَعارِفِ، وَ نَوِّرْ قُلُوبَنا بِحَقائِقِ اللَّطائِفِ. وَ ٱجْعَلْ ما أَوْرَدْناهُ فِي هٰذِهِ الوَرَقاتِ خالِصاً لِوَجْهِكَ الكَرِيمِ. وَ تَقَبَّلْهُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ العَلِيمُ. فَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِحَبِيبِكَ مُحَمَّدٍ سَيِّدِ المُرْسَلِينَ وَ آلِهِ الأَئِمَّةِ المَعْصُومِينَ صَلوَاتُ اللَّهِ وَ سَلامُهُ عَلَيْهِمْ أَجْمَعِينَ.



المتن بالترجمة و الشرح

THE SECOND SECTION

The Text With Translation & Commentary

المقدمة

بسم الله الرحمن الرحيم

أَحسَنُ كَلَمَةٍ يُبْتَدَأُ بِها الكَلامُ، وَ خَيْرُ خَبَرٍ يُخْتَتَمُ بِهِ المَرامُ، حَمْدُكَ اللَّهُمَّ عَلَى جَزِيلِ الأَنْعامِ. وَ الصَّلاةُ وَ السَّلامُ عَلَى سَيِّدِ الأَنامِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) البَرَرَةِ الكِرامِ، سِيَّما ابْنِ عَمِّهِ عَلِيٍّ (عَلَيْهِ السَّلامُ) الَّذِي نَصَبَهُ عَلَماً لِلإِسْلامِ، وَ رَفَعَهُ لِكَسْرِ الأَصْنامِ، جازِمِ أَعْناقِ النَّواصِبِ اللِّئامِ، وَ واضِعِ عِلْمِ النَّحْوِ لِحِفْظِ الكَلامِ.

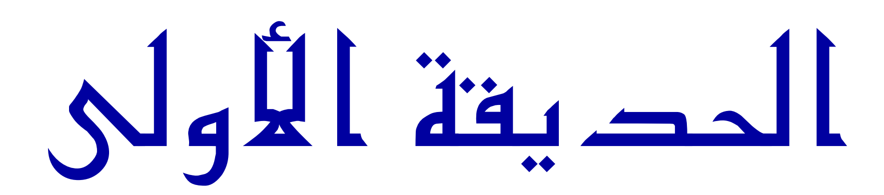
PREFACE

In the name of Allāh, the Beneficent, the Merciful

The most excellent word by which speech can be initiated and the best message by which to seal an aspiration is Your praise O God! for the abundance of blessings. Prayers and peace be upon the leader of mankind, Muḥammad, prayers of Allāh be upon him and his descendants, the pious, the honorable. Especially his cousin, 'Ali (upon him be peace) whom he positioned as a standard of Islām. He raised him in order to break the idols, cut the necks of wicked rebels and to formulate the knowledge of Naḥw in order to protect speech (from error).

وَ بَعْدُ، فَهٰذِهِ الفوائِدُ الصَّمَدِيَّةُ فِي العِلْمِ العَرَبِيَّةِ، حَوَتْ مِنْ هٰذا الفَنِّ ما نَفْعُهُ أَعَمُّ وَ مَعْرِفَتُهُ لِلْمُبْتَدِئِينَ أَهَمُّ، وَ تَضَمَّنَتْ فَوائِدَ جَلِيلَةً فِي قَوانِينِ الإِعْرابِ، وَ فَرائِدَ لَمْ يَطَّلِعْ عَلَيْها إِلاَّ أُوْلُوا الأَلْبابِ. وَ وَضَعْتُها لأَخِ الأَعَزِّ عَبْدِ الصَّمَدِ. جَعَلَهُ اللَّهُ مِنَ العُلَمآءِ العامِلِينَ وَ نَفَعَهُ بِها وَ جَمِيعَ المُؤْمِنِينَ. وَ تَشْتَمِلُ عَلَىٰ خَمْسِ حَدآئِقَ.

Then, these are eternally useful lessons in the discipline of 'Arabic (grammar). Collected from this art is that which benefits the public and the understanding of which is most important for the inexperienced. It contains important lessons in the rules of I'rāb. Gems unseen except by the possessors of understanding. I have created it for (my) dearest brother, 'Abduṣ-Ṣamad. May Allāh make him one of the scholars of (the people of Jabal-'Āmil). May (this book) benefit him and all believers. It is comprised of five gardens:



THE FIRST CHAPTER

الحديقة الأولى

فِيما أَرَدْتُ تَقْدِيمَهُ غُرَّةً:

النَّحْوُ: عِلْمٌ بِقَوانِينِ أَلْفاظِ العَرَبِ مِنْ حَيْثُ الإِعْرابِ وَ البِناآءِ، وَ فائِدَتُهُ: حِفْظُ اللِّسانِ عَنِ الخَطَأِ فِي المَقالِ، وَ مَوْضُوعُهُ الكَلِمَةُ وَ الكَلامُ.

فَالكَلِمَةُ لَفْظٌ مَوْضُوعٌ مُفْرَدٌ، وَ هِيَ: ٱسْمٌ وَ فِعْلٌ وَ حَرْفٌ، وَ الكَلامُ لَفْظٌ مُفِيدٌ بِالإِسْنادِ، وَ لا يَأْتِي إِلاَّ فِي ٱسْمَيْنِ أَوْ فِعْلٍ وَ ٱسْمٍ.

[1.0] THE FIRST GARDEN:

That which I intend to advance as a highlight:

Naḥw: Knowledge of the rules of 'Arabic expressions from the perspective of their declension and construction.The benefit of Naḥw is the preservation of the tongue from mistakes in speech. Naḥw's subject is the word (Kalimah) and speech (Kalām).

The word, then, is an expression of a singular subject. It is either a noun (Ism), verb (Fi'l) or particle (Ḥarf). Speech is an informative expression with predication (Isnād). Speech is only accomplished with two nouns or a verb and a noun.

[1.0] COMMENTARY

In the first chapter or Ḥadeeqah (literally meaning a garden), Shaikh al-Bahāʾi prefaces his main discussion with the introduction of some preliminary definitions and concepts that the reader will undoubtedly need in understanding many aspects of this book.

First, the definition of Naḥw is put forth. Naḥw is defined as the rules of 'Arabic expressions. The use of the term expressions (Alfāẓ) as opposed to words (Kalimāt) is due to the distinction that an expression can be a meaningful signification of one's thoughts while words alone do not convey a meaning unless organized in a particular manner that is determined by grammatical rules.

Naḥw, then, is the study of such rules that distinguish useful, understandable expressions from non-understandable or incomplete expressions. Particularly, as the rules relate to a word's declension (I'rāb) and construction (Binā̓).

Declension or **I'rāb** is a characteristic of the 'Arabic noun and verb by which the word's grammatical state is indicated by signs appearing most often at the end of a word. These signs change with a change in the grammatical state of the word. The grammatical state of a word is altered by the government of other words. The 'Arabic word capable of indicating the signs of I'rāb is referred to as **Mu'rab** (المُعْرَبُ) or *declinable*.

Construction or **Binā̓** here refers to the construction of words wherein there are no indicators of I'rāb found at the end of a word. As these types of words are incapable of indicating a state of I'rāb, their grammatic state and indicator of I'rāb must be estimated. The construction of such words are referred to as **Mabniy** (المَبْنِيُّ) or *indeclinable*, meaning to have a fixed ending.

As we delve further into this section, the role declension and construction will be further clarified with examples.

The benefit of grammar is protection against error in speech and, likewise, in writing. The body of rules collectively known as grammar serves as a guidance for proper speech. Clear and effective speech is a by-product of the mastery of a language on different levels. The mastery of grammar being fundamental.

The subject of Naḥw revolves around the word itself (Kalimah) and speech (Kalām). The difference between the two being that a word is an individual element of an expression while speech is a collection of words which, as an expression, conveys a complete meaning.

Kalām, therefore, is an arrangement of Kalimah that signifies a complete thought. If someone says: *Zaid*, it is a Kalimah, a singular word. Although it has meaning, in that we can understand it to be a name of someone, it leaves the listener waiting for some information to be attributed to Zaid.

Without that attribution, the Kalimah alone does not convey a complete thought. The listener may wonder: *Who is Zaid?* If the listener already knows who Zaid is, it will still leave him to wonder: *What about Zaid?* As such, it is not a meaningful expression even though Zaid may be known to the listener.

The expression: *Zaid is my father*, conveys information about Zaid. Grammarians would refer to it as a proper sentence as it conveys a complete meaning. In this sentence, the word *Zaid* is only one element of the expression. Therefore, *Zaid* is a Kalimah while the entire expression, *Zaid is my father*, is Kalām. The attribution of being *my father* is associated with Zaid. By means of that attribution, more is understood with regards to Zaid than can be understood from the Kalimah *Zaid* alone.

This process of attribution is referred to predication, defined as: *"To state or affirm as an attribute or quality of something."*[5] In the example, the attribute of being my father is attributed to Zaid forming a simple noun sentence: زَيْدٌ أَبِي *Zaid is my father*. *Zaid* is the Subject and *my father* is the predicate, meaning that attribute or quality being attributed to the subject. This predication is referred to as Isnād (الإِسْنادُ) by the author. Predication also occurs in verbal sentences as well, such as:

كانَ زَيْدٌ أَبِي *Zaid was my father*

Naḥw is concerned with the Kalimah as it exists within the context of a sentence or expression. Naḥw is not particularly concerned with the Kalimah itself. There is another branch of 'Arabic grammar referred to as Taṣreef, that is related to the Kalimah, its derivation and patterns.

Naḥw is also referred to as syntax. Syntax being defined as: *"the study of the rules whereby words or other elements of sentence structure are combined to form grammatical sentences."*[6] The terms *grammatical sentences* and *complete expressions* denote one in the same thing.

إيضاح:

(إِيْضاحٌ:) الإِسْمُ: كَلِمَةٌ مَعْناها مُسْتَقِلٌّ غَيْرُ مُقْتَرِنٍ بِأَحدِ الأَزْمِنَةِ الثَّلاثَةِ، وَ يَخْتَصُّ بِالجَرِّ وَ النِّدآءِ وَ اللاَّمِ وَ التَّنْوِينِ وَ التَّثْنِيَةِ وَ الجَمْعِ. وَ الفِعْلُ: كَلِمَةٌ مَعْناها مُسْتَقِلٌّ مُقْتَرِنٌ بِأَحدِها ، وَ يَخْتَصُّ بِقَدْ وَ لَمْ وَ تآءِ التَّأْنِيثِ وَ نُونِ التَّأْكِيدِ. وَ الحَرْفُ: كَلِمَةٌ مَعْناها غَيْرُ مُسْتَقِلٍّ وَ لا مُقْتَرِنٍ بِأَحدِها ، وَ يُعْرَفُ بِعَدَمِ قَبُولِ شَيْءٍ مِنْ خَواصِّ أَخَوَيْهِ.

[1.1] EXPLANATION:

The noun is a word whose meaning is established independently being un-associated with one of the three tenses. The noun is distinguished by the genitive state (Jarr); the Vocative (Nidā̓); the Definite Article (Lām); Nunnation (Tanween); the dual (Tathniyyah) and the plural (Jam').

The verb is a word whose meaning is established independently (while being) associated with one of the three tenses. The verb is distinguished by (the particle) Qad; the Feminine Tā̓ and the Nūn of Emphasis (Nūn at-Takeed).

The particle is a word whose meaning is not established independently nor is (its meaning) associated with one of the three tenses. It is known through lack of acceptance of any of the particularities of its two siblings (the noun and verb).

[1.1] COMMENTARY

This section clarifies the definition of each part of speech, meaning the noun, verb and particle.

In English grammar, the noun is defined as: "*The part of speech that is used to name a person, place, thing, quality, or action...*"[7] The 'Arabic noun embraces this definition as well. The meaning associated with a noun can be understood from only the noun itself without any connection to any other word, as in: *Mosque*. It is understood as a place of Islamic worship. That associated meaning has no connection with time or tense, meaning the past, present or future tense.

There are six signs that distinguish a noun from other parts of speech. They are:

1) The Genitive State or *Jarr* (الجَرُّ). The genitive state is uniquely associated with nouns. This state is created in a noun whenever a noun is preceded by a genitive particle, known as *Ḥarf al-Jarr* (حَرْفُ الجَرِّ). These particles include such common words as: مِنْ *From;* إِلَىٰ *To* and: فِي *In*. Genitive particles will only precede nouns which they govern, thereby altering their grammatical state, as in: سافَرْتُ إِلَىٰ القاهِرَةِ *I traveled to Cairo.*

   Here, the genitive particle (إِلَىٰ) precedes the noun *al-Qāhirah* (Cairo) resulting in the noun being genitive as indicated by the Kasrah at its end. Kasrah is the primary indicator of the genitive state in nouns. Often the genitive particle extends the government of the verb to words other than its subject and object as the nature of the particle is that it often provides linkage between words.

   The genitive state may also be produced in nouns by the annexation of one noun to another, known as *Iḍāfah*. Most often this construction signifies possession (whether physical or abstract), connection or composition, as in:

   عَبْدُ اللَّهِ *Servant of Allāh;* خُطْبَةُ الجُمُعَةِ *Friday Sermon;*

   خاتِمُ فِضَّةٍ *A Silver Ring*

   The first part of the Iḍāfah is referred to as: *al-Muḍāf* (المُضافُ) and the noun annexed to it is known as: *al-Muḍāf Ilaihi* (المُضافُ إِلَيْهِ), the latter always being in the genitive state. This annexation of the second noun also defines the first.

   Grammarians say that the genitive state in the Muḍāf Ilaihi is due to the estimation of a genitive particle whose government is present while the particle itself is not. The original expression could be estimated, for example, to be: خاتِمٌ مِنَ الفِضَّةِ, wherein the genitive state is due to the genitive particle *Min* (مِنْ).

The direct government of a particle over a noun or verb is an example of literal government or *Lafẓiyyah* (العامِلُ اللَّفْظِيَّةُ). The government of the Iḍāfah, on the other hand, is semantic government related to meaning or *Ma'nawi* (العامِلُ المَعْنَوِيَّةُ).

2) The Vocative or *Nidā'* (النِّدآءِ). The vocatives are a group of particles used in summoning or calling someone. These particles are found preceding nouns which they define, as in: يا مُحَمَّدُ *O Muḥammad!*; يابُنَيَّ *O My son!;* ﴿ياأَيُّها الَّذِينَ آمَنُوا...﴾ *O you who believe!* The noun which they define are known as the *Munāda* (المُنادَى) and will be always in the nominative state. The Munāda, as a rule, may only be a noun. The *Munāda*, in most cases, is a definite noun as the speaker generally intends to call someone in particular. Technically, if someone unknown is being summoned, then the *Munāda* should be indefinite. Such as a blind man who summons help without knowing who is around him: يارَجُلٌ خُذْ بِيَدِي *O man! Take my hand!* As opposed to summoning someone who is known, as in: يا زَيْدُ خُذْ بِيَدِي *O Zaid! Take my hand!*

3) The Definite Article or *Lām* (لام). In 'Arabic the Definite Article is commonly referred to as Alif-Lām (ال), meaning: *the,* as in: الكِتابُ *the book;* الشَّمْسُ *the sun;* اللَّيْلُ *the night*. As opposed to: كِتابٌ *A book*. In reality, only the Lām is the Definite Article since the Alif may be omitted in certain circumstances. For example, when prefixing a particle to a definite noun, as in: لِلْكِتاب=الكِتاب + لِ, you can see the Alif has been omitted. The Definite Article is properly referred to as *Lām at-Ta'reef* (لامُ التَّعْرِيف), the *Lām of Definition,* in 'Arabic Grammar.

4) Nunnation or *Tanween* (التَّنْوِينُ). Nunnation is the doubling of the vowel occurring at the end of a noun, giving the sound of Nūn, as in: كِتابٌ *Kitābun;* كِتاباً *Kitāban* and كِتابٍ *Kitābin*. In this example, Nunnation is given in the three states of the noun, i.e., the nominative state (Raf'), the accusative state (Naṣb) and the genitive state (Jarr), respectively. Nunnation is a sign of the indefinite noun.

Whenever a noun is defined, either by means of the Definite Article, Iḍāfah or the vocative particle, Nunnation is dropped, as in: الكِتابُ *the book*; كِتابُ اللَّهِ *the book of Allāh* and يا مُحَمَّدُ *O Muḥammad!* In each example, Nunnation is dropped from the definite noun.

Tanween is the indicator of the indefinite in Mu'rab nouns, meaning declinable nouns. However, there are other types of Tanween as well. The Tanween of the Mu'rab noun is known as *Mutamakkin* (تَنْوِينُ المُتَمَكِّنِ). There are three other types of Tanween:

- Tankeer (تَنْوِينُ التَّنْكِيرِ). Like the Mutamakkin, Tankeer also indicates that a noun is indefinite. However, it appears in words that are normally undeclinable or Mabniy, such as *Ṣah* (صَهْ). It means *quiet!* As we say in English: *Shh!* It's actually a defective command verb. As such, it signifies the present tense. If it is mentioned in the context of another time period it will have Tanween, as in: صَهٍ .

  Sometimes, the indefiniteness is used to distinguish one thing from another that is original or intended, as in: أَ سِيبْوَيْهٍ بَعْدَ سِيبْوَيْهْ *Is there a Sibawaih after Sibawaih*. Meaning is there another Sibawaih after the original? Sibawaih, (at the end), is Sākin and definite as it is a proper name of the famous grammarian. The first Sibawaih is indefinite as it does not refer to the named scholar except in comparison. The Tanween distinguishes the non-original from the original.

- 'Iwaḍ (تَنْوِينُ العِوَضِ). 'Iwaḍ means substitute and this Tanween is substituted for something that has be removed or contracted. Sometimes, it is a letter that has been removed, as in: قاضٍ *Qāḍi* (from قاضِي), the Tanween being substituted for the letter Yā̓ (ي) which was elided according to the rules associated with weak letters.

Tanween of this type may also signify the replacement of a word that would have originally been annexed in an Iḍāfah, as in the following: ﴿وَ رَفَعْنا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجاتٍ﴾ *"We raised some of them above others in degrees"* [43:32]. In other words, above others of them (فَوْقَ بَعْضَهُمْ). Or ﴿وَ إِنَّ كُلّاً لَمّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمالَهُمْ﴾ "*Your will most surely pay back to all their deeds in full*..." [11:111] In other words إِنَّ كُلَّهُمْ *All of them.*

Tanween may also be used in place of a sentence that has been removed, as in the word: يَوْمَئِذٍ *Yaumaizhin,* translated as: *A day when*. In other words: يَوْمَ إِذْ كانَ كَذا. Other words, like حِينَئِذٍ, also signify a similar meaning.

- Muqābalah (تَنْوِينُ المُقابَلَةِ). Muqābalah, here, is used in the meaning of compensation in that the Tanween is a compensation for words that are unable to accept the Nūn of the Masculine Sound Plural. This refers specifically to the Feminine Sound Plural which uses Alif-Tā̓ as an indicator of the plural. The Tanween is added because it could not accept the Nūn otherwise.

5) The Dual or *Tathniyyah* (التَّثْنِيَّةُ). The question should arise as to why the author lists the dual as a sign of the noun when the dual is found in both the noun and verb. Shaikh Mudarrisi al-Afgāni, in his commentary on this book, reasons that it is mentioned as a sign of the noun because the dual in a verb is a subject-marker. Meaning that the dual is attributed to the subject, which is a noun, not to the action itself.

For example, ضَرَبا means they (2 people) struck (something). The dual refers to the two people who performed the action not the action itself. Meaning it does not convey that there were two strikes. Thus, the dual in the verb is related only to the noun.

6) The Plural or *Jam'* (الجَمْعُ). As with the Dual, the plural forms in verbs are also subject-markers attributed to a noun (the subject), as mentioned in the previous section. There are three types of plurals in the noun:

- The Broken Plural (الجَمْعُ المُكَسَّرُ), as in: كِتابٌ \ كُتُبٌ a book\books.
- The Masculine Sound Plural (جَمْعُ المُذَكَّرِ السَّالِمُ) مُسْلِمٌ\مُسْلِمُونَ، مُسْلِمِينَ a Muslim\Muslims.
- The Feminine Sound Plural (جَمْعُ المُؤَنَّثِ السَّالِمُ) مُسْلِمَةٌ\مُسْلِماتٌ، مُسْلِماتٍ a Muslim woman/Muslim women.

In both the types of sound plurals, two forms have been given for the plural. The first represents the nominative state while the second represents the word in the accusative and genitive states.

More details will be mentioned about these signs in the appropriate places.

The verb is described as a word conveying a meaning independently, as in the noun. The verb is distinguished from the noun in that the meaning of a verb is always associated with one of the three tenses, meaning, the past, present or future. The verb is defined as: *"The part of speech that expresses existence, action, or occurrence."* [8] It may be added that the expression of existence, action or occurrence is understood within these three general tenses of time. In the following example, the verb *destroy* is used being attributed to the Mosque. The act of destroying is understood within the context of these tenses of time, as in:

هُدِمَ المَسْجِدُ، يُهْدَمُ المَسْجِدُ، سَيُهْدَمُ المَسْجِدُ

The Mosque was destroyed (Past), *The Mosque is being destroyed* (Present) and *The Mosque will be destroyed* (Future).

The verb is distinguished by four signs:

1) Qad. Qad is a particle that only precedes a verb. Most often, it is found with a past-tense verb. It signifies that an action's occurrence is emphasized, as in:

﴿مَنْ يُطِعِ الرَّسُولَ قَدْ أَطاعَ اللَّهَ﴾

"Whoever obeys the Messenger, He indeed obeys Allāh." [4:80]

Meaning that it emphasizes that one who obeys the Messenger (Ṣ) has, likewise, already obeyed Allāh Himself. It may also bring an action of the past-tense close to the present tense:

قَدْ قامَتِ الصَّلاةُ *The prayer is ready*

Meaning that it has just been made ready. It is used less frequently with the present-tense verb. When used, however, it signifies smallness or infrequency, as in:

إِنَّ الكَذُوبَ قَدْ يَصْدُقُ *Certainly the liar is sometimes true*

2) Lām. Referred to as **Lām al-Jaḥd** (لامُ الجَحْدِ), it is a jussive particle used to negate the past-tense verb. It negates the past-tense verb in meaning while utilizing the form of the present-tense, as in:

نَصَرَنا *He helped us* لَمْ يَنْصُرْنا *He did not help us*

As a jussive particle, it produces the jussive state in the present-tense verb.

3) The Feminine Tā̓ (Tā̓ at-Taneeth). Referring to the Feminine Tā̓ of the third person feminine singular (نَصَرَتْ). This is the Sākin or vowelless Tā̓ that distinguishes the 3rd person feminine from the 3rd person masculine (نَصَرَ). This Tā̓ is not a subject-marker like the other forms that may have Tā̓, such as: نَصَرْتِ. It is simply the sign of the feminine in the past-tense verb, the subject (in this particular form) is estimated as this form has no apparent subject-marker. The other forms having the vowelized Tā̓ are subject markers and related to the subject, meaning that they are related to a noun.

4) The Nūn of Emphasis (Nūn at-Takeed). This Nūn, added to the end of certain forms the future tense verb. There are two types of Nūn of Emphasis, one heavy or Thaqeelah (الثَّقِيلَةُ) and the other, light or Khafeefah (الخَفِيفَةُ). This attribution refers to the vowel on the Nūn. If it is doubled or *Mushaddad* (مُشَدَّدٌ), it is heavy, as in:

يَنْصُرَنَّ يَنْصُرانِّ يَنْصُرُنَّ، تَنْصُرَنَّ تَنْصُرانِّ يَنْصُرْنانِّ

When the Nūn is unvoweled (Sākin), it is considered light, as in:

يَنْصُرَنْ يَنْصُرُنْ، تَنْصُرَنْ

This type of Nūn is only found in a limited number of forms of the verb, namely: the singular forms (1st, 2nd, 3rd person/Masc. & Fem.); the masculine plurals and the first person plural:

(الغائِبُ): يَنْصُرَنْ، يَنْصُرُنْ،

(الغائِبَةُ): تَنْصُرَنْ،

(المُخاطَبُ): تَنْصُرَنْ، تَنْصُرُنْ،

(المُخاطَبَةُ): تَنْصُرِنْ،

(المُتَكَلِّمُ): أَنْصُرَنْ، نَنْصُرَنْ

The heavy Nūn is found on all fourteen forms of the future-tense verb:

يَنْصُرَنَّ يَنْصُرانِّ يَنْصُرُنَّ، تَنْصُرَنَّ تَنْصُرانِّ يَنْصُرْنانِّ

تَنْصُرَنَّ تَنْصُرانِّ تَنْصُرُنَّ، تَنْصُرِنَّ تَنْصُرانِّ تَنْصُرْنانِّ

أَنْصُرَنَّ نَنْصُرَنَّ

Note that the future-tense and present-tense utilize the same form of the 'Arabic verb. The tense, therefore, must be understood within the context of usage. Commonly the Nūn of Emphasis is used in oaths and, as such, are interpreted in the future tense, as in:

﴿لَنُنَجِّيَنَّهُ وَ أَهْلَهُ إِلاَّ ٱمْرَأَتَهُ...﴾

"We shall certainly deliver him (Lūṭ) and his followers, except his wife." [29:32]

تقسيم

(تقسيمٌ:) الإِسْمُ إِنْ وُضِعَ لِذاتٍ، فَٱسْمُ عَيْنٍ كَزَيْدٍ أَوْ لِحَدَثٍ فَٱسْمُ مَعْنًى كَضَرْبٍ، أَوْ لِمَنْسُوبٍ إِلَيْهِ حَدَثٌ فَمُشْتَقٌّ كَضارِبٍ.

[1.2] A SUB-DIVISION

If the noun is coined for the essence (of something existent), then it is concrete, like *Zaid*. Or (the noun is coined) for an occurrence (of an action), then it is abstract, like *striking* (ضَرْبٌ). Or (it is coined) to relate an occurrence of an action to (an abstract noun), then, it is a derivative, like the *striker* (ضارِبٌ).

[1.2] COMMENTARY

This sub-division adds more details to the definition of a noun. When a noun is coined to denote the essential quality of a being or some other thing it is considered a concrete noun. Zaid is given as the name of a person. Zaid, as an expression, is coined uniquely for one individual. The essence or being of Zaid is covered entirely by this name. If, instead, we referred to Zaid as 'bearded,' this name does not refer to Zaid's essence or *Māhiyah* (ماهِيَةٌ) but to a non-essential characteristic (being bearded).

The name Zaid, however, denotes a person which is closer to Zaid's reality than a description of his features or attributes. Zaid is a substantive noun. Substantive nouns (إِسْمُ الجامِدِ) are concrete nouns coined as names of people, places and things and are, as such, non-descriptive. Substantives are primary nouns in that they are not derived from other words and they have a limited scope of words that can be derived from them.

The noun coined for the occurrence of an action, like *striking*, is abstract in that the action of striking is conceptualized by this word. In grammar, an action comes into existence due to the subject. As a noun, however, *striking* describes a particular action without having any association with a subject or a tense, two matters closely associated with verbs.

The concrete noun is associated with matters, like *Zaid*, that have a tangible existence while the abstract noun often signifies a meaning, like *striking,* that may or may not have a tangible existence.

In addition, *striking* (Ḍarb) has a verbal quality although it is a noun. This type word is referred to as a verbal noun or *Maṣdar* (المَصْدَرُ). The *Maṣdar* is similar to the gerund or the infinitive, meaning that the action of striking is continuous infinitely. This further adds to the notion of being abstract. Unlike the substantive noun, the Maṣdar may be a derivative and may have other words derived from it. In fact, verbs are derived from the Maṣdar which explains its verbal essence.

Lastly, a noun coined to attribute an action will be a derivative noun or *Mushtaqq* (مُشْتَقٌّ). Derivative nouns are nouns that are formed from their root by the addition of letters or by a change in pattern.

The example given, the *striker* (Ḍārib), meaning the one who performs the act of striking something. This pattern of noun is known as an Active Participle or agent noun as it refers to one performing an action. This type of noun also may have a verbal quality associated with it, in meaning if not in syntax. It does not refer the subject itself, as the name Zaid refers to a person, but it denotes the action attributed to the subject (like Zaid).

For example, in the following sentence: ضَرَبَ زَيْدٌ بَكْراً *Zaid struck Bakr*, Zaid is the one performing the action of striking or the subject. Bakr is the one on the receiving end of the subject's action, or the object. We can employ an abstract noun to convey the meaning of each element of this sentence. The Maṣdar *Ḍarb* (ضَرْبٌ) signifies the action of striking without a subject. The Active Participle *Ḍārib* (ضارِبٌ) signifies the performer of an action or the subject (Zaid). The Passive Participle *Maḍrūb* (مَضْرُوبٌ), *struck,* signifies the receiver of an action (Bakr) without a subject.

أيضا

(أَيْضاً:) إنْ وُضعَ لِشَيْءٍ بِعَيْنِهِ فَمَعْرِفَةٌ كَزَيْدٍ وَ الرَّجُلِ وَ ذا وَ الَّذِي وَ هُوَ، وَ المُضافِ إِلَىٰ أَحَدِها مَعْنًى وَ المُعَرَّفِ بِالنِّداَءِ وَ إلاَّ فَنَكِرَةٌ.

[1.3] CLARIFICATION

If (a noun) is coined for something in reality, it is definite, like *Zaid; the Man;* (the Demonstrative Noun) Zhā; (the relative noun) Allazhi; (the pronoun) Huwa; the noun annexed to another noun for a meaning (المُضافُ إِلَيْهِ) and (the noun) defined by the vocative (المُنادَىٰ). Otherwise, the noun is indefinite.

[1.3] COMMENTARY

This clarification is related to the definite noun (Ma'rifah). The definite noun is that noun which is coined for something specific, such as: the Imām (الإِمامُ). Presumably, when mentioned it would be understood who the Imām is. This being the case, it is definite, as opposed to saying: an Imām (إِمامٌ), meaning some unspecified person who is an Imām.

Seven examples of definite nouns were mentioned in the text:

1) Proper Name or *'Alam* (العَلَمُ). There are two types of Proper Names:

- Individual Proper Name (العَلَمُ الشَّخْصِي)
- Collective Proper Name (العَلَمُ الجِنْسِي)

The Individual Proper name is coined for members of a group, like *Zaid* is coined for an individual member of a group (mankind). *Lion* (أَسَدٌ), on the other hand, is a noun coined for the collective group of animals: Lions.

The difference between the two, in meaning, is that Zaid is coined for a specific individual, although there may be other Zaids, the person coining the name had only one individual in mind, thus Zaid may be applied only to one person. From the perspective of the person coining the name, in all of mankind, there is only one Zaid.

The Collective Noun is applied to a group in that the name is applied to each member of the group collectively and individually. Every lion is a member of the group (Lions) and we may also apply the name lion to each of its members. Conversely, we may only correctly refer to one person as Zaid and we cannot apply the name Zaid to all members of mankind.

The Individual Proper Name may be:

- A Name (in the strictest sense), like *Zaid* (زَيْدٌ) and *Fāṭimah* (فاطِمَةُ)
- A Kunya (الكُنْيَةُ). A Kunya is a name compounded with Abū, Umm, Ibn or Bint, as in:

أبُو طالِبٍ، أُمُّ البَنِينَ، إِبْنُ عَبّاسٍ، بِنْتُ الهُدَىٰ

- A Laqab (اللَّقَبُ). A Laqab is most often an honorary title or attribute that has become a name, as in:

المُصْطَفَىٰ، الصادِقُ، زَيْنُ العابِدِينَ

When looking at a Proper name's origin, it may be that it exists only as a proper name, like *Husain* (حُسَيْنٌ) or it may be transferred or *Manqūl* (مَنْقُولٌ) from another use, like: حَسَنٌ *Ḥasan*. Less often, Proper Individual Names may be transferred from Collective Names, like: جَعْفَرَ *Ja'far* and أُسامَةُ *Usāmah* which were originally the names for a small river and a lion, respectively.

2) The noun defined with Alif-Lām (المُعَرِّفُ بِأَل). The word ar-Rajul (الرَّجُلُ) or *the man* is given as an example of a noun defined with the Definite Article, Alif-Lām. The Definite Article signifies numerous meanings in grammar. In general, these meanings can be put into two categories:

- 'Ahdiyyah (العَهْدِيَّةُ) related to time or era.
- Jinsiyyah (الجِنْسِيَّةُ) related to the genre.

Of the Definite Article related to time or 'Ahdiyyah, there are three types:

- Zhikri (الذِّكْرِي) or related to something previously mentioned beforehand, such as:

﴿كَمآ أَرْسَلْنآ إِلَىٰ فِرْعَوْنَ رَسُولاً فَعَصَىٰ فِرْعَوْنُ الرَّسُولَ...﴾

"...As We sent a Messenger to Pharaoh, but Pharaoh disobeyed the Messenger..." [73:15-16]

Meaning, the Messenger sent to in Pharaoh's time (Moses) which was mentioned beforehand.

- Ḥuḍūri (الحُضُورِي) or related to the current time, as in:

﴿اليَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ...﴾

"This day I have perfected for you your faith..." [5:3]

Meaning on that particular day (اليَوْمَ) as al-Yaum is interpreted as meaning today.

- Zhini (الذِّهْنِي) or related to the mind, as in:

﴿الآنَ حَصْحَصَ الحَقُّ﴾

"Now the truth has become established..." [12:51]

The word (آنَ) has the Definite Article attached. As the word itself signifies the present time (now), the Definite Article is extraneous in this meaning, though required in writing.

The Definite Article related to genre is, likewise, having three subdivisions

- Istighrāq (الإِسْتِغْراقُ) or totally immersed, in that the meaning covers all members of a particular genre, as in:

﴿فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْها﴾

"The nature made by Allāh in which He has made men." [30:30]

Meaning that all members of the genre (man) has the nature created by Allāh Ta'āla.

- Istighrāq al-Khaṣāʾis (إِسْتِغْراقُ الخَصائِصِ) or totally immersed characteristics. Referring to something whose characteristics immerse the whole even if only figuratively, as in:

﴿ذٰلِكَ الدِّينُ القَيِّمُ﴾

"That is the religion of right-reckoning." [9:36]

Although religion (الدِّينُ) does not have any members, it can be said that the quality of being *Qayyim* (القَيِّمُ) or right-reckoning totally immerses the faith to the extent that it can not be said that any aspect of the faith does not reflect that characteristic.

- Defining Māhiyah (تَعْرِيفُ ماهِيَةٍ) or defining the essence, as in:

﴿وَ جَعَلْنا مِنَ الماَءِ كُلَّ شَيْ ءٍ حَيٍّ﴾

"And We have made of water everything living." [21:30]

Meaning that water is the essence of every living thing.

3) The Demonstrative Noun (إِسْمُ الإِشارَةِ). The demonstratives are nouns like: ذٰلِكَ ،ذاك ،ذا *That* (used for the near, medium and remote, respectively). By their meaning and usage, demonstratives are definite in that they signify something specific, as in the previously mentioned example: ذٰلِكَ الدِّينُ *that is religion*. As a demonstrative (ذٰلِكَ) it refers to the second word (الدِّينُ), also a definite noun.

Other common demonstratives are: هٰذا ، هٰذِهِ *This* (Masc., Fem.), used for something close, and أُوْلٰئِكَ *These, Those* (Plur). The former actually being a combination of the particle Hā (ها) and the demonstrative Zhā (ذا). Hā is referred to as **Ḥarf at-Tanbeeh** and is used for gaining attention.

Demonstratives as a whole are undeclinable or Mabniy, therefore, their I'rāb is estimated.

4) The Relative Noun (إِسْمُ المَوْصُولِ). In syntax, the Relative Noun provides linkage between two expressions by relating the latter expression to the former, as in:

﴿إِتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ﴾

"Be careful of (your duty to) your Lord Who created you from a single soul." [4:1]

In this expression we have two sentences: إِتَّقُوا رَبَّكُمْ *Be careful of (your duty to) your Lord* and خَلَقَكُمْ مِنْ نَفْسٍ واحِدَةٍ *(He) created you from a single soul*. The Relative Noun (الَّذِي) connects the two sentences by relating one to the other. In the first sentence, your Lord (رَبَّكُمْ) is the object (with its attached pronoun). The Relative Noun relates the subject of the second sentence (خَلَقَكُمْ), meaning *He* (هُوَ) with the object in the first (*Your Lord*).

Intrinsic in the form of the Relative Noun is a pronoun that makes a reference to an expression that precedes it. In the example, we understand that it is *your Lord* that was mentioned in the first sentence that is also the unwritten subject in the second sentence, meaning: *Your Lord created you*.... It was not necessary to mention the verb's subject (هُوَ) as the Relative Noun provides linkage to the relevant word in the previous sentence. This pronoun is referred to as the (العائِدُ) as it references the expression occurring before. The Relative Noun shows agreement in gender and number with the word that it refers to. Thus, the Relative Noun is in the form of the masculine singular as it refers to the word Lord (رَبّ), also masculine singular.

This type of noun is always definite as it refers to something mentioned or understood that precedes it. The Relative Noun is generally undeclinable or Mabniy but can reflect gender and number, for example: الَّذِي، الَّذانِ الَّذِينَ (sing./dual/pl.) for the masculine and اللَّتِي، اللَّتانِ اللاَّتِي (sing./dual/pl.) for the feminine. The exception is the dual which has the alternate form of: الَّذَيْنِ and اللَّتَيْنِ for the genitive and accusative states.

5) The Pronoun (الضَّمِيرُ). A pronoun is defined as: *"The part of speech that substitutes for nouns or noun phrases and designates persons or things asked for, previously specified, or understood from the context."* [9] All pronouns are definite as they are always used as a substitute for a specific person, place or thing. There are three types of pronouns:

- Nominative Pronouns (الضَّمِيرُ المَرْفُوعُ)
- Genitive Pronouns (الضَّمِيرُ المَجْرُورُ)
- Accusative Pronoun (الضَّمِيرُ المَنْصُوبُ)

Nominative Pronouns are independent pronouns, like:

هُوَ، هُما ، هُمْ، هِيَ، هُما ، هُنَّ، أَنْتَ، أَنْتُما ، أَنْتُمْ،

Or dependent pronouns attached to verbs as subject-markers, like:

ضرَبا ، ضَرَبُوا ، ضَرَبْتَ، ضَرَبْتُما ، ضَرَبْتُمْ،

Genitive Pronouns are dependent pronouns that are found attached to nouns and genitive particles. They are termed genitive because they are existing mostly in an Iḍāfah construction with another noun or attached to a genitive particle, as in:

كِتابُهُ، كِتابُهُما ، كِتابُهُمْ، لَها ، لَهُما ، لَهُنَّ

Accusative Pronouns are also dependent pronouns found attached to verbs as their objects or attached to accusative particles, as in:

نَصَرَهُ، نَصَرَهُما ، نَصَرَهُم، أَنَّهُ، أَنَّهُما ، أَنَّهُمْ

Accusative Pronouns are also independent, as in:

إِيَّاهُ، إِيَّاهُما ، إِيَّاهُمْ، إِيَّاكَ، إِيَّاكُما ، إِيَّاكُمْ

6) Iḍāfah (الإِضافَةُ). Mention of the Iḍāfah has preceded this section [1.1]. There are two important characteristics of the Iḍāfah construction. First, annexing one word to another in an Iḍāfah construction will cause the first word to become definite by the annexation of the second. Second, the second term of the Iḍāfah is always in the genitive state.

The author's reference to annexing one word to another for a meaning is a reference to the fact the type of government existing in the Iḍāfah is related to meaning or *Ma'nawi* (مَعْنَوِي) as opposed to the less-common literal government or *Lafẓi* (لَفْظِي).

7) Defined by the Vocative (المُعَرَّفُ بِالنِّدآءِ). It has also been mentioned that the vocative article usually precedes a definite noun [1.1] referred to as the Munāda (المُنادَىٰ). The Munāda is most often a definite noun as the speaker uses the Vocative to direct his conversation to someone or something specific or to some specific group, as in: ﴿يا أَرْضُ إِبْلَعِي مآءَكِ﴾ *"O earth! Swallow down your water..."* [11:44] ﴿يا قَوْمِ...﴾ *O my people*... [2:54].

أيضا

(أَيْضاً:) إِنْ وَجدَ فِيهِ عَلامَةُ التَّأْنِيثِ وَ لَوْ تَقْدِيراً كَناقَةٍ وَ نارٍ فَمُؤَنَّثٌ وَ إِلاَّ فَمُذَكَّرٌ. وَ المُؤَنَّثُ إِنْ كانَ لَهُ فَرْجٌ فَحَقِيقِيٌّ وَ إِلاَّ فَلَفْظِيٌّ.

[1.4] CLARIFICATION

If the sign of the feminine is found in a noun, although it be estimated, as in Nāqah and Nār, then it is feminine. If the feminine has female genitalia, it is a genuine feminine, otherwise, it is literal.

[1.4] COMMENTARY

This section clarifies the topic of gender in the noun. The 'Arabic noun has three signs which indicate the feminine:

- Tā̓ Marbūṭah (التَّآءُ المَرْبُوطَةُ), as in: ناقَةٌ *A she-camel;* حِكْمَةٌ *Wisdom*
- Alif Maqṣūrah (الأَلِفُ المَقْصُورَةُ), as in: كُبْرَىٰ *Greatest;* حُبْلَىٰ Pregnant
- Alif Mamdūdah (الأَلِفُ المَمْدُودَةُ), as in: السَّمآءُ *the Sky;* خَضْرآءُ *Green*

As it can be seen, being feminine is more related to grammar as words describing things devoid of gender may be feminine or masculine. Feminine words that are related to things that are actually feminine are considered True Feminine or *Ḥaqeeqi* (المُؤَنَّثُ الحَقِيقِي), such as: إِمْرَأَةٌ *A woman;* طِفْلَةٌ *A (female) baby*. Feminine words related to things devoid of gender are Literal Feminine or *Lafẓi* (المُؤَنَّثُ اللَّفْظِي), such as: شَجَرَةٌ *A tree;* المَدِينَةُ *(the city of) Madeenah*.

The author also mentioned that the feminine sign may be estimated (meaning unwritten). This represents the third type of feminine the Figurative Feminine or *Majāzi* (المُؤَنَّثُ المَجازِي), as in: حامِلٌ *Pregnant*, الشَّمْسُ *the Sun.* These are words known to be feminine through usage while having no apparent feminine indicator.

تقسيم الآخر

(تَقْسِيمُ الآخِرِ:) الفِعْلُ إِنِ ٱقْتَرَنَ بَزَمانِ سابِقٍ وَضْعاً فَماضٍ، وَ يَخْتَصُّ بِلُحُوقِ إِحدَىٰ التَّآءاتِ الأَرْبَعِ، أَوْ بِزَمانِ مُسْتَقْبِلٍ أَوْ حالٍ وَضْعاً فَمُضارِعٌ، وَ يَخْتَصُّ بِالسِّينِ وَ سَوْفَ وَ لَمْ وَ إِحْدَىٰ زَوائِدِ (أَنَيْتَ)، أَوْ بِالحَالِ [فَقَطْ] وَضْعاً فَأَمْرٌ، وَ يُعْرَفُ بِفَهْمِ الأَمْرِ مِنْهُ مَعَ قَبُولِهِ نُونَيِ التَّأْكِيدِ.

[1.5] THE LAST SUB-DIVISION

If the verb is associated with a preceding time in its coinage, it is a past-tense verb (Māḍi). It is distinguished by the attachment of one of the four (types) Tā̓. Or its coinage is associated with the future or present, then it is the present-tense (Muḍāri'). It is distinguished by (the particles) *Seen* and *Saufa;* the negating particle *Lam* and one of the additional (letters Alif, Nūn, Yā̓ and Tā̓). Or it is coined for the present only, then, it is a command-verb, it being recognized with the comprehension of a command along with the acceptance of the two (types of the) Nūn of Emphasis.

[1.5] COMMENTARY

The last sub-division is related to the verb. If a verb is coined in associated with a previous time, it is a past-tense verb or Māḍi (الماضِي). The author then lists some of the distinguishing signs of the past-tense verb. The first mentioned were the four (letters) Tā̓. Of the four, the first is the Feminine Tā̓, mentioned previously as one of the signs of femininity. The remaining three are subject-markers for the verb:

- Third person feminine singular (نَصَرَتْ)
- Second person masculine singular (نَصَرْتَ)
- Second person feminine singular (نَصَرْتِ)
- First person singular (نَصَرْتُ)

These latter three letters, meaning (تَ، تِ، تُ) function as subject markers giving an indication of the person, (meaning first, second or third person), the subject's number and gender. The other signs of the past-tense verb have already been mentioned. These letters are distinguished from the Feminine Tā mentioned in section 1.1 in that they are subject markers while the latter is a indicator of gender whose subject-marker is concealed and must be estimated.

Next, is the present-tense verb (المُضارِعُ) whose meaning is associated with present or future tense. The particles Seen (سَ) and Saufa (سَوْفَ) are mentioned as signs peculiar to the present-tense verb. The former signifies the near-future and the latter signifies the distant-future. Observe the usage of both:

﴿سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ﴾ *"Allāh will soon make them enter into His mercy."* [9:99]

﴿كَلاَّ سَوْفَ تَعْلَمُونَ﴾ *"You shall soon know."* [102:3]

Although both might be translated the same in English, the latter refers to the distant future (i.e. the day of judgment, God willing).

The form of a verb for the future-tense and the present-tense are one in the same. As a result, the future is generally distinguished from the present within the context of the speech. The mention of such words as *tomorrow* or *in the morning* would obviously put the context of the verb in the future tense as opposed to the present-tense.

The next sign of the present-tense verb is the particle *Lam* (لَمْ). This is a particle of negation wherein the form of the present-tense is used to negate the meaning of the past tense verb, refer to section 1.1, as in:

نَصَرَ *He helped* لَمْ يَنْصُرْ *He did not help*

This particle is known as *Lam al-Jaḥd* (لَمِ الجَحْدُ) and produces the jussive state in the present-tense verb which follows it. The jussive state is indicated by the replacement of the signs of I'rāb with Sukūn or by removing the Nūn. The following is a summary of the jussive state in the present-tense verb (with the nominative form in parenthesis):

لَمْ يَنْصُرْ (يَنْصُرُ)،   لَمْ يَنْصُرا (يَنْصُرانِ)،   لَمْ يَنْصُرُوا (يَنْصُرُونَ)

لَمْ تَنْصُرْ (تَنْصُرُ)،   لَمْ تَنْصُرا (تَنْصُرانِ)،   لَمْ يَنْصُرْنَ (يَنْصُرْنَ)

لَمْ تَنْصُرْ (تَنْصُرُ)،   لَمْ تَنْصُرا (تَنْصُرانِ)،   لَمْ تَنْصُرُوا (تَنْصُرُونَ)

لَمْ تَنْصُرِي (تَنْصُرِينَ)،   لَمْ تَنْصُرا (تَنْصُرانِ)،   لَمْ تَنْصُرْنَ (تَنْصُرْنَ)

لَمْ أَنْصُرْ (أَنْصُرُ)،   لَمْ نَنْصُرْ (نَنْصُرُ)

The second and third person feminine plurals are not Mu'rab (as an exception) as their last original consonant must be Sākin as a rule. This Nūn at its end is its subject-marker for the feminine plural. As a result, the I'rāb for these two forms must be estimated. In other forms, either the vowel Ḍammah is changed to Sukūn or the Nūn at the end is removed in the jussive state. The Nūn in the Duals, plurals and second person feminine singular are indicators of I'rāb, or *Nūn al-I'rābi* (النُّونُ الإِعْرابِي). The Nūn itself is the indicator of the nominative state in the present-tense verb.

When the state of the verb changes from the nominative state to the accusative or jussive states, the Nūn is elided as an indicator of either the accusative or jussive state. One has to look to the particle which governs the verb in order to know which grammatical state the elision represents.

The last sign of the present-tense verb is the additional letters (Alif, Nūn, Yā̓ and Tā̓) which are contracted into the form: أَنَيْتَ. These additional letters are properly known as the Particles of the Present-Tense or *Aḥruf al-Muḍāri'* (أَحْرُفُ المُضارِعِ).

Linguist tell us that the present-tense is derived from the past-tense verb. One of these four letters will be prefixed to the form of the present-tense thereby distinguishing it from the past-tense verb, as in:

نَصَرَ - يَنْصُرُ،   نَصَرَتْ - تَنْصُرُ،   نَصَرْتُ - أَنْصُرُ،   نَصَرْنا - نَنْصُرُ

The next type of verb is that verb which is exclusive to the present-tense, the command verb. 'Arabic has two types of command verbs: the second-person command verb or **Amr** (الأَمْرُ) and the Active Voice Command Verb or **Amr Ma'lūm** (الأَمْرُ المَعْلُومُ). The command verb is formed from the six forms of the second-person present-tense verb. The Active Voice Command verb may be formed from all fourteen forms of the present-tense verb. This verb can be distinguished by the presence of the Lām of the Command or *Lām al-Amr* (لامُ الأَمْرِ), a jussive particle, as in:

يَنْصُرُ – لِيَنْصُرْ، يَنْصُرانِ – لِيَنْصُرا، يَنْصُرُونَ – لِيَنْصُرُوا

تَنْصُرُ – لِتَنْصُرْ، تَنْصُرانِ – لِتَنْصُرا، يَنْصُرْنَ – لِيَنْصُرْنَ

As mentioned, whenever the present-tense verb is preceded by a accusative or jussive particle, its signs of I'rāb are removed and replaced with the signs of the accusative or jussive state. The signs of the accusative state are Fatḥah and the removal the *Nūn of I'rāb*. The signs of the jussive state are *Sukūn* and the removal of the *Nūn of I'rāb*.

The present-tense also has a negative command or prohibition called Nahy (النَّهْيِ). Nahy utilizes the jussive particle *Lā* (لا النَّهْيِ) which is not to be confused with the particle of simple negation (لا النَّفْيِ) that has no affect upon a verb.

The last point mentioned was that the signification of a command is something understood implying the meaning of a command. Also, the command verb must be capable of accepting one of the two types of the *Nūn of Emphasis,* although its presence is not required. As the Nūn of Emphasis makes a person's statement more forceful, it is used in combination with command verbs to, likewise, make the command more forceful, as in:

﴿فَلا تَمُوتُنَّ إلاَّ وَ أَنْتُمْ مُسْلِمُونَ﴾ *"Therefore, die not unless you are Muslims"* [2:132]

A discussion on the Nūn of Emphasis has already preceded this in section 1.1.

تبصرة

(تَبْصِرَةٌ:) الماضِيُّ مَبْنِيٌّ عَلَىٰ الفَتْحِ إلاَّ إذا كانَ آخِرُهُ أَلِفاً أَوِ ٱتَّصَلَ بِهِ ضَمِيرُ رَفْعٍ مَتَحَرِّكٌ أَوْ واوٌ، المُضارِعُ إِنِ ٱتَّصَلَ بِهِ نُونُ إناثٍ كَيَضْرِبْنَ بُنِيَ عَلَىٰ السُّكُونِ، أَوْ نُونُ التَّأْكِيدِ مُباشَرَةً كَيَضْرِبَنَّ فَعَلَىٰ الفَتْحِ وَ إِلاَّ فَمَرْفُوعٌ، إِنْ تَجَرَّدَ عَنْ ناصِبٍ وَ جازِمٍ وَ إِلاَّ فَمَنْصُوبٌ، أَوْ مُجْزُومٌ. وَ فِعْلُ الأَمْرِ يُبْنَىٰ عَلَىٰ ما يُجْزَمُ بِهِ مُضارِعُهُ.

[1.6] INFORMATION

The past-tense verb is constructed based on Fatḥ except when Alif is at its end; or a vowelized pronoun of the subject is attached to it; or Wāw (is attached).

If the present-tense (Muḍāri') has the Feminine Nūn attached, like *Yaḍribna* (يَضْرِبْنَ), it is constructed (based on) Sukūn. Or (if it has) the Nūn of Emphasis attached directly, like *Yaḍribanna* (يَضْرِبَنَّ), it is constructed (based on) Fatḥ. Otherwise, it is nominative if it is free of accusative and jussive (government). Otherwise, it is either accusative or jussive. The Command Verb is formed based on (the rules by) which the present-tense is made jussive.

[1.6] COMMENTARY

This section is related to the construction of the verb. The first point mentioned is that the past-tense verb is constructed based on Fatḥ, referring to the Fatḥah on the last original consonant, as in the first form: نَصَرَ. If the letter Alif is at the end, as in: نَصَرا, then its construction is based on Sukūn. When it has one the vowelized pronouns attached, it is also based on Sukūn, as in: نَصَرْتَ، نَصَرْتُما، نَصَرْنا. These are the nominative pronouns found attached to verbs as subject-markers. When the letter Wāw occurs at the end, it is based on Ḍammah, as in: نَصَرُوا. All fourteen forms will be based either on Fatḥah, Sukūn or Ḍammah.

If the present-tense verb has the Feminine Nūn attached, it's construction is based on Sukūn. This is a reference to the two forms of the Feminine Plural. It has already been mentioned that whenever the Feminine Nūn is attached, the consonant preceding it must be Sākin or vowelless as a rule, as in: يَنْصُرْنَ، تَنْصُرْنَ.

One should not, however, confuse this Sukūn with the Sukūn that occurs on some forms of the present-tense verb in the jussive state. The difference being that the jussive state is produced by introduction of the jussive particle before the verb. In its natural state, meaning the nominative state, there would be a Ḍammah as in: يَنْصُرُ - لَمْ يَنْصُرْ. In the form of the Feminine Plurals, this Sukūn is invariable, meaning that these two forms are *Mabniy* (مَبْنِيٌّ) or indeclinable. As such, it remains unchanged regardless of the state of the verb. Due to this, the grammatical state of the feminine plurals must be estimated while all other forms are declinable or Mu'rab, with indicators of I'rāb.

Next, it is mentioned that if the Nūn of Emphasis is attached directly, the present-tense verb is constructed based on Fatḥah. The author has made a subtle point by employing the phrase attached *'directly.'* These forms utilizing Fatḥah only represent five of the fourteen forms of the verb:

يَنْصُرُنَّ	يَنْصُرانِّ	يَنْصُرَنَّ
يَنْصُرْنانِّ	تَنْصُرانِّ	تَنْصُرَنَّ
تَنْصُرُنَّ	تَنْصُرانِّ	تَنْصُرَنَّ
تَنْصُرْنانِّ	تَنْصُرانِّ	تَنْصُرِنَّ
نَنْصُرَنَّ		أَنْصُرَنَّ

Fatḥah precedes the Nūn of Emphasis in the singular forms of the present-tense verb, except in the second-person feminine singular. Likewise, Fatḥah is found in the 1st person plural:

يَنْصُرَنَّ، تَنْصُرَنَّ، تَنْصُرَنَّ، أَنْصُرَنَّ، نَنْصُرَنَّ

These are the forms in which the Nūn of Emphasis are connected directly. In the remaining forms, the Nūn is separated from the verb, so to speak, by the verb's subject-marker. In the dual form, the Alif is the subject-marker of the dual (يَنْصُرانِ). In the masculine plural form, the letter Wāw is the subject-marker, as in: يَنْصُرُونَ. As a rule, however, the consonant that precedes a Mushaddad letter must be vowelized. A Mushaddad letter is one that has the Shaddah representing a doubled consonant: (نَّ).

The subject-marker Wāw is Sākin (يَنْصُرُونَ). As a result it is elided and the Ḍammah on the final consonant becomes the representative subject-marker (يَنْصُرُنَّ). A similar transformation takes place in the 2nd person feminine singular (تَنْصُرِينَ). Because the subject-marker (the letter Yā̉) is Sākin, it is elided and the Kasrah on the final consonant becomes the representative subject-marker (تَنْصُرِنَّ).

In the feminine plurals (يَنْصُرْنَ، تَنْصُرْنَ), a problem is created if the same approach is taken by eliding the subject-marker. It creates a situation where the final consonant is itself Sākin and, as a rule, the letter preceding the Nūn of Emphasis must be vowelized. An Alif is used to separate the Feminine Nūn from the Nūn of Emphasis, as in: يَنْصُرْنانِّ، تَنْصُرْنانِّ. Due to these contractions in form and separators, it is said that the Nūn of Emphasis is indirectly attached in these forms.

An important point was made regarding the present-tense verb. Whenever, the present-tense is not preceded by any subjunctive or jussive particle, it will be in the nominative state. In other words, in its normal state, the present-tense verb is in the nominative state.

We gave an example of the present-tense verb in the jussive state when we discussed the particle Lām (which negates the past-tense verb). Below, is a verb in the accusative state, being entered into such a state by the particle of emphatic negation Lan (لَنْ). The nominative state is given in parenthesis:

لَنْ يَنْصُرَ (يَنْصُرُ)	لَنْ يَنْصُرا (يَنْصُرانِ)	لَنْ يَنْصُرُوا (يَنْصُرُونَ)
لَنْ تَنْصُرَ (تَنْصُرُ)	لَنْ تَنْصُرا (تَنْصُرانِ)	لَنْ يَنْصُرْنَ (يَنْصُرْنَ)
لَنْ تَنْصُرَ (تَنْصُرُ)	لَنْ تَنْصُرا (تَنْصُرانِ)	لَنْ تَنْصُرُوا (تَنْصُرُونَ)
لَنْ تَنْصُرِي (تَنْصُرِينَ)	لَنْ تَنْصُرا (تَنْصُرانِ)	لَنْ تَنْصُرْنَ (تَنْصُرْنَ)
لَنْ أَنْصُرَ (أَنْصُرُ)		لَنْ نَنْصُرَ (نَنْصُرُ)

From this it can be gathered that the signs of the accusative state in the present-tense verb are two. The first sign is Fatḥah found on the singular forms (3rd, 2nd, 1st person) and the first person plural. In these forms the Fatḥah replaces the Ḍammah of the nominative state. The exception is the 2nd person feminine singular (تَنْصُرِينَ).

In the remaining forms, the Nūn of I'rāb is elided to indicate the change of state. Therefore, the elision of the Nūn of I'rāb is the second indicator of the accusative state. The feminine plurals remain unchanged, as previously mentioned, as they have no indicator of I'rāb.

The final point of this section is that the command verb is based on the same rules that make the present-tense verb jussive. The difference being that the command verb is like the past-tense verb in that it does not possess the characteristic of I'rāb. The past-tense and command verb have invariable endings.

The jussive state, on the other hand, is one of the states of I'rāb. While the rules they both employ are the same, the present-tense verb is declinable or Mu'rab while the command verb is indeclinable or Mabniy. Here are the six forms of the command verb with their present-tense form in parenthesis:

أُنْصُرْ (تَنْصُرُ) أُنْصُرا (تَنْصُرانِ) أُنْصُرُوا (تَنْصُرُونَ)

أُنْصُرِي (تَنْصُرِينَ) أُنْصُرا (تَنْصُرانِ) أُنْصُرْنَ (تَنْصُرْنَ)

As mentioned in the text, the command verb is formed using the same rules that are used to make a verb jussive, meaning the sign of I'rāb (Ḍammah) is removed and replaced with the Sukūn. In the other forms, the Nūn of I'rāb is elided. Again, the feminine plural remains unchanged (at its ending). The transformation of the present-tense verb into the command verb has many rules that are beyond the scope of this commentary.

فائدة

(فائِدَةٌ:) الإِعْرابُ أَثَرٌ يَجْلِبُهُ العامِلُ فِي آخِرِ الكَلِمَةِ لَفْظاً أَوْ تَقْدِيراً. وَ أَنْواعُهُ رَفْعٌ وَ نَصْبٌ وَ جَرٌّ وَ جَزْمٌ. فَالأَوَّلانِ يُوجَدانِ فِي الإِسْمِ وَ الفِعْلِ، وَ الثّالِثُ: يَخْتَصُّ بِالإِسْمِ، وَ الرّابِعُ: بِالفِعْلِ.

وَ البِناءُ: كَيْفِيَّةٌ فِي آخِرِ الكَلِمَةِ لا يَجْلِبُها عامِلٌ. وَ أَنْواعُهُ ضَمٌّ وَ كَسْرٌ وَ فَتْحٌ وَ سُكُونٌ. فَالأَوَّلانِ يُوجَدانِ فِي الإِسْمِ وَ الحَرْفِ نَحْوُ: حَيْثُ وَ أَمْسِ وَ مُنْذُ وَ لامِ الجَرِّ، وَ الآخِيرانِ يُوجَدانِ فِي الكَلِمِ الثَّلاثِ، نَحْوُ: أَيْنَ وَ قامَ وَ سَوْفَ وَ كَمْ وَ قُمْ وَ هَلْ.

[1.7] A LESSON

I'rāb (declension) is the effect which word government brings about (indicated) at the end of words, (the government) being either literal or estimated. The types of I'rāb are: the nominative (Raf'); the accusative (Naṣb); the genitive (Jarr) and the jussive (Jazm).

The first two (the nominative and accusative) are found in the noun and verb. The third (the genitive) is peculiar to the noun. The fourth (the jussive) is peculiar to the verb.

Binā̓ (lack of declension) is the manner of a word's ending not brought about by word government. The types of indeclinable (endings) are: Ḍammah, Kasr, Fatḥ and Sukūn. The first two (Ḍammah and Kasr) are found in nouns and particles, like: حَيْثُ *Haithu*, أَمْسِ *Amsi*, مُنْذُ *Munzhu* and the genitive Lām (لِ). The last two (Fatḥ and Sukūn) are found in (all) three parts of speech, like: أَيْنَ *Ayna;* قامَ *Qāma;* سَوْفَ *Saufa;* كَمْ *Kam;* قُمْ *Qum* and هَلْ *Hal*.

[1.7] COMMENTARY

After the introduction of numerous preliminary matters, the author begins to focus on the major topic of Naḥw: I'rāb. Those preliminary discussions, however, are relevant to the current discussion. As previously mentioned, Naḥw is concerned with the Kalimah from the perspective of Kalimah's construction, I'rāb and its role within an expression.

The construction of the Kalimah is the topic of the prerequisite grammar referred to as Taṣreef. It is a prerequisite as an observer/listener needs to understand the individual elements of each expression and what each signify in order to understand the meaning of the expression in the most comprehensive manner.

A verb in an expression, for example, will have a subject (written or concealed) and may have an object. Recognition of the verb pattern, the subject-marker of its particular form and its grammatical state (in some forms) is central in understanding the meaning of the overall expression. As 'Arabic is not dependent on word order, recognition of the elements of an expression can be more complex than other languages.

Construction of the Kalimah is also related to whether the word has the capability of I'rāb or not. If it has this capability, the word is referred to as **Mu'rab**. Otherwise, it is **Mabniy**. These terms have already been mentioned in preceding sections. The Mu'rab word utilizes its declension to indicate its grammatical state and, thus, its role in an expression. Declension or I'rāb, therefore, is a system of variable signs at the word's end that indicate the grammatical state of the word. The Mabniy word does not have this capability and its endings are invariable. Therefore, the grammatical state of Mabniy words must be estimated.

What is central in the study of Naḥw is the concept of word government. Word government or **'Āmil** (عامِلٌ) is the affect that one type of word may have over other words in an expression. For example, we mentioned that a verb may have at least two things associated with it: a subject and an object. A verb will generally have a subject, either written or concealed, but an object is not always required to complete its meaning. As such, the verb governs these two types of words. If these two words are Mu'rab, then, each would reflect its respective grammatical state indicating that one is a subject in the expression and the other is an object.

As a rule, the verb's subject is in the nominative state and its object is in the accusative state. Observe the I'rāb of each of the following words:

يَضْرِبُ زَيْدٌ بَكْراً *Zaid is striking Bakr*

The first word is a verb in the present-tense (يَضْرِبُ). The Ḍammah at the end of this verb indicates that it is in the nominative state. As previously mentioned, the present-tense verb is nominative naturally unless preceded by a particle which alters its state. This verb is the governing agent or *'Āmil* in this expression.

The next word *Zaid* (زَيْدٌ) is the subject. As a rule, the subject is in the nominative state as indicated by the Ḍammah at its end. The nominative state is the effect of the verbs government over its subject. A word governed by a governing agent or *'Āmil* is referred to as *Ma'mūl* (مَعْمُول).

The last word, Bakr (بَكْراً), is the verb's object, meaning that Bakr received the action of Zaid, the subject or one performing the action. As a rule, the verb's object is in the accusative state as indicated by the Fatḥah at the end of Bakr. Again, this state associated with the object is caused by the verb's government over its object.

The effect of word government manifests itself in the Mu'rab word through the system of I'rāb. In such words, the I'rāb is literal. Mabniy words, on the other hand, being incapable of displaying the signs of I'rāb, their grammatical state must be estimated according to the rules of syntax.

The varieties of word government are four grammatical states:

- Raf' (رَفْعٌ) the nominative state. A word in this state is *Marfū'* (مَرْفُوعٌ).
- Naṣb (نَصْبٌ) the accusative state. A word in this state is *Manṣūb* (مَنْصُوبٌ).
- Jarr (جَرٌّ) the genitive state. A word in this state is *Majrūr* (مَجْرُورٌ).
- Jazm (جَزْمٌ) the jussive state. A word in this state is *Majzūm* (مَجْزُومٌ).

The nominative (Raf') and accusative (Naṣb) states are found in the noun and verb. The state of Jarr is found only in the noun and the state of Jazm is found exclusively in the verb. Each state has its particular signs for particular types of words. More light will be shed on these signs as the discussion progresses.

Words which lack declension or I'rāb, meaning Mabniy words, are construction with four types of invariable endings:

- Ḍammah (ضَمَّةٌ), as in: Haithu (حَيْثُ)
- Kasrah (كَسْرَةٌ), as in: Amsi (أَمْسِ)
- Fatḥah (فَتْحَةٌ), as in: Ayna (أَيْنَ)
- Sukūn (سُكُونٌ), as in: Hal (هَلْ)

Unlike I'rāb, these ending have no real relevance in Syntax and are established according to usage as opposed to being related to any system of grammar.

Mabniy words with the ending of Ḍammah and Kasrah may be found among nouns and particles, as shown in examples. Fatḥah and Sukūn are found among all three types of speech, the noun, verb and particle. The following examples are given in the text:

- Ayna (أَيْنَ) *where?* (an adverb)
- Qāma (قامَ) *He stood* (past-tense verb)
- Saufa (سَوْفَ) A particle implying the distant future
- Kam (كَمْ) *How many?* (noun)
- Qum (قُمْ) *Stand!* (command verb)
- Hal (هَلْ) *Is/are there?* (interrogative particle)

It is important to remember that two types of verbs are considered Mabniy: the past-tense and the command verb. The present-tense verb is Mu'rab (with the exception of the feminine plurals). Some nouns, such as adverbs and pronouns are also Mabniy.

توضيح

(تَوْضيحٌ:) عَلائِمُ الرَّفْعِ أَرْبَعٌ: الضَّمَّةُ وَ الأَلِفُ وَ الواوُ وَ النُّونُ. فَالضَّمَّةُ فِي الإِسْمِ المُفْرَدِ و الجَمْعِ المُكَسَّرِ وَ الجَمْعِ المُؤَنَّثِ السالِمِ وَ المُضارِعِ. وَ الأَلِفُ فِي المُثَنَّىٰ وَ هُوَ ما دَلَّ عَلَىٰ ٱثْنَيْنِ وَ أُغْنِيَ عَنْ مَتَعاطِفَيْنِ وَ مُلْحَقاتِهِ وَ هِيَ: كِلا وَ كِلْتا مُضافَيْنِ إِلَىٰ مُضْمَرٍ، وَ ٱثْنانِ وَ فَرْعاهُ. وَ الواوُ فِي الجَمْعِ المُذَكَّرِ السَّالِمِ وَ مُلْحَقاتِهِ وَ هِيَ: أُوْلُو وَ عِشْرُونَ وَ بابُهُ وَ الأَسْمآءِ السِّتَّةِ وَ هِيَ: أَبُوهُ وَ أَخُوهُ وَ حَمُوها وَ فُوهُ وَ هَنُوهُ وَ ذُو مالٍ، مُفْرَدَةً مُكَبَّرَةً مُضافَةً إِلَىٰ غَيْرِ اليآءِ. وَ النُّونُ فِي المُضارِعِ المُتَّصِلِ بِهِ ضَمِيرُ رَفْعٍ لِمُثَنًّى أَوْ جَمْعٍ أَوْ مُخاطَبَةٍ، نَحْوُ: يَفْعَلانِ وَ تَفْعَلانِ وَ يَفْعَلُونَ وَ تَفْعَلُونَ وَ تَفْعَلِينَ.

[1.8] EXPLANATION:

The signs of the nominative state (Raf') are four: Ḍammah, Alif, Wāw and Nūn. Then, Ḍammah is found in the singular noun, the Broken Plural, the Feminine Sound Plural and the present-tense verb.

Alif is found in the dual. The dual, and its accompanying matters, is that which indicates two and is free of need of two (words in) apposition. (The accompanying matters) are: *Kilā* and *Kiltā* (which) are annexed to a pronoun; the number *Ithnāni* and its branches.

Wāw is found in the Masculine Sound Plural and its related matters. They are *Ulū;* the number twenty ('Ishrūna) and its branches and the six non-diminutive nouns found singular and annexed to a word other the letter Yā (denoting the pronoun of the first person singular). The six nouns are: *Abū* (أَبُوهُ); *Akhū* (أَخُوهُ); *Ḥamū* (حَمُوها); *Fū* (فُوهُ); *Hanū* (هَنُوهُ) and *Zhū (Māl)* (ذُو مالٍ).

The Nūn is found in the present-tense verb that has has a pronoun of the subject (Ḍameer ar-Raf') attached for the dual, plural or second-person feminine, as in: يَفْعَلانِ, تَفْعَلانِ, يَفْعَلُونَ, تَفْعَلُونَ, تَفْعَلِينَ.

[1.8] COMMENTARY

After mentioning the four grammatical states, the author begins enumerating the signs for each state. The first is the nominative state or Raf' (الرَّفْعُ). Its signs are as follows:

1) Ḍammah (الضَّمَّةُ)

Ḍammah is the most common sign of the nominative case in nouns and verbs. It is found as an indicator of I'rāb in the following types of words:

- The Singular Noun (الإِسْمُ المُفْرَدُ).
- The Broken Plural (الجَمْعُ المُكَسَّرُ).
- The Feminine Sound Plural (الجَمْعُ المُؤَنَّثُ السَّالِمُ).
- The Present-Tense Verb (المُضارِعُ).

✧✧✧

The Singular Noun (الإِسْمُ المُفْرَدُ)

When we look at the singular nouns that are Mu'rab or declinable, we can divide these nouns into two categories:

- Fully Declinable or *Munṣarif* (المُنْصَرِفُ)
- Partially Declinable or *Ghair al-Munṣarif* (غَيْرُ المُنْصَرِفِ)

Fully declinable nouns are nouns that have an indicator for each of the three grammatical states of the noun, meaning the nominative, accusative and genitive states. Partially declinable nouns have two indicators for the three states. One indicator for the nominative state and one indicator representing both the accusative and genitive states. Grammarians refer to fully declinable nouns as triptotes and partially declinable nouns as diptotes. Another characteristic of partially declinable nouns is that they do not accept Tanween as an indefinite noun. There are some categories of words that are generally diptotes:

- Foreign proper names, such as: إِبْراهِيمُ *Ibrāheem,* إِسْماعِيلُ *Ismā'eel*, with two conditions: first, the name must also be a proper name in that foreign language. Second, the name should not be three letters with the middle consonant being Sākin or without a vowel. For example, the names: نُوحٌ *Nūḥ* and لُوطٌ *Luṭ* are fully declinable while آدَمُ *Ādam* is partially declinable.

- Feminine proper names. Both those names with the feminine indicator and those without, as in: خَدِيجَةٌ *Khadijah* and زَيْنَبُ *Zainab*. As with the foreign proper name, if the name is a three letter word with the middle consonant being Sākin, the name is fully declinable, as in: هِنْدٌ *Hind*. Also included are names such as: طَلْحَةُ *Ṭalḥah* and عُطْبَةُ *'Utbah*, as these are proper names for males but actual feminine nouns.

Other proper names are fully declinable, such as: مُحَمَّدٌ *Muḥammad* and عَلِيٌّ *'Ali*. One notable exception is: أَحْمَدُ *Aḥmad* which is partially declinable due to its being a proper name on the pattern of a verb. There are a few other categories of partially declinable nouns that are mentioned in section 2.56 .

Observe the difference between the fully declinable and partially declinable noun in the three states (nominative, accusative and genitive, respectively):

جآءَنِي زَيْدٌ، ضَرَبْتُ زَيْداً، مَرَرْتُ بِزَيْدٍ

جآئَنِي زَيْنَبُ، ضَرَبْتُ زَيْنَبَ، مَرَرْتُ بِزَيْنَبَ

From this it can be observed that Ḍammah is the sign for the nominative state in fully and partially declinable nouns. Fatḥah and Kasrah are the indicators of the accusative and genitive states, respectively, in fully declinable nouns. Fatḥah is the indicator for both the accusative and genitive states in partially declinable nouns.



The Broken Plural (الجَمْعُ المُكَسَّرُ)

The Broken Plural indicates upon three or more by its pattern. The pattern of the singular is said to be broken by changing the vowels of letters in the singular word or by an addition or omission of letters. The patterns of the Broken Plural are numerous approaching forty patterns. Some patterns have continuity with their singular while others do not. There is no method of knowing these types of broken plurals except by referring to dictionaries. The following is a summation of well known regular Broken Plural patterns:

- Primary nouns, meaning non-Maṣdar nouns that have not been formed through derivation, that are non-descriptive, will have their broken plurals formed on the pattern of: أَفْعالٌ Af'āl, as in:

  فَرَسٌ-أَفْراسٌ، كَتِفٌ-أَكْتافٌ، عَضُدٌ-أَعْضادٌ ، قُفْلٌ-أَقْفالٌ، حِبْرٌ-أَحْبارٌ

  Exceptions to this rule are primary nouns on the pattern of: فَعْلٌ and: فُعَلٌ. The first has a Broken Plural on the pattern of:فُعُولٌ , as in: فَلْسٌ-فُلُوسٌ؛ قَلْبٌ-قُلُوبٌ. The second has a Broken Plural on the pattern of: فِعْلانٌ , as in: صُرَدٌ-صِرْدانٌ.

- Descriptive words on the pattern of: فَعْلٌ and: فَعَلٌ, will have plurals on the pattern of: فِعالٌ, as in:

  صَعْبٌ-صِعابٌ، حَسَنٌ-حِسانٌ، قَطْرٌ-قِطارٌ ،

  If the singular is on any of the following patterns: فَعِلٌ، فَعُلٌ، فِعْلٌ، فُعْلٌ، فُعُلٌ, the Broken Plural will be on the pattern of: أَفْعالٌ, as is the case with the non-descriptive noun:

  نَكِدٌ-أَنْكادٌ ، يَقُظٌ-أَيْقاظٌ، جِلْفٌ-أَجْلافٌ، حُرٌّ-أَحْرارٌ، جُنُبٌ-أَجْنابٌ

  There is no continuity between the singular and plural in the remaining patterns of the primary noun. These rules do not apply, however, to a Maṣdar that may be found on the same patterns.

The derivative noun (المُشْتَقُّ) has numerous patterns of the Broken Plural. Here is a brief summary of some the more common patterns:

- If the noun has a long vowel before the third original letter and is non-descriptive, its plural will be on the pattern of: أَفْعِلَةٌ , as in the following:

زَمانٌ-أَزْمِنَةٌ، عَمُودُ-أَعْمِدَةٌ، رَغِيفٌ-أَرْغِفَةٌ

If the noun is descriptive, there is no rule regarding its plural.

- A descriptive noun on the pattern of: فَعِيلٌ and signifies distress or calamity, then, its plural will be on the pattern of: فَعْلَىٰ , as in:

قَتِيلٌ-قَتْلَىٰ، جَرِيحٌ-جَرْحَىٰ، مَرِيضٌ-مَرْضَىٰ

Likewise, is every descriptive word signifying this meaning, as in:

زَمِنٌ-زَمْنَىٰ، هالِكٌ-هَكْلَىٰ، مَيِّتٌ-مَوْتَىٰ، سَكْرانٌ-سَكْرَىٰ

This rule does not apply when the singular possesses the Feminine Tā̓. When the singular does have a Feminine Tā̓, its plural will have the pattern of: فَعائِلٌ, as in:

رِسالَةٌ-رسائِلُ، صَحِيفَةٌ-صَحائِفُ، عَجُوزَةٌ-عَجائِزُ

- Descriptive and non-descriptive words on the following singular patterns:

  On the pattern of فَعْلَةٌ , the plural is on the pattern of: فِعالٌ ,as in: قَصْرَةٌ-قِصارٌ .

  On the pattern of فِعْلَةٌ , the plural is on the pattern of: فِعَلٌ , as in: قِطْعَةٌ-قِطَعٌ .

  On the pattern of فُعْلَةٌ , the plural is on the pattern of: فُعَلٌ , as in: جُمْلَةٌ-جُمَلٌ .

- The noun on the pattern of فاعِلٌ is made plural on the pattern of فَواعِلُ with two conditions: the word is non-descriptive and its final consonant is comprised of sound letters, as in: خاتِمٌ-خَواتِمُ . If the word is descriptive, its plural will be formed on one or more of the following patterns: فُعَّالٌ، فُعَّلٌ، فَعَلَةٌ, as in: جاهِلٌ-جُهَّالٌ جُهَّلٌ، كافِرٌ-كُفَّارٌ كَفَرَةٌ. When a word on this pattern has a weak letter as its third original letter, the plural will be formed on the pattern of: فُعَلَةٌ, as in: قاضٍ-قُضاةٌ، داعٍ-دُعاةٌ.

- A noun on the pattern of فاعِلَةٌ its plural will be on the pattern of: فَواعِلُ, as in: كاتِبَةٌ-كَواتِبُ، ضارِبَةٌ-ضَوارِبُ. A few words, like: حامِلٌ and حائِضٌ will also be counted in this category because they are feminine (in meaning) but do not possess the Feminine Tā̓, their plurals will be: حَوامِلُ and حَوائِضُ, respectively.

- The Verbal Adjective (الصِّفَةُ المُشَبَّهَةُ) on the pattern of: أَفْعَلُ will have a plural on the pattern of فُعْلٌ , as in: أَخضَرُ-خُضْرٌ.
- The Superlative Noun (إِسمُ التَّفْضِيلِ) on the pattern of: أَفْعَلُ, its plural will be on the pattern of: أَفاعِلُ, as in: أَفْضَلُ-أَفاضِلُ. The Superlative Noun on the pattern of the pattern of: فُعْلَى, its plural will be on the pattern of: فُعَلٌ, as in: كُبْرَى-كُبَرٌ. It may also be found on the pattern of: فَعالَى, as in: خُنْثَى-خَناثَى.
- If the pattern: فَعْلَى is the feminine of: فَعْلانٌ, its plural will be on the pattern of: فِعالٌ as in: عَطْشَى-عِطاشٌ, or it will be on the pattern of: فَعالَى and فَعالِي, as in: فَتْوَى - فَتاوَى فَتاوِي.
- The Verbal Adjective (الصِّفَةُ المُشَبَّهَةُ) on the pattern of: فَعْلآءُ will have a plural on the pattern of: فُعْلٌ, as in: خَضْرآءُ-خُضْرٌ. The plural may also be found on any of the following patterns as well: فِعالٌ and فَعالَى، فَعالِي, as in:

صَحْرآءُ-صَراحَى، صَراحِي؛ بَطْحآءُ-بِطاحٌ

- The patterns: فَعْلانٌ، فِعْلانٌ، فُعْلانٌ will form their plurals on the pattern of: فَعالِينُ, as in:

شَيْطانٌ-شَياطِينُ، صِرْحانٌ-صَراحِينُ، سُلْطانٌ-سَلاطِينُ

However, if the pattern: فَعْلانٌ is an adjective, the plural pattern will be: فِعالٌ or فَعالَى, as in: عَطْشانٌ - عِطاشٌ.

Nouns that have four and five original letters will all form their broken plurals on the pattern of: فَعالِلُ whether the noun is a primary or a derivative noun, descriptive or non-descriptive, as in: دِرْهَمٌ - دَراهِمُ، زِلْزَلَةٌ - زَلازِلُ. When forming this plural, all addition letters are removed. If it is a five letter noun, the fifth original letter is removed when forming its plural, as in: غَضَنْفَرٌ - غَضانِفُ، سَفَرْجَلٌ - سَفارِجُ.

The exception to this rule is the four-letter derivative noun in which there is a long vowel preceding the final original letter, its plural will be on the pattern of: فَعالِيلُ for example: قِرْطاسٌ - قَراطِيسُ، دِهْلِيزٌ - دَهالِيزُ .

The pattern of irregular Broken Plurals are too numerous to mention here. Dictionaries and detailed books of grammar will specify these patterns.

Certain patterns of broken plurals are partially declinable or diptotes. Specifically, those plurals that have an Alif followed by two vowelled consonants, as in: مَساجِدُ *Masājid*. This Alif is known as the *Alif of the Plural* (أَلِفُ الجَمْعِ). Or have three letters which follow that Alif with the middle consonant being Sākin, as in: مَصابِيحُ *Masābeeḥ*. It should be noted that a noun is partially declinable only when it is indefinite. When the noun is definite by means of the definite article or other means, it becomes fully declinable, as in:

The Mosques were made sacred حُرِّمَ المَساجِدُ

Visit your Mosques زُورُوا مَساجِدَكُمْ

I visited all of the Mosques of my country زُرْتُ كُلَّ مَساجِدِ بَلَدِي

In the first sentence, the plural *Masājid* is defined with the definite article. It is defined with the annexation of a pronoun in the second sentence and defined with the annexation of the noun following it in the third sentence.



The Feminine Sound Plural (الجَمْعُ المُؤَنَّثُ السَّالِمُ)

The Sound Plural also indicates upon three or more by its pattern. Whereas the Broken Plural deviated from the pattern of its singular, the Sound Plural maintains the continuity of its singular form by adding a suffix to the end of the singular. There are two types of Sound Plurals: feminine and masculine.

The Feminine Sound Plural is generally formed from feminine singular words, particularly those possessing the Feminine Tā̓. It is formed by adding the suffix *Alif-Tā̓* (ات) to the end of the singular after eliding the Feminine Tā̓, as in: مُسْلِمَةٌ - مُسْلِماتٌ، غَسْلَةٌ - غَسْلاتٌ. It cannot be assumed that every word that possesses the Feminine Tā̓ will be have a sound plural. Many feminine words will have broken plurals, as in: حِكْمَةٌ - حِكَمٌ، عُمْدَةٌ - عُمَدٌ. The difference being that in the latter, the Feminine Tā̓ is intrinsic to the pattern, while the former are words that are made feminine while their masculine forms (مُسْلِمٌ، غَسْلٌ) also exists. A noun may have both a Sound and Broken Plural, as in: حُجْرَةٌ - حُجَراتٌ، حُجَرٌ.

The Feminine Sound Plural may also be formed from singular nouns that have the Alif Maqṣūrah (الأَلِفُ المَقْصُورَةُ) at their end, as in: حُبْلَى - حُبْلَياتٌ، حُسْنَى - حُسْنَياتٌ. Generally, singular nouns on the pattern of فَعْلَى are excluded from this rule.

Feminine proper names are also made plural with the Feminine Sound Plural, for example: هِنْدٌ - هِنْداتٌ، خَدِيجَةُ - خَدِيجاتٌ. Male names that are feminine nouns will be made plural in the same manner, as in: طَلْحَةُ-طَلْحَاتٌ، عُطْبَةُ-عُطْباتٌ.

In some instances, masculine words that describe something non-human may form their plurals with the Feminine Sound Plural, as in: مَطْبُوعٌ - مُطْبُوعاتٌ، جَمِيلٌ - جَمِيلاتٌ. Likewise, some derivative Maṣdar will also use the Feminine Plural to form plurals, for example: إِمْتِحانٌ - إِمْتِحاناتٌ، تَعْلِيمٌ - تَعْلِيماتٌ .

In all instances, the Feminine Sound Plural will utilize Ḍammah as an indicator of the nominative state. Its other indicators will be mentioned in the upcoming sections enumerating the signs of the accusative and genitive states.



The Present-Tense Verb (المُضارِعُ)

The final type of word that utilizes Ḍammah as the sign of the nominative state is the present-tense verb or *Muḍāri'*. It has already been mentioned that the present-tense verb is naturally in the nominative state unless governed by an accusative or jussive particle. Ḍammah is utilized in the singular forms (masculine and femininine) of the third person, like: يَنْصُرُ، تَنْصُرُ; the second person masculine singular تَنْصُرُ; and the first person singular and plural أَنْصُرُ، نَنْصُرُ.

---

2) Alif (الألِفُ)

The second indicator of the nominative state is Alif which is found as an indicator in the dual or *Muthanna* (المُثَنَّى). The dual is an unique feature of 'Arabic that has a specific form that signifies two. Therefore, there is the singular, dual and plural. The dual is found in both nouns and verbs. Our discussion here, however, only relates to the noun.

Like the Sound Plural, the dual adds a suffix to the end of a word. The dual suffix is Alif-Nūn (ـانِ). When forming the dual, the I'rāb on the last consonant of the singular word is elided and the Alif is added thereby forming a long vowel. The Nūn in the dual suffix is invariably vowelled with Kasrah, as in: كِتابٌ-كِتابانِ، سَيَّارَةٌ-سَيَّارَتانِ. It should be noted, however, that only the Alif is an indicator, the letter Nūn does not indicate I'rāb. In some instances, such as when the dual is the first term of an Iḍāfah, the Nūn is elided, as in: بابا المَدِينَةِ *The two gates of the city* (بابانِ + المَدِينَة). It is only the Alif which indicates the nominative state. The indicator of the accusative and genitive cases will be mentioned in the appropriate place.

In defining the dual, the author mentioned that it was free of need of two words in apposition, meaning that it is not necessary to have two words in apposition to represent the dual, as in: جآءَنِي رَجُلٌ فَرَجُلٌ lit. *One man, then (another) man came to me*. Instead of repeating the same word twice with a particle of apposition (فَ) joining them, the dual form signifies two, as in: جآءَنِي رَجُلانِ *Two men came to me*.

The author also mentioned three words that are associated with the dual. The first two, *Kilā* and *Kiltā* (كِلا، كِلْتا). These two words signify the dual and are always found with a genitive pronoun attached, as in: كِلاهُما ، كِلْتاهُما. It is referred to as the genitive pronoun due to its being the second part of the Iḍāfah construction (which is always in the genitive state). *Kilā* or *Kiltā* being the first term of the Iḍāfah.

These two words are used to signify an emphasis, usually on the subject, as in the following: جآءَنِي فاطِمَةُ وَ زَيْنَبُ كِلْتاهُما *Fāṭimah and Zainab came to me together*, as opposed to the following: جآءَنِي فاطِمَةُ وَ زَيْنَبُ *Fāṭimah and Zainab came to me*. The former emphasizes that the subjects (Fāṭimah and Zainab) came together while the latter does not necessarily signify any unison in action. This emphasis is noted only when the genitive pronoun is also in the dual form, otherwise, unison of action is not signified, for example: أَ جآءَنِي أَحَدُهُما أَوْكِلاهُما *Did one of them come to me or both of them?*

Sometimes, in place of a pronoun, two nouns in the genitive state may also be used, as in:جآءَنِي كِلا زَيْدٍ وَ بَكْرٍ *Both Zaid and Bakr came to me*. Similarly, a word in the dual form may also follow one of these two words, as in:

﴿كِلْتا الجَنَّتَيْنِ أَتَتْ أُكُلَها وَ لَمْ تَظْلِمْ مِنْهُ شَيْئاً﴾
"Both gardens yielded their fruits and failed not aught thereof." [18:33]

Grammarians mention that these two words were originally: كِلانِ and كِلْتانِ. As with other words following the dual in an Iḍāfah, the Nūn of the dual suffix is elided, as shown in: كِلانِ+ هُما = كِلاهُما. It is the same with other nouns: كِتابانِ + هُما = كِتاباهُما .

Lastly, the author mentions the 'Arabic number *Ithnāni* (إِثْنانِ) and its branches, meaning its feminine form *Ithnatāni* (إِثْنَتانِ) and their respective forms for the nominative, the accusative and genitive. Actually, *Ithnāni* has the form of the dual and also indicates two, but in reality it is not a dual. The dual is formed from a singular noun while *Ithnāni* does not have a singular from which it is derived.

None the less, the similarity of *Kilā*, *Kiltā* and *Ithnāni* with the dual in form and indicators of I'rāb gives them a clear association with the dual. As such, they will be mentioned in subsequent sections attached to the dual.

---

3) Wāw (الواو)

The letter Wāw is the third indicator of the nominative state. Wāw is utilized in the Masculine Sound Plural as an indicator of I'rāb. Like the Feminine Sound Plural, the Masculine Sound Plural is a suffix added to the end of a noun while keeping its singular form intact. The Masculine Sound Plural Suffix is Wāw-Nūn (ونَ). This plural is formed only from masculine words by removing the I'rāb from the last consonant and replacing it with Ḍammah. Then, when the Masculine Sound Plural suffix is added, it forms a long vowel, as in:مُسْلِمٌ - مُسْلِمُونَ، بَصْرِي - بَصْرِيُونَ. As in the dual, the Nūn in the Masculine Sound Plural is not an indicator of I'rāb. It is invariably vowelled with Fatḥah.

The Masculine Sound Plural can be formed from words like: مُسْلِمٌ *Muslim* that can also be made feminine by adding the Feminine Tā̓, as in: مُسْلِمَةٌ *Muslimah*. It is usually formed from descriptive words whose singular is used in describing humans, as in: صالِحٌ - صالِحُونَ. It is also used in forming plurals of masculine proper names, like: زَيْدٌ - زَيْدُونَ.

Also, in the same manner as the Nūn in the dual suffix, the Nūn in the Masculine Sound Plural suffix is elided when the plural is the first-term of an Iḍāfah, as in: مُسْلُمُو أَمْرِيكا *The Muslims of America* (مُسْلِمُونَ + أَمْرِيكا).

Dictionaries are the best source of determining whether a singular noun will have a sound plural or broken plural.

There are two other categories of words that are associated with this group. First is the *Asmā̓ as-Sittah* or the six nouns and the second is *Ulu* and *'Ishrūna*.

The **Asmā̓ Sittah** are a category of nouns that use letters as their indicator of I'rāb as opposed to vowels. In the nominative state, the letter Wāw is used as the indicator of that state. The meanings of these nouns are as follows (with their root word in parenthesis):

Father أَبُو (أَبٌ); *Brother* أَخُو (أَخٌ); *Father-in-law* حَمُو (حَمٌ); *Mouth* فُو (فَمٌ); *A thing* هَنُو (هَنَةٌ); *Possessor of s.th.* ذُو مالٍ (ذُوُو).

The final word (ذُو) is always found with another word in an Iḍāfah construction, thus, it is written in the text as: ذُو مالٍ. It signifies possessor of something, as ذُو مالٍ means one who possesses wealth or wealthy.

The author mentioned three characteristics of these words which use Wāw as its indicator of the nominative state:

- Singular (مُفْرَدَةً). The plurals are normal, from the perspective of I'rāb and word construction, as in: أَبآءٌ، إِخْوَةٌ (إِخْوانٌ)، أَحمآءٌ، أَفْواهٌ، هَنَواتٌ . The exception is (ذُو) whose plural is: أُولُوا *Ulū*.

- Mukabbarah (مُكَبَّرَةً). This means that these six nouns are not in the diminutive form of the 'Arabic noun referred to as *Taṣgheer* (التَّصْغِيرُ). The diminutive is a special noun pattern (فُعَيْلٌ) that signifies a smaller or lesser form or person, as in: حَسَنٌ *Ḥasan*, حُسَيْنٌ *Little Ḥasan.*

- Muḍāf to other than Yā̓ (مُضافَةً إِلَىٰ غَيْرِ اليآءِ). As the author gave each example with a pronoun annexed in an Iḍāfah construction with either a pronoun or another word, it demonstrates that these words may be the first term of the Iḍāfah while utilizing the letter Wāw as its indicator of the nominative state. The reason that it is stated that it should be annexed to something other than Yā̓ is that this Yā̓ being referred to is the *Yā̓ Mutakallim* (يآءُ المُتَكَلِّمِ) or the pronoun of the first-person.

  Naturally, this Yā̓ is Sākin or unvowelled. When annexing to a word, the vowel on the word's final consonant is changed to Kasrah to facilitate its annexation and pronunciation, as in: كِتابٌ + يْ = كِتابِي *My book*. This presents a problem for this category of words since they all end in a Sākin letter (Wāw), their indicator of the nominative state. As two Sākin letters are never found existing side by side, the indicator of I'rāb (the Wāw) is elided so that the Yā̓ Mutakallim can be annexed, as in: أَبِي، أَخِي، حَمِي، فِي، هَنِي، ذِي. Therefore, with this first-person pronoun attached, it is necessary to estimate the state of the noun since its indicator of I'rāb (the Wāw) was elided, by necessity.

Another word indicated as utilizing the letter Wāw as an indicator of the nominative state is Ulū. Ulū (أُوْلُو) is the plural of Zhū (ذُو) and is used in a similar manner, as in the following example: ﴿وَ ما يَذَّكَّرُ إِلاَّ أُوْلُوا الأَلْبابِ﴾ *And none but men of understanding mind*. [2:269] The following chart gives the Zhū, its feminine, dual and plural forms:

	Masc.	Fem.
Singular	ذُو	ذات
Dual	ذَوانِ	ذَواتانِ
Plural	ذَوُو ، أُوْلُو	ذَوات

The last word connected to Wāw is *'Ishrūna* (عِشْرُونَ) or the number twenty. The numbers twenty through ninety (by tens only) have the same ruling as *'Ishrūna*. These numbers resemble the Masculine Sound Plural in most matters in that they utilize the letter Wāw as the indicator of the nominative state and the letter Yā̓ is utilized to indicate the accusative and genitive states, as in: عِشْرِينَ *'Ishreena.* Observe the two states in these numbers:

(٢٠) عِشْرُونَ، عِشْرِينَ	(٦٠) سِتُّونَ، سِتِّينَ
(٣٠) ثَلاثُون، ثَلاثِينَ	(٧٠) سَبْعُونَ، سَبْعِينَ
(٤٠) أَرْبَعُونَ، أَرْبَعِينَ	(٨٠) ثَمَنُونَ، ثَمَنِينَ
(٥٠) خَمْسُونَ، خَمْسِينَ	(٩٠) تِسْعُونَ، تِسْعِينَ

إكمال

(إِكْمالٌ:) عَلائِمُ النَّصْبِ خَمسٌ: الفَتْحَةُ وَ الأَلِفُ وَ اليآءُ وَ الكَسْرَةُ وَ حَذْفُ النُّونِ. فَالفَتْحَةُ فِي الإِسْمِ المُفْرَدِ وَ الجَمْعِ المُكَسَّرِ وَ المُضارِعِ. وَ الأَلِفُ فِي الأَسْمآءِ السِّتَّةِ. وَ اليآءُ فِي المُثَنّىٰ وَ الجَمْعِ وَ مُلْحَقاتِهِما. وَ الكَسْرَةُ فِي الجَمْعِ المُؤَنَّثِ السَّالِمِ. وَ حَذْفُ النُّونِ فِي الأَفْعالِ الخَمْسَةِ.

[1.9] COMPLETION:

The signs of Naṣb are five: Fatḥah, Alif, Yā̓, Kasrah and elision of the Nūn. Then, Fatḥah, is found in the singular noun, the Broken Plural and the present tense verb. Alif is found in the six nouns. Yā̓ is found in the dual and (sound) plural and their associated matters. Kasrah is found in the Feminine Sound Plural. The elision of the Nūn is found in the five (forms of the present-tense) verb.

[1.9] COMMENTARY:

In this section, the five signs of Naṣb are enumerated:

1) Fatḥah (الفَتْحَةُ)

Fatḥah is the indicator of the accusative state (Naṣb) in three types of words:

- Singular Noun (الإِسْمُ المُفْرَدُ). Ex: كِتاباً ، الكِتابَ *A book, the Book.*
- The Broken Plural (الجَمْعُ المُكَسَّرُ). Ex: كُتُباً ، الكُتُبَ Books, The Books.
- The Present Tense Verb (المُضارِعُ). Ex: أَنْ يَكْتُبَ *That he may write*.

Just as Ḍammah was the indicator of the nominative state in these same three types of words, Fatḥah replaces it as the indicator of the accusative state. In the present-tense verb, the Fatḥah is the indicator of the accusative in the third-person singulars, for example: أَنْ يَنْصُرَ، أَنْ تَنْصُرَ (masc/fem); the second person masculine singular أَنْ تَنْصُرَ and the first person أَنْ أَنْصُرَ، أَنْ نَنْصُرَ, singular and plural.

2) Alif (الأَلِفُ)

Alif is the indicator of the accusative state in the Asmā̓ as-Sittah (الأَسمآءُ السِّتَّةُ). Just as these six nouns utilized the letter Wāw as the indicator of the nominative state, it also uses a letter, namely Alif, as the indicator of the accusative or Naṣb. Observe these six nouns in the accusative state (the nominative state in parenthesis):

أَبا (أَبُو)؛ أَخا (أَخُو)؛ حَما (حَمُو)؛ فا (فُو)؛ هَنا (هَنُو)؛ ذا مالٍ (ذُو مالٍ)

Observe one these six in the following verse of Qurān:

﴿ما كانَ مُحَمَّدٌ أَبا أَحَدٍ مِنْ رِجالِكُمْ وَ لٰكِنْ رَسُولَ اللَّهِ وَ خاتَمَ النَّبِيِّينَ﴾

"Muhammad is not the father of any man among you, but he is the Messenger of Allāh and the seal of the Prophets..." [33:40]

﴿وَ ٱذْكُرْ أَخا عادٍ إِذْ أَنْذَرَ قَوْمَهُ بِالأَحْقافِ﴾

"And make mention (O Muḥammad) of the brother of the 'Ād when he warned his people among the wind-curved sand hills..." [46:21]

3) Yā̓ (اليآءُ)

Yā̓ is the third indicator of the accusative state or Naṣb. It is found in three types of words (the nominative state is in parenthesis):

- The Masculine Sound Plural (الجَمْعُ المُذَكَّرُ السَّالِمُ), as in: مُسْلِمِينَ (مُسْلِمُونَ)؛ صالِحِينَ (صالِحُونَ)

﴿إِنَّا كُنَّا مِنْ قَبْلِهِ مُسْلِمِينَ﴾

"Lo, even before it, we were of those who surrendered (unto Him)" [28:53]

- The Dual (المُثَنَّىٰ), as in: مُسْلِمَيْنِ (مُسْلِمانِ)؛ صالِحَيْنِ (صالِحُونَ)

﴿رَبَّنا وَ ٱجْعَلْنا مُسْلِمَيْنِ لَكَ﴾

"Our Lord! And make us (both) submissive to You..." [2:128]

- The Numbers 20 through 90 (by tens) (عِشْرِينَ), as in: عِشْرِينَ (عِشْرُونَ)؛ ثَلاثِينَ (ثَلاثُونَ)

﴿وَ واعَدْنا مُوسَىٰ ثَلاثِينَ لَيْلَةً﴾

"And We did appoint for Musa thirty nights (of solitude)..." [7:142]

4) Kasrah (الكَسْرَةُ)

Kasrah is the fourth indicator of the accusative state found in the Feminine Sound Plural. The Feminine Sound Plural is also a diptote, meaning it has only two signs for the three grammatical states. Ḍammah indicates the nominative state and Kasrah indicates both the accusative and genitive states, as in:

جآءَنِي المُسْلِماتُ، رَأَيْتُ المُسْلِماتِ، مَرَرْتُ بِالمُسْلِماتِ

﴿فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِماتٍ﴾

"*Then Adam received from his Lord words (of revelation)*..." [2:37]

5) Elision of the Nūn (حَذْفُ النُّونِ)

Elision of the Nūn refers to the elision of Nūn al-I'rābi (النُّونُ الإِعْرابِي) that is found the five forms of the present-tense verb, known as: *Af'āl al-Khamsah* (الأَفْعالُ الخَمْسَةُ):

- Third-person duals (masc/fem) يَنْصُرانِ، تَنْصُرانِ
- Third-person masculine plural يَنْصُرُونَ
- Second-person feminine singular تَنْصُرِينَ
- Second-person duals (masc/fem) تَنْصُرانِ
- Second-person masculine plural تَنْصُرُونَ

As was previously mentioned, these forms use the letters Wāw, Alif and Yā' as subject markers. The Nūn is used because there is no place for I'rāb in these forms. The subject-marker is Sākin or without a vowel. The other forms not listed utilize the last syllable as the place of I'rāb, with the exception of the feminine plurals which are Mabniy.

In these forms, the Nūn is placed as the indicator of the nominative state. Whenever the state of the verb changes from the nominative state to another state, the Nūn must be elided, for example (the nominative form is in parenthesis):

أَنْ يَنْصُرا (يَنْصُرانِ)، أَنْ تَنْصُرا (تَنْصُرانِ)، أَنْ يَنْصُرُوا (يَنْصُرُونَ)،

أَنْ تَنْصُرِي (تَنْصُرِينَ)، أَنْ تَنْصُرا (تَنْصُرانِ)، أَنْ تَنْصُرُوا (تُنْصُرُونَ)

Therefore, whenever the Nūn al-I'rābi is elided in these five forms, it is an indication of either the accusative or jussive states. It is the government of an accusative or jussive particle that changes a verb from the nominative state, its original state, to another.

﴿أَمْ تُرِيدُونَ أَنْ تَسْئَلُوا رَسُولَكُمْ كَما سُئِلَ مُوسَىٰ مِنْ قَبْلُ﴾

"Or would you question your Messenger as Moses was questioned aforetime?" [2:108]

The verb أَنْ تَسْئَلُوا was originally تَسْئَلُونَ in the nominative state.

توضيح

(تَوْضِيحٌ:) عَلائِمُ الجَرِّ ثَلاثٌ: الكَسْرَةُ وَ اليآءُ وَ الفَتْحَةُ. فَالكَسْرَةُ فِي الإِسْمِ المُفْرَدِ وَ الجَمْعِ المُكَسَّرِ المُنْصَرِفَيْنِ وَ الجَمْعِ المُؤَنَّثِ السَّالِمِ. وَ اليآءُ فِي الأَسْمآءِ السِّتَّةِ وَ المُثَنّىٰ وَ الجَمْعِ. وَ الفَتْحَةُ فِي غَيْرِ المُنْصَرِفِ. وَ عَلامَتا الجَزْمِ: السُّكُونُ وَ الحَذْفُ. فَالسُّكُونُ فِي المُضارِعِ صَحِيحاً. وَ الحَذْفُ فِيهِ مُعْتَلّاً وَ فِي الأَفْعالِ الخَمْسَةِ.

[1.10] EXPLANATION:

The signs of the genitive state are three: Kasrah, Yā̓ and Fatḥah. Kasrah is found in the fully declinable singular noun; the (fully declinable) Broken Plural and the Feminine Sound Plural. The Yā̓ is found in the Six Nouns, the dual and the (Masculine Sound) Plural. Fatḥah is found in partially declinable (nouns).

The two signs of the jussive state are: Sukūn and elision. The Sukūn is found in the sound present-tense verb. Elision is found in the the weak present-tense verb and in the five verb forms (Af'āl al-Khamsah).

[1.10] COMMENTARY:

This section concludes the enumeration of the signs of the four grammatical states. The final two states, the genitive and jussive states, are found in only one type of word, either the noun or the verb.

The genitive state or Jarr (الجَرُّ) is found exclusively in the noun. As previously mentioned [1.1], the genitive state is produced by the government of a genitive particle or by the annexation of one word to another in an Iḍāfah construction.

There are three signs of the genitive state or Jarr:

1) **Kasrah (الكَسْرَةُ).** Kasrah is the indicator of Jarr in the following types of nouns:

- (Fully declinable) Singular Noun (الإِسْمُ المُفْرَدُ), as in:

﴿فَإِذا نُفِخَ فِي الصُّورِ نَفْخَةٌ واحِدَةٌ﴾

"And when the trumpet shall sound one blast." [69:13]

- (Fully declinable) Broken Plural (الجَمْعُ المُكَسَّرُ المُنْصَرِفُ), as in:

﴿وَ قَدِ ٱسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ﴾

"Surely Messengers (of Allāh) were mocked before you..." [13:32]

- Feminine Sound Plural (الجَمْعُ المُؤَنَّثُ السَّالِمُ), as in:

﴿إِنَّ المُتَّقِينَ فِي جَنَّاتٍ وَ عُيُونٍ﴾

"Surely the pious are among the gardens and springs (of paradise)..." [15:45]

Kasrah is the indicator of the genitive state in fully declinable nouns as partially declinable nouns are incapable of accepting Kasrah and Tanween. In such words, Fatḥah is the indicator of the genitive (as will be mentioned shortly).

2) **Yā̓ (اليآءُ).** Yā̓ is the second indicator of the genitive state or Jarr. It is found in three types of words:

- The Six Nouns (أَسْمآءُ السِّتَّةُ). In the genitive state, the Six Nouns will utilize the letter Yā̓ as its indicator or Jarr, as in (nominative state in parenthesis):

أَبِي (أَبُو)؛ أَخِي (أَخُو)؛ حَمِي (حَمُو)؛ فِي (فُو)؛ هَنِي (هَنُو)؛ ذِي مالٍ (ذُو مالٍ)

﴿وَ يُؤْتِ كُلَّ ذِي الفَضْلِ فَضْلَهُ﴾

"He gives His bounty to every bountiful one..." [11:3]

- The dual (المُثَنَّىٰ). As previously mentioned [1.9], the Yā̓ is the indicator of both the accusative and genitive states in the noun.

﴿وَ مِنْهُمْ مَنْ يَمْشِي عَلَىٰ رِجْلَيْنِ﴾

"And (of them are some) who walk upon two legs..." [24:45]

- The Masculine Sound Plural (الجَمْعُ المُذَكَّرُ السَّالِمُ). Likewise, it has also been noted [1.9] that the Masculine Sound Plural, like the dual, utilizes the letter Yā̓ as its indicator of both the accusative and genitive states.

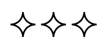
﴿وَ أَنا مِنَ المُسْلِمِينَ﴾

"And I am of those who surrender (unto Him)." [10:90]

3) Fatḥah (الفَتْحَةُ). The third indicator of the genitive state or Jarr is found in partially declinable nouns (غَيْرُ المُنْصَرِفِ) or diptotes. The two important characteristics of these type of words are that they cannot accept Kasrah or Tanween. Fatḥah replaces Kasrah in these types of words as the indicator of Jarr.

﴿يا أَهْلَ الكِتابِ لِما تُحاجُّونَ فِي إِبْراهِيمَ﴾

"O People of the Scripture! Why will you argue about Ibrāheem...?"
[3:65]



The jussive state or Jazm (الجَزْمُ) is the last of the four states of I'rāb. It is found exclusively in the present-tense verb (المُضارِعُ). The government of a jussive particle will change the present-tense verb from the nominative state to the jussive state. The jussive state has two indicators:

- Sukūn (السُّكُونُ), the sign denoting a consonant without a vowel
- Elision (الحَذْفُ), or the removal of a sign of I'rāb

In the forms of the present-tense verbs which utilize Ḍammah as an indicator of the nominative state, the Ḍammah will be replaced with Sukūn in the jussive state, as in the folllowing (nominative state in parenthesis):

لَمْ يَنْصُرْ (يَنْصُرُ)؛ لَمْ تَنْصُرْ (تَنْصُرُ)؛ لَمْ أَنْصُرْ (أَنْصُرُ)؛ لَمْ نَنْصُرْ (نَنْصُرُ)

In the forms of the present-tense verb that utilize the Nūn al-I'rābi (النُّونُ الإِعْرابِي) as the indicator of the nominative state, the Nūn al-I'rābi will be elided to indicate the jussive state. These forms are termed the Af'āl al-Khamsah (الأَفْعالُ الخَمْسَةُ), as in:

لَمْ يَنْصُرا (يَنْصُرانِ)؛ لَمْ يَنْصُرُوا (يَنْصُرُونَ)؛ لَمْ تَنْصُرِي (تَنْصُرِينَ)؛ لَمْ تَنْصُرا (تَنْصُرانِ)؛ لَمْ تَنْصُرُوا (تَنْصُرُونَ)

There are numerous particles which produce the accusative, genitive and jussive states in nouns and verbs. These particles are also referred to as: النَّواصِبُ *Nawāṣib* الجارُّ *Jārr* and الجَوازِمُ *Jawāzim,* respectively. Knowledge of these particles are essential in a comprehensive understanding of sentence grammar or syntax. Many of these particles will be mentioned in the next chapter.

فائدة

(فائِدَةٌ:) يُقَدَّرُ الإِعْرابُ فِي سَبْعَةِ مَواضِعَ كَما هَوَ المَشْهُورُ. فَمُطْلَقاً فِي الإِسْمِ المَقْصُورِ كَمُوسَىٰ. وَ المُضافِ إِلَىٰ اليآءِ كَغُلامِي. وَ المُضارِعِ المُتَّصِلِ بِهِ نُونُ التَّأْكِيدِ غَيْرُ مُباشِرَةٍ كَيَضْرِبانِّ. وَ رَفْعاً وَ جَرّاً فِي المَنْقُوصِ كَقاضٍ. وَ رَفْعاً وَ نَصْباً فِي المُضارِعِ المُعْتَلِّ بِالأَلِفِ كَيَحْيَىٰ. وَ رَفْعاً فِي المُضارِعِ المُعْتَلِّ بِالواوِ وَ اليآءِ كَيَدْعُو وَ يَرْمِي، وَ الجَمْعِ المُذَكَّرِ السَّالِمِ المُضافِ إِلَىٰ يآءِ المُتَكَلِّمِ كَمُسَلِمِيَّ.

[1.11] A LESSON:

I'rāb is estimated in seven situations as is well-known. (It is estimated) without exception in the Maqṣūr noun, like: مُوسَىٰ *Musa;* the word annexed (in an Iḍāfah) to Yā, like:غُلامِي *My servant;* the present-tense verb having the Nūn of Emphasis attached indirectly, as in: يَضْرِبانِّ *They (2) are striking*.

The nominative and genitive states (are estimated) in the Manqūṣ noun, like: قاضٍ *Qāḍin*. The nominative and accusative are estimated in the present-tense verb having the Alif attached, like: يَحْيَىٰ *Living*. The nominative (is estimated) in the present-tense verb having either Wāw or Yā attached, like: يَدْعُو *Calling, Summoning* and يَرْمِي *Throwing, shooting*. (And the nominative state is estimated in) the Masculine Sound Plural annexed to the Yā of the first person, like: مُسْلِمِيَّ *Muslimiyya*.

[1.11] COMMENTARY:

The lesson derived from this section is that I'rāb is not always an apparent element of a noun or verb. In many types of words, I'rāb must be estimated as there is no apparent sign indicating a grammatical state. There are four primary reasons for estimating I'rāb:

- Binā̓ (البِنآءِ) or Word Construction. Meaning that some nouns, like pronouns, are constructed lacking the capability of I'rāb. They have fixed invariable endings. These words have already been introduced as Mabniy. It was also mentioned that the two forms of the feminine plural in the present-tense verb are also Mabniy. Past-tense verbs are also Mabniy.

- Maqṣūr (المَقْصُورُ) or a word terminated with the weak letter Alif Maqṣūrah. Alif Maqṣūrah does not accept any vowel, therefore, each state of I'rāb must be estimated, as in: جآءَنِي مُوسَىٰ؛ رَأَيْتُ مُوسَىٰ؛ مَرَرْتُ بِمُوسَىٰ . In each state (nominative, accusative and genitive, respectively), there is no change in its termination.

- Manqūṣ (المَنْقُوصُ) or a word terminated with either the weak letter Wāw or Yā̓. As a noun, the Manqūṣ noun is most often terminated with Yā̓, Alif Maqṣūrah or Alif-Mamdūdah as the weak letter is usually converted to these three, as in:

  (دعو) دُعآءٌ؛ دَعْوَةٌ؛ دَعْوَىٰ؛ دَعِيٌّ؛ داعٍ؛ داعِيَةٌ

  In this example, we have a number of words derived from the root letters (in parenthesis), the first of which is its root word or Maṣdar. In most, the Wāw is converted to another letter. In the one form in which the Wāw remains (دَعْوَةٌ), it is not the terminating letter as it is followed by the Feminine Tā̓. In some instances, the Manqūṣ letter is elided all together, as in: داعٍ which was originally داعِي , however, the Yā̓ is not able to hold its own vowel on this pattern (فاعِلٌ).

  In the Manqūṣ verb, the place of I'rāb is most often Sākin in the nominative state, as in: يَدْعُو، يَرْمِي . In the accusative state, the weak letter will accept Fatḥah as the accusative indicator, as in: أَنْ يَدْعُوَ، أَنْ يَرْمِيَ . Since the weak letter is already Sākin in the nominative state, when it changes to the jussive state, the weak letter is elided altogether to indicate the jussive state, as in: لَمْ يَدْعُ، لَمْ يَرْمِ. Therefore, in the nominative and jussive states, the I'rāb must be estimated.

- Ḥazhf (الحَذْفُ) or elision of the sign of I'rāb or the place of I'rāb. There are many instances where the sign or the place of I'rāb is elided, some of the reasons and details of which have already been mentioned. For example, in the Af'āl al-Khamsah, the five forms of the present-tense verb that utilize the Nūn al-I'rābi as an indicator of the nominative state, this Nūn will be elided to indicate either the accusative or jussive states, as in: يَنْصُرانِ- أَنْ يَنْصُرا ، لَمْ يَنْصُرا .

  In the noun, elision of the sign of I'rāb usually occurs when there is annexation of one word to another as has been mentioned with the example of the Six Nouns (الأَسماءُ السِّتَّةُ) which have the pronoun Yā̓ of the first person annexed, in other words: أَبِي *My father*. In order to accommodate the pronoun, the indicator of I'rāb (either Wāw, Alif or Yā̓ in the Six Nouns) was elided and the last consonant is given the vowel Kasrah to accommodate the Sākin Yā̓ being annexed.

The author mentions seven well known instances in which I'rāb must be estimated. It is said that the number is actually ten or more,[10] seven of which are well-known:

1) Maqṣūr (المَقْصُورُ). Referring to the noun or verb possessing the Alif Maqṣūrah. The Alif does not accept any vowel and the consonant preceding it is invariably vowelled with Fatḥah, as in: كُبْرَىٰ، يَرْضَىٰ. Since the Alif Maqṣūrah cannot accept any vowel, it is incapable of displaying any indicator of I'rāb. Therefore, all states must be estimated. The one exception is the jussive state in the present-tense verb. Since the Alif Maqṣūrah is elided altogether, the elision itself is a sign of I'rāb or the jussive state.

2) Iḍāfah with the pronoun Yā̓ of the first-person (المُضافُ إِلَىٰ اليآءِ). As mentioned, whenever this pronoun is annexed to a noun in Iḍāfah, the sign of I'rāb is elided from the end of the word and replaced with Kasrah to accommodate the Sākin Yā̓, as in: قَرَأْتُ كِتاباً *I read a book*; قَرَأْتُ كِتابِي *I read my book* .

In both sentences, the word *book* (كِتاب) is in the accusative state (being the verb's object). However, the latter does not indicate the accusative case as its indicator (Fatḥah) has been elided to accommodate the first-person pronoun. As such, the accusative case must be estimated.

Likewise, the nominative and genitive states must also be estimated, as in:

ضاعَ كِتابٌ *A book was lost;* ضاعَ كِتابِي *My book was lost*

مَرَرْتُ بِكِتابٍ *I passed a book;* مَرَرْتُ بِكِتابِي *I passed my book*

3) The present-tense verb with the Nūn of Emphasis or Takeed attached indirectly (المُضارِعُ المُتَّصِلُ بِهِ النُّونُ التَّأْكِيدُ غَيْرُ مُباشَرَةٍ). In the five forms of the present-tense verb referred to as the Af'āl al-Khamsah, the Nūn of Emphasis is considered attached indirectly since it is separated from the verb by a subject-marker, as in:

يَنْصُرانِّ، يَنْصُرُنَّ، تَنْصُرانِّ، تَنْصُرِنَّ، تَنْصُرُنَّ

In the first verb (يَنْصُرانِّ), Alif is the subject-marker of the dual preceding the Nūn of Emphasis. In the second (يَنْصُرُنَّ), the vowel Ḍammah is representative of the subject-marker Wāw for the third-person masculine plural which was elided because it was Sākin. The Shaddah on the Nūn of Emphasis dictates that the letter preceding it must be vowelized. So the vowel Ḍammah is used to represent Wāw. The third verb (تَنْصُرانِّ) is similar to the first as it is the second-person dual. The fourth verb (تَنْصُرِنَّ), the second-person feminine singular, the Nūn of Emphasis is preceded by Kasrah which represents the subject-marker (Yā̓) of this form which was also elided because it was Sākin and the Kasrah becomes representative of the elided subject-marker (Yā̓). The fifth verb (تَنْصُرُنَّ) is similar to the the second as the second-person masculine plural.

With the Nūn of Emphasis attached, the nominative, accusative and jussive states are all estimated as the place of I'rāb is altered in each form and its vowel becomes invariable, as in:

يَنْصُرَنَّ- لَمْ يَنْصُرَنَّ- أَنْ يَنْصُرَنَّ؛ يَنْصُرانِّ- لَمْ يَنْصُرانِّ- أَنْ يَنْصُرانِّ؛

تَنْصُرِنَّ- لَمْ تَنْصُرِنَّ- أَنْ تَنْصُرِنَّ

4) Manqūṣ (المَنْقُوصُ). The Manqūṣ is a word terminated with one of the weak letters Wāw or Yā. In these words, only the nominative and genitive states must be estimated as the weak letter has the ability to display Fatḥah as a sign of the accusative state. It cannot display the Ḍammah or Kasrah (in certain forms) such as: قاضٍ *Qadi*. It will be in this form in both the nominative and genitive states. In the accusative state, however, it is normal, as in: قاضِياً.

Similarly, in the Manqūṣ verb, the nominative state must be estimated as the Manqūṣ verb is Sākin at its end, as in: يَدْعُو، يَرْمِي. In the accusative state, the Manqūṣ verb has the ability to use Fatḥah as an indicator of the accusative state, as in: أَنْ يَدْعُوَ، أَنْ يَرْمِيَ. In the jussive state, the weak letter is elided and the elision itself become the indicator of the jussive state, as in: لَمْ يَدْعُ، لَمْ يَرْمِ.

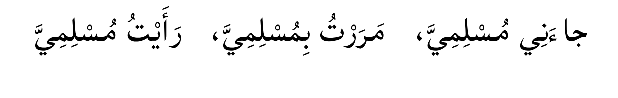
5) The weak present-tense verb terminated with Alif (المُضارِعُ المُعْتَلُّ بِالأَلِفِ). Sometimes this Alif is resultant from a conversion of the Wāw, as in: يَرْضَىٰ (رضو) or resultant from the conversion of Yā, as in: يَخْشَىٰ (خشي). What distinguishes Alif from Yā is that Yā is preceded by Kasrah, as in: يَرْمِي while Alif is preceded by Fatḥah, as in: يَحْيَىٰ.

In these verbs, the nominative and accusative states must be estimated as the Alif Maqṣūrah is incapable of accepting any vowel. The jussive state is indicated by the elision of the weak letter, as in: لَمْ يَحْيَ، لَمْ يَرْضَ.

6) The present-tense verb terminated with the weak letter Wāw or Yā (المُضارِعُ المُعْتَلُّ بِالواوِ أَوِ اليآءِ). In this type of verb, the nominative state must be estimated as these verbs' final consonant is Sākin or vowelless in the nominative state, as in: يَدْعُو، يَرْمِي. As previously mentioned, these verbs may display Fatḥah as the sign of the accusative state and the weak letter is elided as a sign of the jussive state.

7) The Masculine Sound Plural with the pronoun Yā of the first person annexed (الجَمْعُ المُذَكَّرُ السَّالِمُ المُضافُ إِلَىٰ يآءِ المُتَكَلِّمِ). As discussed previously, the I'rāb of a noun is always estimated whenever the pronoun of the first-person is annexed, as in: بِنْتِي *My daughter*.

Here, however, the discussion is about the Masculine Sound Plural. It has already been mentioned that, due to a rule, the Nūn of the Masculine Sound Plural (and the dual) are elided whenever it is the first term of an Iḍāfah construction, as in: مُسْلِمُو بَلَدِي. *The Muslims of my country* (مُسْلِمُونَ + بَلَدِي). However, when the word to be annexed is the pronoun of the first person, it presents a problem in that two Sākin letters meet (which is not possible in 'Arabic), as in: مُسْلِمُوْيْ. Both the letter Wāw (the indicator of I'rāb) and the Yā (the pronoun) are Sākin. To resolve this dilemma, the Wāw is converted to Yā with the letter preceding it being changed to Kasrah which is more suitable to Yā, as in: مُسْلِمِيي. Now, the two letters Yā and combined into one becoming Mushaddad vowelled with Fatḥah مُسْلِمِيَّ. In doing this, however, the indicator of the nominative state, namely Wāw was elided and the indicator must be estimated. All three states, therefore, must be estimated in this situation, for example:





الحديقة الثانية

THE SECOND CHAPTER

الحديقة الثانية

الاول

(الأَوَّلُ:) فِيما يَتَعَلَّقُ بِالأَسْمآءِ: الإِسْمُ إِنْ أَشْبَهَ الحَرْفَ فَمَبْنِيٌّ وَ إِلاَّ فَمُعْرَبٌ. وَ المُعْرَباتُ أَنْواعٌ: الأَوَّلُ: ما يَرِدُ مَرْفُوعاً لا غَيْرَ وَ هُوَ أَرْبَعَةٌ. الأَوَّلُ: الفاعِلُ وَ هُوَ ما أُسْنِدَ إِلَيْهِ العامِلُ فِيهِ قائِماً بِهِ، وَ هُوَ ظاهِرٌ وَ مُضْمَرٌ فَالظاهِرُ ظاهِرٌ وَ المُضْمَرُ بارِزٌ أَوْ مُسْتَتِرٌ.

وَ الإِسْتِتارُ يَجِبُ فِي الفِعْلِ فِي سِتَّةِ مَواضِعَ: فِعْلُ الأَمْرِ لِلْواحِدِ المُذَكَّرِ. وَ المُضارِعِ المَبْدُوِّ بِتآءِ الخِطابِ لِلْواحِدِ، أَوْ بِالهَمْزَةِ أَوْ بِالنُّونِ. وَ فِعْلِ الإِسْتِثْناءِ وَ فِعْلِ التَّعَجُّبِ، وَ أُلْحِقَ بِذٰلِكَ: زَيْدٌ قامَ أَوْ يَقُومُ. وَ ما يَظْهَرُ فِي بَعْضِ هٰذِهِ المَواضِعِ كَأَقُومُ أَنا فَتَأْكِيدٌ لِلْفاعِلِ كَقُمْتُ أَنا.

[2.0] THE SECOND GARDEN

First: (In mention) of that which is associated with nouns. If the noun resembles a particle (Ḥarf), it is indeclinable (Mabniy). Otherwise, it is declinable (Mu'rab). Declinable nouns are of a few types:

First Type: That which is found to be nominative and no other (state). They are four:

a) The Verbal Subject or Fā'il (الفاعِلُ)

It is the noun which is ascribed to the governing agent (العامِلُ) and (the governing agent) is established due to the verbal subject. The verbal subject is either apparent or concealed. The apparent, then, is apparent and the concealed is either conspicuous (بارِزٌ) or implied (مُسْتَتِرٌ).

Implied concealment (الإِسْتِتارُ) is required in six instances: The command verb for the masculine singular; the present-tense verb beginning with the Tā̓ of the second person singular or Hamzah or Nūn; the Verb of Exception (فِعْلُ الإِسْتِثْآءِ) and the Verb of Surprise (فِعْلُ التَّعَجُّبِ).

Connected to that is the sentence: زَيْدٌ قامَ أَوْ يَقُومُ *Zaid stood* or *is standing*. That which is apparent in some places, like: أَقُومُ أَنا *I am standing*, is for placing emphasis upon the subject, like: قُمْتُ أَنا *I was standing*.

[2.0] COMMENTARY:

The topics in this second garden or chapter are related to nouns (الأَسمآءُ), particularly declinable nouns (المُعْرَباتُ). This section begins with the statement that if a noun resembles a particle, it is Mabniy (المَبْنِي) or indeclinable. If it does not resemble a particle, it is declinable or Mu'rab (المُعْرَبُ). Mabniy and Mu'rab words have been introduced in section 1.7. Resemblance between a noun and a particle may be related to one of six of the following matters:

- Related To Coinage (الوَضْعِي). Meaning that a noun was created with a resemblance to a particle, as in: نَصَرْتَ *You helped* and: نَصَرْنا *We helped*. The nominative pronouns (تَ) and (نا) resemble particles in that they are created with either one or two letters, which is a characteristic of particles. These pronouns, and all other pronouns, are indeclinable.
- Related To Meaning (المَعْنَوِي). Wherein a noun signifies a meaning contained in a particle, such as: أَيْنَ *Where* and مَتَّى *When.* There is a resemblance, in meaning, with the interrogative particle Hamzah (هَمْزَةُ الإِسْتِفْهامِ). These interrogative nouns are also indeclinable.

- Related To Usage (الإسْتِعْمالِي). This occurs when a noun is used as a proxy for a verb, as in: ﴿أُفٍّ لَكُمْ وَ لِما تَعْبُدُونَ مِنْ دُونِ اللَّهِ﴾ "*Woe on you and on what you serve besides Allāh"* [21:67]. Wherein the word (أُفٍّ) is used as a Nominal Verb (إِسْمُ الفِعْلِ), in other words, a noun used in the meaning of a verb. These nouns, however, may not exert the same government as a verb over other words. These nouns also have fixed endings which resembles a particle.

- Related To An Intrinsic Requirement (الإفْتِقارِي). Meaning that a noun may resemble a particle in that it intrinsically requires linkage with other words or sentences. Such is the case with Relative Nouns (إِسْمُ المَوْصُول) since they require linkage to sentences occurring before them and after, for example: ﴿هُوَ اللَّهُ الَّذِي لا إِلهَ إِلاَّ هُوَ﴾ *"He is Allāh, besides Whom there is no (other) god."* [59:22], wherein the relative pronoun (الَّذِي) links the sentence before it with the sentence occurring after it. The Relative Noun is also an indeclinable noun.

  Likewise, many genitive particles also intrinsically require linkage between words occurring before and after them, as in: ﴿إِنْ كُنَّ يُؤْمِنَّ بِاللَّهِ وَ اليَوْمِ الآخِرِ﴾ *"...If they believe in Allāh and the last day..."* [2:228] The genitive particle (بِ) links the word before it (يُؤْمِنَّ) with the word which follows it (اللَّهِ).

- Related To Negligible Government (الإهْمالِي). Some nouns resemble particles in that they occur in the beginning of a sentence wherein they are neither governing agents (العامِل) nor themselves governed by other words (المَعْمُولُ). Words such as: طَهَ and يس, as mentioned in the beginning of certain chapters of the Qurān. These words also resemble particles in that they are indeclinable.

- Related to the Literal (اللَّفْظِي). Meaning the noun's literal pattern is like that of a particle, as in: بَيْنَ *Between.* [11]

Accordingly, if the noun does not exhibit any resemblance to the particle, it is declinable or Mu'rab.

Then, the author begins to detail declinable nouns (المُعْرَباتُ) in four categories:

- Nominative Nouns (المَرْفُوعاتُ)
- Accusative Nouns (المَنْصُوباتُ)
- Genitive Nouns (المَجْرُورُ)
- Accusative and non-accusative nouns (المَنْصُوبُ وَ غَيْرُ المَنْصُوبِ)

First Type: Are various types of words found only in the nominative state. Collectively they are known as the **Marfū'āt** (المَرْفُوعاتُ) and they are of four kinds:

- Verbal Subject (الفاعِلُ)
- Proxy-Subject (نائِبُ الفاعِلِ)
- Nominal Subject (المُبْتَدَأُ)
- Predicate (الخَبَرُ)

a) **The Verbal Subject** (الفاعِلُ)

The first type of noun which is always found to be nominative is the Verbal Subject or **Fā'il** (الفاعِلُ), meaning the subject in a verbal sentence (الجُمْلَةُ الفِعْلِيَّةُ).

As a governing agent (العامِلُ), the verb governs two words (المَعْمُولانِ): its subject (الفاعِلُ) in the nominative state and its object in the accusative state (المَفْعُولُ). The action or state implied in any verb is ascribed to its subject as every action issues from its subject and every state is established for its subject. An action may also extend to the verb's object, if the verb requires an object to complete it's meaning.

Consider the following verbal sentence as an example: ﴿وَ وَرِثَ سُلَيْمانُ داوُدَ﴾ *"And Sulaimān was Dawood's heir..."* [27:16]

The action implied by the verb (وَرِثَ), meaning inheriting, is ascribed to prophet Sulaimān (AS), the Verbal Subject. The verb's object is prophet Dawood (AS). The past-tense governs both the subject (سُلَيْمانُ) and object (داوُدَ) causing the former to be nominative and the latter to be accusative.

In a verbal sentence, the verb's subject may be apparent or concealed. The subject which is apparent is mentioned in the expression after the verb itself. The apparent subject is referred to as **Ẓāhir** (الظَّاهِر). In expressions in which there is no apparent noun following the verb as its subject, the verb's subject becomes the nominative pronouns (of the subject) concealed in its various conjugated forms. These pronouns make reference to the verbal subject which is omitted from the expression. Or these pronoun may make reference to another word occurring before the verb in an expression. The concealed subject is referred to as **Muḍmar** (المُضْمَرُ).

With the concealment of a verb's subject, the verb is required that its own nominative pronoun should reference the unmentioned subject. In making an ascription to this unmentioned subject, the pronoun must also indicate the verb's agreement with the subject in terms of number and gender. In the previous example, prophet Sulaimān (AS) was understood to be the subject. After knowing that he is the subject, then it is permissible to omit the mention of his name from the sentence, as in: و وَرِثَ داؤُدَ *And he was Dawood's (AS) heir.* The pronoun implied in the form of the verb (هُوَ) makes reference to the unwritten subject (Sulaimān-AS) indicating agreement with the unwritten subject in both number and gender.

Concealment of the subject or **Iḍmār** (الإِضْمارُ) is of two types:

- **Bāriz** (البارِزُ) Conspicuous Concealment
- **Istitār** (الإِستِتارُ) Implied Concealment

The type of concealment found in most forms of verbs is conspicuous concealment. In these forms the verb has an attached nominative pronoun serving as the verb's subject-marker, such as: نَصَرْنا *We helped* and يَنْصُرْنَ *They helped*. In both, pronouns are suffixed to the verb indicating their subjects, the 1st person plural and the 3rd person feminine plural, respectively. Their concealed subjects are (نَحْنُ) and (هُنَّ), respectively.

In a few forms of both past and present-tense verbs, there is implied concealment. Meaning that these particular forms have no conspicuous subject-marker indicating the verb's subject. As a result, its subject must be estimated, as in: نَصَرَ *He helped*, and تَنْصُرُ *She helps*. Their concealed pronouns are (هُوَ) and (هِيَ), respectively.

Implied concealment or Istitār is required in six instances (listed according to the author's order):

- (فِعْلِ الأَمْرِ لِلْواحِدِ المُذَكَّرُ) The command verb for the masculine singular, as in: أُنْصُرْ *(You) Help!* This particular form of the command verb has no nominative pronoun as a subject-marker and it subject (أَنْتَ) must be estimated. Other forms, such as: أُنْصُرا ، أُنْصُرِي، أَنْصُرْنَ, have conspicuous nominative pronouns.

- (المُضارُعِ المَبْدُوِّ بِتآءِ الخِطابِ لِلْواحِدِ أَوْ بِالهَمْزَةِ أَوْ بِالنُّونِ) The present-tense verb beginning with the following letters: the Tā of the second person singular or Hamzah or Nūn. The Tā is an indication of the second-person masculine singular (تَنْصُرُ); the Hamzah indicates the first-person singular (أَنْصُرُ); the Nūn indicates the first-person plural (نَنْصُرُ). It should be noted that the Particle of the Present-Tense, meaning the additional letters prefixed to the present-tense verb, are not indicators of subject nor gender. This group accounts for three out of six of the instances in this list.

  Not included in this list are two forms of the third-person: the masculine singular (يَنْصُرُ) and the feminine singular (تَنْصُرُ). Rather, the author simply alluded to these two forms by mentioning the present-tense verb (يَقُومُ) in his example: زَيْدٌ يَقُومُ *Zaid is standing*. The feminine form being essentially the same (تَقُومُ).

  The example also suffices in providing an example of implied concealment in the past-tense verb: زَيْدٌ قامَ *Zaid stood*. There are only two forms in which there is implied concealment in the past-tense verb: the third-person masculine singular (نَصَرَ) and the third-person feminine singular (نَصَرَتْ). Due to their lack of conspicuous nominative pronouns, their subject must be estimated. In the remaining twelve forms, there is conspicuous concealment.

- The verb of exception (فِعْلِ الإِسْتِثْآءِ), as in: جآءَنِي القَوْمُ حاشا زَيْداً *People came to me, except Zaid*, wherein Ḥāshā (حاشا) is a verb of exception. Ḥāshā is an irregular verb with only one form. Since it cannot be conjugated for any subject, the subject must be estimated in all instances.[12]

- The verb of surprise (فِعْلُ التَّعَجُّبِ), as in: ما أَكْرَمَ زَيْداً *What a generous man is Zaid!* This is also an irregular verb which has only one form, in the opinion of most grammarians. Its subject is its pronoun implied within it. Since the verb cannot be conjugated, this pronoun must be estimated in all instances, as in: ما أَحْسَنَ صَبايا *What lovely girls they are!* The word occurring after the verb of surprise is its object. Therefore, the verb's estimated subject is (هُنَّ).

After enumerating these six instances of required concealment, the author mentions two examples which he connects to concealment of the subject: زَيْدٌ قامَ *Zaid stood*, and: زَيْدٌ يَقُومُ *Zaid is standing*. First, it should be noticed that the first word is a noun (زَيْدٌ), therefore making it a nominal sentence with (زَيْدٌ) as the Mubtada. The verb which follows is the Mubtada's predicate or Khabar. The Khabar attributes the action of the standing to the sentence's subject, the Mubtada. With this attribution, the verb's concealed nominative pronoun is required to reference the sentence's subject with agreement.

From the verb's perspective, the Mubtada is not considered its subject. The verb's subject may be an apparent noun (الظاهِرُ) when that noun follows the verb itself. The Mubtada, however, precedes the verb and is not considered the verb's subject. Rather, the verb's concealed pronoun is its subject. As the Khabar, the verb makes an attribution to the Mubtada, in this instance, it attributes the act of standing to the Mubtada. Due to this attribution the concealed nominative pronoun in the verb is required to reference to the Mubtada occurring before it. The pronoun indicates this reference by displaying agreement with the Mubtada in number and gender. Therefore, if the Mubtada were feminine or plural, the verb occurring as its Khabar or predicate must utilize a pronoun which reflects agreement with that subject, as in: زَيْنَبُ قامَتْ *Zainab stood* and الرَّجُلانِ قاما *The two men stood*.

The last point is that, sometimes, a nominative pronoun is mentioned after a verb as its apparent subject when the verb itself possesses the same nominative pronoun as its conspicuous subject-marker, as in: قُمْتُ أَنا *I stood*. Both the apparent subject (أَنا) and the conspicuously concealed subject (تُ) are the same, the first-person singular. The author mentions that the apparent noun is added as emphasis for the verbal subject (تَأْكِيدٌ لِلفاعِلِ), which is (أَنا). It is the same in the forms of the verb wherein there is implied concealment, as in: أَقُومُ أَنا *I am standing*.

In summation, the first type of Mu'rab noun is the Verbal Subject or Fā'il (الفاعِلُ). The verbal subject is governed by the verb and is in the nominative state as a rule, a notable exception being: ﴿كَفَىٰ بِاللَّهِ شَهِيداً﴾ *Allāh suffices as a witness* [4:79]. Here, the subject (اللَّهِ) is preceded by the extraneous genitive particle (بِ).

The Fā'il may be apparent (الظَّاهِرُ) or concealed (المُضْمَرُ). The apparent verbal subject (Fā'il) is mentioned in the expression following the verb, as in: ﴿وَ نادَىٰ نُوحٌ رَبَّهُ﴾ *"And Nūḥ cried out to his Lord..."* [11:45]. The concealed subject is that verbal subject (Fā'il) which is not mentioned in the expression, as in: ﴿خَلَقَ الإنْسانَ مِنْ عَلَقٍ﴾ *"He created man from a clot."* [96:2], wherein God Almighty is understood to be the unwritten subject of the verb (خَلَقَ). Or the concealed subject may refer to a word occurring before the verb itself in an expression, for example: ﴿فِيهِما عَيْنانِ تَجْرِيانِ﴾ *"In both of them (meaning in both gardens) are two fountains."* [55:50] In this verse, the Mubtada (عَيْنانِ) is placed behind the genitive particle and pronoun (فِيهِما). The verb (تَجْرِيانِ) follows the Mubtada as its Khabar indicating its agreement with its conspicuously concealed nominative pronoun (ا) indicating the dual (هُما).

When the Fā'il or Verbal Subject is concealed, the concealment is of two types:

- Conspicuous concealment (البارِزُ). The verb has a nominative subject-marker as part of its form which clearly indicates its subject by number and, in some instances, gender.
- Implied concealment (الإسْتِتارُ). In forms of the verb which displays no apparent subject-marker indicating the nominative pronoun of the subject. As such, the pronoun of the subject is estimated from the form of the verb.

Implied concealment is found as a rule in in some irregular verbs and a limited number of the conjugated forms of regular verbs. In the past-tense verb, implied concealment occurs only in the third-person masculine singular (فَعَلَ) and feminine singular (فَعَلَتْ).

In the present-tense, implied concealment occurs in five forms: يَفْعَلُ؛ تَفْعَلُ؛ تَفْعَلُ؛ أَفْعَلُ؛ نَفْعَلُ. In the command verb, it occurs in one form: إِفْعَلْ, the masculine singular, as in: إِضْرِبْ.

تبصرة

(تَبْصِرَةٌ:) وَ تُلازِمُ الفِعْلَ عَلامَةُ التَّأْنِيثِ إِنْ كانَ فاعِلُهُ ظاهِراً حَقِيقِيَّ التَّأْنِيثِ كَقامَتْ هِنْدٌ، أَوْ ضَمِيراً مُتَّصِلاً مُطْلَقاً كَهِنْدٌ قامَتْ وَ الشَّمْسُ طَلَعَتْ. وَ لَكَ الخِيارُ مَعَ الظَّاهِرِ اللَّفْظِيِّ كَطَلَعَتْ أَوْ طَلَعَ الشَّمْسُ. وَ يتَرَجَّحُ ذِكْرُها مَعَ الفَصْلِ بِغَيْرِ إِلاَّ، نَحْوُ: دَخَلَتْ أَوْ دَخَلَ الدَّارَ هِنْدٌ، وَ تَرْكُها مَعَ الفَصْلِ بها، نَحْوُ: ما قامَ إِلاَّ ٱمْرَأَةٌ. وَ كَذا فِي بابِ نِعْمَ وَ بِئْسَ، نَحْوُ: نِعْمَ المَرْأَةُ هِنْدٌ.

[2.1] INFORMATION

The verb requires a feminine indicator if its subject is an apparent, true feminine noun like: قامَتْ هِنْدٌ *Hind stood*. Or, without exception, (if the subject is) a dependent pronoun, as in: هِنْدٌ قامَتْ *Hind stood* and الشَّمْسُ طَلَعَتْ *The sun rose*. You have the choice (of placing the indicator or not with the subject) being an apparent, literal feminine word, like: طَلَعَ الشَّمْسُ and طَلَعَتِ الشَّمْسُ *The sun rose*.

Mention of the feminine indicator is preferred with separation (between the verb and its subject) with other than (إلاَّ), as in: دَخَلَتِ الدَّارَ هِنْدٌ أَوْ دَخَلَ الدَّارَ هِنْدٌ *Hind entered the house*. The indicator is dropped with separation with (إلاَّ), as in: ما قامَ إِلاَّ إِمْرَأَةٌ *No one stood except a woman*. Likewise, is the case in the form of (the verbs) Ni'ma (نِعْمَ) and Bisa (بِئْسَ), such as: نِعْمَ المَرْأَةُ هِنْدٌ *What a good woman Hind is*.

[2.1] COMMENTARY

In this section, five rules are mentioned regarding the verb's display of its feminine indicator when its subject is feminine. It has been mentioned previously that the verb's feminine indicator is the vowelless Tā̓ (التَّآءُ السّاكِنَةُ) found in the third-person singular, like: نَصَرَتْ *She helped*.

We'll examine these five rules in detail:

1) قامَتْ هِنْدٌ *"The verb requires a feminine indicator if its subject is an apparent, true feminine noun."*

In this sentence, Hind (هِنْدٌ), the Verbal Subject, is an apparent noun which is also a true feminine noun (المُؤَنَّثُ الحَقِيقِيُّ) in that it refers to an actual female. Although Hind is a feminine noun, it has no feminine indicator. Therefore, the rule of agreement is that when such a feminine noun is the subject, the verb is required to display the Feminine Tā̓ to indicate its agreement with that feminine subject. If, on the other hand, the subject is a feminine noun possessing a feminine indicator, like (فاطِمَةُ) *Fāṭimah,* agreement is preferred though not required, for example: قامَتْ فاطِمَةُ *Fāṭimah stood,* or قامَ فاطِمَةُ .

2) هِنْدٌ قامَتْ *"Or, without exception, (if the subject is) a dependent pronoun."*

Meaning that the Feminine Tā̓ is required when the subject is a dependent pronoun. The dependent pronoun refers to the verb's concealed nominative pronoun, whether its concealment is implied or conspicuous.

Implicit in this rule and the example are two points: the first is that the subject is Muḍmar or concealed in this sentence. As discussed in the previous section [2.0], the Verbal Subject follows a verb. The second point is that verb is the Khabar (predicate) of Hind, the Mubtada. As the Khabar, the verb attributes the action of standing to the Mubtada. In order to indicate this attribution, the verb is required to display the Feminine Tā̓ in order to signify agreement with the Mubtada. The verb's subject is its concealed nominative pronoun (هِيَ) which, in turn, refers to the Mubtada.

The general rule in the nominal sentence is that there should be agreement between the Mubtada and the Khabar whether the Khabar is a noun, a verb or an entire sentence, as in: هِنْدٌ مُسْلِمَةٌ *Hind is a Muslim;* هِنْدٌ أَسْلَمَتْ *Hind accepted Islām*. In the first sentence, the noun (مُسْلِمَةٌ) indicates its agreement with the Mubtada with its feminine indicator (ة). If the Mubtada were dual or plural, the Khabar is also required to reflect that number as well, as in: هِنْدانِ مُسْلِمَتانِ؛ هِنْداتٌ مُسْلِماتٌ.

In the second example, the Khabar (أَسْلَمَتْ) is considered an entire sentence since, according to the definition, a sentence is comprised of either two nouns or a verb and a noun. Then, the Khabar is the verb itself and noun is the verb's subject, meaning the verb's concealed nominative pronoun (هِيَ). This agreement is required for any type of feminine word found in the place of the Mubtada, as indicated in the next example: الشَّمْسُ طَلَعَتْ.

3) طَلَعَتِ الشَّمْسُ أَوْ طَلَعَ الشَّمْسُ *"You have the choice (of placing the indicator or not with the subject) being an apparent, literal feminine word."*

In this example, the subject (الشَّمْسُ) the sun, like Hind, is a feminine word without a feminine indicator. Hind, as a noun, was referred to as True Feminine or *Ḥaqeeqi* (حَقِيقِيَّ التَّأْنِيثِ) because Hind is actually a female. On the other hand, the noun الشَّمْسُ *The sun*, is a feminine word applied to something devoid of gender. As such, it is referred to as a Literal Feminine (المُؤَنَّثُ اللَّفْظِيُّ).

In this situation, it is preferred to indicate agreement with the verb's Feminine Tā̓ due to the subject's lack of a feminine indicator. In this manner, the subject's gender is clarified where it may be ambiguous. For the person unaware that Shams is a feminine noun, the verb's agreement makes it obvious. It should also be noted that the Feminine Tā̓ in this example was originally Sākin or vowelless طَلَعَتْ الشَّمْسُ. In order to facilitate pronunciation and connection, the Sukūn is elided in favor of an appropriate connecting vowel (طَلَعَتِ الشَّمْسُ). The connecting vowel avoids a situation wherein two vowelless letters meet.

4) دَخَلَتِ الدَّارَ هِنْدٌ أَوْ دَخَلَ الدَّارَ هِنْدٌ *"Mention of the feminine indicator is preferred with separation (between the verb and its subject) with other than (إِلاَّ)."*

In this expression, the feminine subject (هِنْدٌ) is separated from its verb (دَخَلَ) by the verb's object (الدَّارَ). According to this rule, it is preferred that the verb display agreement with its subject provided that the separator between the two is not the particle of exception (إِلاَّ).

5) ما قامَ إلاَّ إمْرَأَةٌ *"The indicator is dropped with separation with* (إِلاَّ)*."*

Meaning that the masculine form of the verb is preferred when the particle (إِلاَّ) is the separator betweeen the verb and its subject. The condition is that this occurs in a negated expression.

In the author's indication that it is preferred (يَتَرَجَحُ) that the masculine form of the verb is used in this instance, it also implies that the feminine form is permissible as well, as in: ما قامَتْ إِلاَّ إِمْرَأَةٌ *Only one woman stood*.

Also, attached to these rules are the two defective verbs Ni'ma (نِعْمَ) and Bi'sa (بِئْسَ) both of which are defective from the perspective of their pattern, formation and usage. Most grammarians agree that it only utilizes a masculine form, for example: نِعْمَ الرَّجُلُ زَيْدٌ *What a good man Zaid is*. A few grammarians cite the existence of rare examples utilizing the feminine forms as evidence that these verbs also possess a feminine form also, as in: نِعْمَتِ المَرْأَةُ هِنْدٌ .

مسئلة

(مَسْئَلَةٌ:) وَ الأَصْلُ فِي الفاعِلِ تَقَدُّمُهُ عَلَىٰ المَفْعُولِ، وَ يَجِبُ ذٰلِكَ إذا خِيفَ اللُّبْسُ أَوْ كانَ ضَمِيراً مُتَّصِلاً و المَفْعُولُ مَتَأَخِّراً عَنِ الفِعْلِ. وَ يَمْتَنِعُ إذا ٱتَّصَلَ بِهِ ضَمِيرُ المَفْعُولِ أَوِ ٱتَّصَلَ ضَمِيرُ المَفْعُولِ بِالفِعْلِ وَ هُوَ غَيْرُ مُتَّصِلٍ. وَ ما وَقَعَ مِنْهُما بَعْدَ إِلاَّ أَوْ مَعْناها وَجَبَ تَأْخِيرُهُ.

[2.2] AN ISSUE

The fundamental rule in the Verbal Subject (Fā'il) is to place it before the object. That is required when confusion is feared or (the subject) is a dependent pronoun while the object is placed after the verb. (Preceeding the subject before the object) is not allowed when an accusative pronoun is attached to the subject or an accusative pronoun is attached to the verb while its subject is independent. Whatever occurs from both (the subject and object) after (إِلاَّ) or (that which is in) its meaning, it is obligatory to place them (the subject and object) after (إِلاَّ).

[2.2] COMMENTARY

This is an issue in sentence grammar related to word order. It has already been pointed out that the verbal subject (الفاعِلُ) follows the verb. The verb's object (المَفْعُولُ) also follows there verb. This issue is related to the word order between the verbal subject and the object. As stated in the text, the fundamental rule is that the subject is placed before the object, as in: نَصَرَ زَيْدٌ عَمْراً *Zaid helped 'Amr*. This would make the primary structure of a verbal sentence: verb-subject-object. That being known, it is still permissible to place the object before the subject, as in: نَصَرَ عَمْراً زَيْدٌ, primarily because the I'rāb of both the subject and object distinguishes their role in the sentence when word order does not.

In this short section, there are five rules of word order:

First, there are two instances in which it is required to place the subject before the object:

1) Whenever there is a possibility of confusing the subject and the object, it is obligatory to place the subject before the object. This could be possible, for example, when the subject and/or object are words that do not display the signs of I'rāb, as in: نَصَرَ مُوسَىٰ عِيسَىٰ *Musa helped 'Isa.* Because both the subject and object are words that cannot reflect changes in I'rāb, the only way to know with certainly which is the subject is to have it occupy its place after the verb according to the basic rule.

   When there is no possibility of confusing one with the other, this rule is not required, as in: نَصَرَ يَحْيَىٰ مُوسَىٰ أَبُوكَ *Musa helped your father Yaḥya*. There can be other indicators which distinguish the subject from the object, as: نَصَرَتْ مُوسَىٰ حُبْلَىٰ *A pregnant woman helped Musa*. With the agreement of the verb, it is clear that the true feminine word (حُبْلَىٰ) is the subject.

2) The second instance is when the subject is a dependent pronoun while the object is placed after the verb, as in: نَصَرُوا زَيْداً *They helped Zaid*. The dependent pronoun is a reference to (وا) where this letter Wāw is the conspicious nominative pronoun indicating the subject (هُمْ). It is not permitted to place the object ahead of this subject, as in: زَيْداً نَصَرُوا. It makes the reference of the verb's subject unclear.

Next, the author mentions two instances in which it is not allowed to precede the subject before the object:

1) When the subject has a pronoun attached to it which refers to an object which it follows, as in: نَصَرَ زَيْداً أَبُوهُ *Zaid's father helped*. If the subject were place ahead of the object in this situation, as in: نَصَرَ أَبُوهُ زَيْداً the reference of its pronoun would be unclear. A minority of grammarians do not view the reference of the concealed pronoun to be requirement and accept that the subject may precede the object in this situation, although it is not given preference.

2) When the verb has an accusative pronoun attached while the subject is independent, as in: نَصَرَكَ زَيْدٌ *Zaid helped you*. The accusative pronoun (كَ) attached to the verb (نَصَرَ) is the verb's object while Zaid is the subject. It is not permitted to place the subject ahead of the attached accusative pronoun, unless in this manner: نَصَرَ زَيْدٌ إِيَّاكَ, where (إِيَّاكَ) is the accusative pronoun. Even this is less preferrable since it is better to attach the accusative pronoun to the verb whenever possible.

   If both the subject and the object are pronouns, logically, the nominative pronoun must be placed before the accusative, as in: نَصَرْتُكَ . *I helped you.*

The last line of the text mentions that when the subject or object occurs after (إِلاَّ) or another word in the meaning of (إِلاَّ), the excepted word (المُسْتَثْنَىٰ عَنْهُ) must be placed after the subject or object (whichever happens to occur): ما نَصَرَ عَمْراً إِلاَّ زَيْدٌ *No one helped 'Amr except Zaid*. The excepted (المُسْتَثْنَىٰ عَنْهُ) is Zaid, the subject and the object is عَمْراً. It is imperative, in this instance, that the subject come after the object, otherwise, its meaning is changed, as in: ما نَصَرَ زَيْدٌ إِلاَّ عَمْراً *Zaid helped no one except 'Amr*. The real import of this sentence is: ما نَصَرَ أَحَدٌ عَمْراً إِلاَّ زَيْدٌ *No one helped 'Amr except Zaid*.

الثاني

(الثَّانِي:) نائِبُ الفاعِلِ: وَ هُوَ المَفْعُولُ القائِمُ مَقامَهُ، وَ صِيغَةُ فِعْلِهِ: فُعِلَ أَوْ يُفْعَلُ. وَ لا يَقَعُ ثانِي بابِ عَلِمْتُ وَ لا ثالِثُ بابِ أَعْلَمْتُ وَ لا مَفْعُولٌ لَهُ وَ لا مَعَهُ وَ يَتَعَيَّنُ المَفْعُولُ بِهِ لَهُ. وَ إِنْ لَمْ يَكُنْ فَالجَمِيعُ سَوآءٌ.

[2.3] b) The Proxy-Subject (نائِبُ الفاعِلِ)

The Proxy-Subject is the object occupying the place of the subject. The form of its verb is: فُعِلَ or يُفْعَلُ. The second object of the verb form: عَلِمْتُ does not occur as the Proxy-Subject nor the third object in the verb form: أَعْلَمْتُ. Nor does the Maf'ūl Lahu or the Maf'ūl Ma'ahu occur as the Proxy-Subject. The Maf'ūl Bihi is designated (to occur as the Proxy-Subject). If there is no Simple Object (Maf'ūl Bihi), then, all (other types of objects) are the same.

[2.3] COMMENTARY

The second category of the Marfū'āt (المَرْفُوعاتُ) or words that are always in the nominative state is the Proxy-Subject or **Nāib al-Fā'il** (نائِبُ الفاعِلِ). The text defines the Proxy-Subject as the object occupying the place of the subject. This topic is related to the passive voice verb (الفِعْلُ المَجْهُولُ). The passive voice is that form of the verb whose subject is intentionally omitted, in contrast with the active voice verb (الفِعْلُ المَعْلُومُ) whose subject is either mentioned or implied. Observe a few examples of passive voice verbs:

﴿فَكُلُوا مِمَّا ذُكِرَ ٱسْمُ اللَّهِ عَلَيْهِ﴾ *"Eat of that which Allāh's name has been pronounced upon..."* [6:118] The passive voice verb (ذُكِرَ) does not mention its subject, meaning it does not mention who mentions the name of Allāh upon it.

﴿يٰـأَيُّها النَّاسُ ضُرِبَ مَثَلٌ فَٱسْتَمِعُوا لَهُ﴾ *"O people! A parable is set forth, therefore listen to it..."* [22:73] Without mentioning who set forth the parable.

To understand the differences between the active and passive voice, consider the following example: نَصَرَ زَيْدٌ عَمْراً *Zaid helped 'Amr.* The verb is an active voice verb with its subject (زَيْدٌ) and simple object (عَمْراً) mentioned after it. Convert the sentence to the passive voice and it becomes: نُصِرَ عَمْرٌ *'Amr was helped,* with the subject omitted.

In changing this sentence from the active voice to the passive voice, four things occur. First, the vowelization pattern of the verb changes to that of the passive voice: (نُصِرَ) based on the pattern (فُعِلَ، يُفْعَلُ). Second, the verb's subject (زَيْدٌ) is omitted from the sentence. Third, the verb's object (عَمْراً) takes the place of the subject. Fourth, the verb's object assumes the I'rāb of the subject, meaning the nominative state (عَمْرٌو). In the resultant expression (نُصِرَ عَمْرٌ), 'Amr is the Proxy-Subject. As defined by the author, the Proxy-Subject is the (original) object occupying the place of the subject. In occupying the place of the subject it is understood that the object assumes the position of the subject, with regards to word order, and it assumes the nominative state of the subject.

Next, it was stated in the text that the second and third objects of particular forms of verbs do not occur as a Proxy-Subject. This reference is related to the topic of transitive verbs (الفِعْلُ المُتَعَدِّي). A transitive verb is a verb which requires another word as an object to complete its meaning, as in: ضَرَبَ زَيْدٌ عَمْراً *Zaid struck 'Amr*. Without mentioning the verb's simple object (المَفْعُولُ بِهِ), meaning (عَمْراً), the sentence's meaning is incomplete. An Intransitive verb, is the opposite: it is a verb which does not require an object to complete its meaning, as in: عَطِشَ زَيْدٌ *Zaid was thirsty*. The verb and subject alone are sufficient in conveying a complete meaning.

Some transitive verbs can use two objects to complete its meaning. One such verb is (عَلِمَ). When this verb is entered upon a simple nominal sentence, like زَيْدٌ شاعِرٌ *Zaid is a poet,* both the Mubtada and the Khabar will become its objects, as in: عَلِمْتُ زَيْداً شاعِراً *I knew Zaid was a poet*. The verb (أَعْلَمَ) can utilized up to three objects. It is entered upon more complex nominal sentences, such as: زَيْدٌ أَبُوهُ حاضِرٌ *Zaid's father is present*. When the verb (أَعْلَمْتُ) is entered upon this sentence, the subject (زَيْدٌ), it's predicate (أَبُوهُ) and the word attributed to the predicate (حاضِرٌ) all become the object of the verb, as in: أَعْلَمْتُ زَيْداً أَباهُ حاضِراً *I informed Zaid his father was present*. Each of these three are now in the accusative case as objects of this verb.

The author's point regarding these verbs are that only their first and second object will become the Proxy-Subject of a passive voice verb. With the doubly-transitive verb (عَلِمَ), only its first object will become the Proxy-Subject, as in: عُلِمَ زَيْدٌ شاعِراً *It was known that Zaid was a poet.* With the triple-transitive verb (أَعْلَمَ), it is permissible for the first two objects to become the Proxy-Subject, as in: أُعْلِمَ زَيْدٌ أَبُوهُ حاضِراً *Zaid was informed his father was present*.

The author mentioned two types of verbal objects which do not occur as the Proxy-Subject. Below is a brief overview of these two types of objects:

Maf'ūl Lahu (المَفْعُولُ لَهُ). It is the object that clarifies the reason of the subject's action, as in: ضَرَبْتُ زَيْداً تَأْدِيباً *I struck Zaid as a discipline*. Implied in this type object is the meaning of the particle *Lām at-Ta'leel* (لامُ التَّعْلِيلِ) which gives the reason that an action is being done, as in: ضَرَبْتُ زَيْداً لِيُأَدِّبَهُ *I hit Zaid in order that he is disciplined*. Refer to section 2.16 for more information about this type of object.

Maf'ūl Ma'ahu (المَفْعُولُ مَعَهُ). This is an object which is connected to a verb by means of a conjunctive particle (حَرْفُ العَطْفِ), as in: نَصَرْتُ زَيْداً وَ بَكْراً *I helped Zaid and Bakr*. In this sentence, the simple object (المَفْعُولُ بِهِ) is Zaid. Zaid is followed the conjunctive particle (وَ) which will have the effect of equating that which follows it (بَكْراً) with that which precedes it (زَيْداً). We interpret that this act of helping was given to both Zaid and Bakr together, thus the name Maf'ūl Ma'ahu. Grammarians also refer to this conjunctive particle as Wāw al-Ma'iyyah (واوُ المَعِيَّةِ). Refer to section 2.17 for more information about this type of object.

The Simple Object or the (المَفْعُولُ بِهِ) is the object designated for the Proxy-Subject in most instances. In the text where it says: *"If there is no Simple Object (Maf'ūl Bihi), then, all (other types of objects) are the same."* It means that besides these four exceptions, other objects may also become a Proxy-Subject like the Simple Object.

الثالث و الرابع

(الثَّالِثُ وَ الرَّابِعُ:) المُبْتَدَأُ وَ الخَبَرُ، فَالمُبْتَدَأُ هُوَ المُجَرَّدُ عَنِ العَوامِلِ اللَّفْظِيَّةِ مُسْنَداً إِلَيْهِ أَوِ الصِّفَةُ الواقِعَةُ بَعْدَ نَفْيٍ أَوِ ٱسْتِفْهامٍ رافِعَةً لِظاهِرٍ أَوْ حُكْمِهِ. فَإِنْ طابَقَتْ مُفْرَداً فَوَجْهانِ نَحْوُ: زَيْدٌ قائِمٌ، وَ ما قائِمٌ الزَّيْدانِ أَوْ زَيْدٌ.

وَ قَدْ يُذْكَرُ المُبْتَدَأُ بِدُونِ الخَبَرِ نَحْوُ: كُلُّ رَجُلٍ وَ ضَيْعَتَهُ. وَ ضَرْبِي زَيْداً قائِماً. وَ أَكْثَرُ شُرْبِيَ السَّوِيقَ مَلْتُوتاً. وَ لَوْ لا عَلِيٌّ لَهَلَكَ عُمَرُ. وَ لَعَمْرُكَ لا قُومَنَّ. وَ لا يَكُونُ نَكِرَةً إِلاَّ مَعَ الفائِدَةِ.

الخَبَرُ هُوَ المُجَرَّدُ المُسْنَدُ بِهِ، وَ هُوَ مُشْتَقٌّ وَ جامِدٌ. فَالمُشْتَقُّ الغَيْرُ الرَّافِعُ لِظاهِرٍ مُتَحَمِّلٌ لِضَمِيرِهِ فَيُطابِقُهُ دائِماً بِخِلافِ غَيْرِهِ، نَحْوُ: الكَلِمَةُ لَفْظٌ وَ هِنْدٌ قائِمٌ أَبُوها.

[2.4] c) The Nominal Subject (المُبْتَدَأُ) & d) The Predicate (الخَبَرُ)

The Nominal Subject or **Mubtada** is devoid of any literal government attributed to it. Or it is an adjective occurring after negation or interrogation giving the nominative state to an apparent noun or (that which is in) its ruling. If the adjective conforms to the singular, then, there are two perspectives: as in: زَيْدٌ قائِمٌ *Zaid is standing*, and ما قائِمٌ الزَّيْدانِ أَوْ زَيْدٌ *The two Zaids are not standing* or *Zaid is not standing*.

At times, the Mubtada is mentioned without a predicate or **Khabar**, for example:

- كُلُّ رَجُلٍ وَ ضَيْعَتَهُ *Every man and his domain* .
- ضَرْبِي زَيْداً قائِماً *My hitting of Zaid is (while) standing*.
- أَكْثَرُ شُرْبِيَ السَّوِيقَ مَلْتُوتاً *Mostly my eating of Saweeq is mixed with water* .
- لَوْ لا عَلِيٌّ لَهَلَكَ عُمَرُ *Had there been no 'Ali, certainly 'Umar would have perished*.
- لَعَمْرُكَ لا قُومَنَّ *By your life do not rise up!*

The Mubtada is not indefinite (Nakirah) except with there being some benefit (in being indefinite).

The **Khabar** is the (Mubtaba's) predicate (also being) devoid of any literal goverment. The Khabar is either a derivative or a substantive noun. The derivative noun is not nominative due to the apparent noun, assuming (its nominative state) is due to (referencing) the Mubtada's pronoun. The derivative always agrees with (this concealed pronoun), in contrast to other words, for example:

- هِنْدٌ قائِمٌ أَبُوها *Hind's father is standing*
- الكَلِمَةُ لَفْظٌ *The word is an expression*

[2.4] COMMENTARY

The remaining half of the 4 types of words that are always nominative, are the nominative subject and the predicate, known as the **Mubtada** (المُبْتَدَأُ) and the **Khabar** (الخَبَرُ), respectively. The term nominative subject is used to distinguish this type of subject from the Fā'il, the verbal subject.

The Mubtada and Khabar are the two essential components of a noun sentence also referred to as a nominal sentence (الجُمْلَةُ الإِسمِيَّةُ). The Mubtada is a noun which initiates the sentence and the Khabar is a noun ascribed to the Mubtada as its predicate. The ascription of a quality, state or attribute is made upon the Mubtada (المُسْنَدُ إِلَيْهِ) and the Khabar is that which is attributed to the Mubtada (المُسْنَدُ بِهِ). Before commenting on the text, some of the rules related to the Mubtada and Khabar are summarized below:

- The Mubtada is a definite noun as a rule. The Khabar, on the other hand, is usually indefinite, as in: المُدَرِّسُ عِراقِيٌّ *The teacher is an Irāqi* and: بَلَدُنا مَحْرُوقٌ *Our city is burned.* In the former, the Mubtada is defined by the Alif-Lām (the Definite Article) and in the latter, the Mubtada is defined by the annexation of a pronoun in an Iḍāfah construction (بَلَدُ + نا).

- When both the Mubtada and Khabar are definite, either can be made the Mubtada, as in: اللَّهُ إِلهُنا *Allāh is our God* ; مُحَمَّدٌ (ص) نَبِيُّنا *Muḥammad (Ṣ) is our prophet.* There are instances, however, when one word appears more preferrable as the Mubtada than another from one perspective or another, as in: ﴿أَنا يُوسُفُ...﴾ *"I am Yūsuf..."* [12:90]

- The Khabar may be a single word or an entire sentence (nominal, verbal or conditional sentence), as in: زَيْدٌ قائِمٌ *Zaid is standing;* زَيْدٌ قائِمٌ أَبُوهُ *Zaid's father is standing;* زَيْدٌ قامَ أَبُوهُ *Zaid's father was standing*; زَيْدٌ إِنْ قامَ فَأَكْرِمْهُ *If Zaid stands, honor him*. Many scholars also consider an adverbial phrase as a quasi-sentence (شِبْهُ جُمْلَةٍ) following the same rule as a sentence, for example: المَسْجِدُ أَمامَكَ *The mosque is in front of you*.

- An indefinite noun may also be made the Mubtada when the sentence has a particle of interrogation (حَرْفُ الإِسْتِفهام) in it or particle of negation (حَرْفُ النَّفْيِ) in it, as in the following: أَرَجُلٌ فِي الدَّارِ أَمِ ٱمْرَأَةٌ؟ *Is there a man in the house or a woman?* and: وَ ما أَحَدٌ خَيْراً مِنْكَ *There's no one better than you*.

- When the Khabar contains an adverb (ظَرْفٌ) or a genitive particle (حَرْفُ الجَرِّ), it is required the place the Khabar before the indefinite Mubtada, as in: فِي الدَّارِ حَسَنٌ *Ḥasan is in the house*.

In the text, the *Mubtada* and *Khabar* are mentioned together due to their correlative relationship. Each requires the other. The Mubtada, being the subject, requires the Khabar as its predicate. The Khabar, being the predicate, requires the Mubtada to make its attribution. Otherwise, the expression is without ascription (الإِسْنادُ). The Mubtada is referred to as (المُسْنَدُ إِلَيْهِ) *al-Musnad Ilaihi,* meaning that the attribution is being made to this noun. The Khabar is referred to as (المُسْنَدُ بِهِ), meaning that which is being attributed. The attribution of the Khabar can be signified by one word or an entire sentence.

Regarding the government of the nominal sentence, the two dominant schools of grammarians, the Baṣriyyeen and the Kūfiyyeen, each have their own views.

All grammarians are agreed that the Mubtada is nominative, however, they differ regarding the cause of its nominative state. Sibawaih and many of the Baṣriyyeen grammarians attribute the nominative state of the Mubtada to its beginning the expression. Their view is that the semantic government of initialization (الإِبْتِدائِيَّةُ) gives the Mubtada its nominative state.

Then, they say, the Mubtada has an essential need for its predicate since, as a singular noun, the Mubtada only has a singular meaning. The Khabar is needed to increase the scope of the Mubtada and complete the intended meaning of the expression. The nominative state is the literal effect resultant in the Khabar from this relationship. Meaning that the Khabar gets its nominative state from the Mubtada.

The Kūfiyyeen are of the view that the Mubtada and Khabar have an inseparable relationship in which one requires the other and each one governs the other in the nominative state. They cite other parallels in 'Arabic, such as: ﴿أَيّاً ما تَدْعُوْ فَلَهُ الأَسماۤءُ الحُسْنَى﴾ *"Whichever you call upon, He has the best names."* [17:110] They cite this example because the conditional noun (أَيّاً) is accusative due to being governed by the verb (تَدْعُوْ) as its object (المَفْعُولُ). In turn, this verb is governed by the same accusative noun. As a conditional noun, it governs the verb in the jussive state.

In the same manner, the Kūfiyyeen say, the Mubtada governs (العامِلُ) the Khabar and is also governed (المَعْمُولُ) by the Khabar, each giving the nominative state to the other.

Implicit in semantic government is the **Copula** or the verb *'to be.'* In actuality, there is no such verb, but the Copula is implied in the predication of the Mubtada by its Khabar. As a rule, the nominal sentence is interpreted in the present tense, as in: زَيْدٌ قائِمٌ *Zaid is standing*. However, there may be some indicator of the future-tense occurring in the expression, as in: زَيْدٌ قائِمٌ غَداً *Zaid is standing in the morning?*

The author states the following about the Mubtada: *"The Nominal Subject or **Mubtada** is devoid of any literal government attributed to it."*

As previously mentioned, it is agreed among grammarians that the government of the Mubtada is semantic or related to meaning. This means that the Mubtada is devoid of any literal government (عامِلٌ لَفْظِيٌّ) in which it is governed by another word, like a verb or particle. If a verb is entered upon a nominal sentence, the Mubtada becomes a verbal subject (الفاعِلُ) governed in the nominative case, such as: كانَ زَيْدٌ قائِماً *Zaid was standing*.

If a particle governs the Mubtada, it breaks its relationship with its Khabar, as in: إِنَّ زَيْداً قائِمٌ *Surely Zaid is standing*. The accusative particle (إِنَّ) governs the noun following it (زَيْداً) as its own noun (إِسْمُ إِنَّ) in the accusative state. The particle also governs (قائِمٌ) as its own predicate (خَبَرُ إِنَّ) in the nominative state.

When the Mubtada is governed by another word, the defining relationship between the Mubtada and the Khabar is broken and they cease to exist as such. The types of words which break the relationship of the Mubtada and Khabar are known as the Nawāsikh (النَّواسِخُ). Their details are mentioned in section 2.6 and 2.8.

According to grammarians, the limitation in the definition of the Mubtada requiring it to be devoid of literal government does not exclude the possibility that the Mubtada may be an interpreted noun (الإِسْمُ المُؤَوَّلُ) as opposed to a true noun (الإِسْمُ الحَقِيقِيُّ), as in: ﴿أَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ *"And that you fast is better for you"* [2:184] This example is offered based on the grammatical rule that the present-tense verb which is governed by the accusative particle (أَنِ المَصْدَرِيَّةُ) may be interpreted as the verb's Maṣdar (المَصْدَرُ). Based on this rule, the accusative particle and the present-tense verb (أَنْ تَصُومُوا) may be interpreted as the verb's Maṣdar (صَوْمٌ). According to this, the interpretation would be: صَوْمُكُمْ خَيْرٌ لَكُمْ *Your fasting is better for you,* wherein the Maṣdar (صَوْمُ) is the Mubtada.

Also, a few grammarians are of the view that the definition does not exclude the literal government of the Mubtada which is deemed extraneous (زائِدَةٌ), as in: بِحِسْبِكَ دِرْهَمٌ *A Dirham by your accounting*. Wherein the genitive particle (بِ) is deemed extraneous or unessential in the expression's syntax and meaning, as can be seen with the particle's omission: حِسْبُكَ دِرْهَمٌ *Your accounting is a Dirham*.

A second type of Mubtada is mentioned: *"Or (the Mubtada) is an adjective occurring after negation or interrogation giving the nominative state to the apparent noun or (that which is in) its ruling."*

The Mubtada may also be an adjective (الصِّفَةُ) such as a derivative noun (الإِسْمُ المُشْتَقُّ), like an Active Participle (إِسْمُ الفاعِلِ) or Passive Participle (إِسْمُ المَفْعُولِ). With most grammarians, the condition is that this adjective should occur after a particle of negation (حَرْفُ النَّفْيِ), as in: ما قائِمٌ زَيْدٌ *Zaid is not standing;* or after a particle of interrogation (حَرْفُ الإِسْتِفْهامِ), for example: أَقائِمٌ زَيْدٌ *Is Zaid standing?*

Suyūṭi, in his commentary on Alfiyyah, says that the view of al-Akhfash (الأَخْفَشُ) and the grammarians of Kūfah (الكُوفِيُّونَ) is that the Mubtada may be an adjective even without negation or interrogation, as in: فائِزٌ أُوْلُوا الرَّشَدِ *Saved are the possessors of righteous guidance*.[13]

Also part of the definition is that the adjective Mubtada gives the nominative state to the apparent noun (الإِسْمُ الظَّاهِرُ) following it, meaning the Khabar, for example: أَقائِمٌ زَيْدٌ. Or that which is in the Khabar's ruling, like an independent pronoun replacing an apparent noun, for example: أَقائِمٌ أَنْتَ *Are you standing?* The significance of this definition is that the adjective Mubtada does not give the state of Raf' to a word unless it is an apparent noun, like (زَيْدٌ) or a pronoun (أَنْتَ) in the ruling of an apparent noun.

The adjective Mubtada also gives the nominative state to the word which possess a conspicuously concealed pronoun, as in: أَقائِمٌ زَيْدانِ *Are the two Zaids standing?* Wherein the word (زَيْدانِ) has the conspicuous dual subject-marker Alif (ا) indicating its concealed subject (هُما). If the adjective were not giving the nominative state to the word following it, the word would have to agree with it, as in: أَقائِمانِ زَيْدانِ *Are two Zaids standing?*

Next, the author clarifies two of the soundest opinions with regard to the adjectival Mubtada: *"If the adjective conforms to the singular, then, there are two perspectives..."*

Meaning that the if the adjective conforms to the singular noun following it, as in: أَقائِمٌ زَيْدٌ, there are two ways of analyzing its structure or Tarkeeb (التَّرْكِيبُ):

- The word (قائِمٌ) is the Mubtada and the Marfū' noun following it (زَيْدٌ) is its subject (فاعِلٌ) filling the place of the Mubtada (فاعِلُهُ سَدَّ المَسَدَّ الخَبَرِ). It is referred to as a Fā'il due to the fact that this type of derivative noun, the active participle (إِسْمُ الفاعِلِ) is a verbal noun which may have a subject and object in a manner similar to a verb. *Zaid*, then, is said to be the subject of (قائِمٌ) and it also occupies the place of the Khabar.

- Or the Marfū' word following the adjective (قائِمٌ) is the Mubtada placed after the predicate (المُبْتَدَأُ المُؤَخَّرُ). Meaning that the adjective is actually the predicate placed before the Mubtada (الخَبَرُ المُقَدَّمُ). Many grammarians believe this to be the soundest analysis as many are not agreed that an adjective should be termed the Mubtada.

  By definition, the Mubtada is (المُسْنَدُ إِلَيْهِ), meaning that it is a word to which an attribution is made from its Khabar (المُسْنَدُ بِهِ). When an adjective is the Mubtada, however, this definition does not hold true as the word following the adjective does not make any attribution to it, as in: أَقائِمٌ زَيْدٌ *Is Zaid standing*. Zaid, the Khabar (زَيْدٌ) does not make any attribution to the adjective (قائِمٌ).

Next, the author mentions that the Mubtada may be mentioned without its Khabar. Most often, the elision (حَذْفٌ) of the Khabar occurs due to an indication (قَرِينَةٌ) of its meaning being mentioned in the expression or understood otherwise. This elision of the Khabar is of two types:

- Permissible (جائِزٌ). Wherein there is an indicator of the Khabar which eliminates its need, for example, when someone asks another person: مَنْ عِنْدَكَ؟ *Who is with you?* When the other person answers: زَيْدٌ *Zaid*, its predicate (عِنْدِي) as in زَيْدٌ عِنْدِي *Zaid is with me,* is omitted because it is understood. There are many examples of this type of elision in 'Arabic.

- Required (واجِبٌ). This type of elision requires a word or expression to occur in the place of the elided Khabar. This type of elision occurs in four instances (AS) exemplified in the text

  1) كُلُّ رُجلٍ وَ ضَيْعَتَهُ *Every man and his domain*. Its meaning with the elided Khabar is: كُلُّ رَجُلٍ مَقْرُونٌ مَعَ ضَيْعَتِهِ *Every man is associated with his domain*. The Khabar (مَقْرُونٌ مَعَ) is elided. The conjunctive particle (وَ) replaces the Khabar. This conjunctive particle has the meaning of *Ma'iyyah* (مَعِيَّة), meaning: *with, along with*, as in: كُلُّ رَجُلٍ مَعَ ضَيْعَتِهِ *Every man with his with his domain*. The meaning of *Ma'iyyah* in the conjunctive particle replaces the Khabar's meaning of (مَقْرُونٌ مَعَ).

  2) ضَرْبِي زَيْداً قائِماً *My hitting Zaid is (while) standing*. Here, the Mubtada is a verbal noun or Maṣdar with a nominative pronoun attached. This verbal noun gives the accusative state to Zaid in the same manner as a verb, as in: ضَرَبْتُ زَيْداً قائِماً *I hit Zaid while standing*. The third word (قائِماً) is called Ḥāl (الحالُ) which is an accusative word connected to the verb that explains the state of the subject or object at the time when the action is performed. Here it explains that Zaid was hit while standing. What is estimated to be omitted from the Khabar is (حاصِلٌ إذا كانَ) for example: ضَرْبِي زَيْداً حاصِلٌ إذا كانَ قائِماً *My hitting Zaid was achieved when he was standing*.

     The elided Khabar (حاصِلٌ) is understood by the signification of the Ḥāl (قائِماً). With the elision of the Khabar and that which is attached to it, namely (حاصِلٌ إذا كانَ), the government of the verb (كانَ) is removed. This verb had caused (قائِماً) to be in the accusative case. With the removal of the verb's government, the Ḥāl, then, is established in the place of the adverb (إذا). This adverbial meaning is implied in the meaning of Ḥāl, for example: ضَرْبِي زَيْداً إذا كانَ قائِماً *My hitting Zaid was when (he was) standing.* Meaning at the time he was standing. Or using another adverb (عِنْدَ), for example: ضَرْبِي زَيْداً عِنْدَ قائِمٍ *My hitting Zaid is at the time of standing.*

The next sentence is similar: أَكْثَرُ شُرْبِيَ السَّوِيقَ مَلْتُوتاً *Mostly my eating of Saweeq is mixed with water*. In this sentence, the Mubtada (أَكْثَرُ) is annexed in an Iḍāfah construction to a Maṣdar (شُرْب). The Maṣdar has a first-person pronoun annexed to it. The accusative word (مَلْتُوتاً) gives indication of the Khabar which is elided. This accusative word is known as Maf'ūl Muṭlaq (المَفْعُولُ المُطْلَقُ), *The Absolute Object*. It is a type of verbal object which gives indication of the verb governing it, although it has been elided, as in: أَكْثَرُ شَرْبِي لَتُّ السَّوِيقَ مَلْتُوتاً *Most of my drinking, I mixed Saweeq with water*.

The verb (لَتُّ) is the elided Khabar. This verb gives the accusative state to the two words following it: (السَّوِيقَ), the verbal object (المَفْعُولُ بِهِ), and: (مَلْتُوتاً) the Maf'ūl Muṭlaq. The Maf'ūl Muṭlaq is a Maṣdar, in the accusative, which comes to emphasize the action of the verb. The word *Maltūt* (مَلْتُوتاً) signifies something mixed with water which emphasizes its verb (لَتَّ) which means to mix something with water. The Maf'ūl Muṭlaq, then, comes in the place of the Khabar (لَتَّ) giving evidence of the verb which governs it. Refer to section 2.15 for more on the Maf'ūl Muṭlaq.

3) لَوْ لا عَلِيٌّ لَهَلَكَ عُمَرُ *Had there been no 'Ali, surely certainly 'Umar would have perished*. The conditional particle (لَوْلا) precedes the Mubtada (عَلِيٌّ). The elided Khabar is (مَوْجُودٌ), as in: لَوْ لا عَلِيٌّ مَوْجُودٌ لَهَلَكَ عُمَرُ *Had there been no 'Ali existing, surely 'Umar would have perished*. The existence of the condition (لَوْلا) requires a reply (لَهَلَكَ عُمَرُ). The conditional particle (لَوْلا) gives indication of the existence of the elided Khabar (مَوْجُودٌ). Then, the reply to the condition (لَهَلَكَ عُمَرُ) stands in the place of the elided Khabar (مُوْجُودٌ).

4) لَعَمْرُكَ لا قُومَنَّ *By your life, do not rise up!* This sentence begins with a particle of an oath (لَ), known as the *Lām of Oaths* (لامُ القَسَمُ). This particle is prefixed to the Mubtada giving indication of an oath, thus we have the interpretation (لَعَمْرُكَ) *By your life*. The actual word of the oath, namely (قَسَمِي) is the elided Khabar, as in: لَعَمْرُكَ قَسَمِي لا قُومَنَّ *By your life (I swear by) my oath, do not rise up!* The word denoting the oath (قَسَمِي) is understood due to the presence of the particle (لَ). The reply to the oath, meaning (لا قُومَنَّ), comes in the place of the elided Khabar.

The final point regarding the Mubtada: *"The Mubtada is not indefinite (Nakirah) except with there being some benefit (in being definite)."*

Here are a few such examples of an indefinite Mubtada, some of which have already been mentioned:

- It was mentioned that when the Khabar contains an adverb (الظَّرْفُ) or a genitive particle and its genitive object (الجارُّ وَ المَجْرُورُ), the Khabar is placed before the Mubtada, as a rule. In this situation, it is also permissible that the Mubtada be indefinite or Nakirah, as in: فِي الدّارِ رَجُلٌ *A man is in the house*; عِنْدِي دِينارٌ *A Dinār is with me*.

- In a sentence containing an interrogative particle, the Mubtada may be indefinite, as in: هَلْ رَجُلٌ فِيكُمْ *Is there a man among you?*

- Likewise, in a sentence which contains a particle of negation (حَرْفُ النَّفْيِ), the Mubtada may be indefinite, as in: ما أَحَدٌ قائِمٌ *No one is standing.*

- When the indefinite noun is annexed to another indefinite noun in an Idāfah construction, as in: عَمَلُ خَيْرٍ حَسَنٌ *A deed of goodness is excellence*.

- When the meaning of the Mubtada is descriptive (مَعْنَى الوَصْفِ) in meaning it may be indefinite, as in: رُجَيْلٌ عِنْدَنا *A little man is with us.*

- When a descriptive word (الصِّفَةُ) follows the Mubtada which it modifies (المَوْصُوفُ), as in: ﴿وَ لَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنَ مُشْرِكٍ﴾ *"A believing servant is better than a idol worshipper.."* [2:221]
- When the indefinite noun is conditional, as in: مَنْ يَنْصُرِ اللَّهَ يَنْصُرْهُ *He who helps Allāh, Allāh will help him*.
- When the indefinite noun is part of a Du'ā, as in: ﴿سَلامٌ عَلَيْكُمْ﴾ *"Peace be upon you"* [6:54]; or a message bearing news (good or bad), as in: ﴿وَيْلٌ لِلْمُطَفِّفِينَ﴾ *Woe upon the defrauders!* [83:1]
- When a meaning is intended for the whole, as in: كُلٌّ يَمُوتُ *All are dying*.

The author then turns his attention toward the Khabar: *"The **Khabar** is the (Mubtaba's) predicate (also) devoid of any literal government. The Khabar is either a derivative or a substantive noun."*

The Khabar, like the Mubtada, is a noun devoid of any literal government. As previously mentioned, the government of the Mubtada and Khabar is Semantic or related to meaning, not literal. The Khabar may be a derivative noun (المُشْتَقُّ) or a substantive noun (الجامِدُ).

A derivative noun is the type of noun which has been derived from another word. In addition, the derivative also has the capability of deriving other nouns and verbs from it. Therefore, the Khabar may any type of derivative, such as a noun (الإِسْمُ), a past-tense verb (الماضِيُّ), a present-tense verb (المُضارِعُ), a command verb (الأَمْرُ) or a verb of prohibition (النَّهِيُّ), as in (respectively): زَيْدٌ قائِمٌ، زَيْدٌ قامَ، زَيْدٌ يَقُومُ، زَيْدٌ قُمْ، زَيْدٌ لا تَقُمْ.

The substantive noun (جامِدٌ), on the other hand, is a primary noun which is not itself a derivative nor are other words derived from it, like: أَسَدٌ *A Lion,* as in: زَيْدٌ أَسَدٌ *Zaid is a lion,* figurative speaking, of course. Its literal meaning is: زَيْدٌ شُجاعٌ *Zaid is brave*. Such a word can be made into the dual and plural like any other noun, as in: أَسَدانِ، أُسُودٌ. A Relative Adjective can be formed from it by adding the *Relative Yā* (يآءُ النِّسْبَةِ), as in: أَسَدِي *Lion-like*. Beyond this, the substantive does not undergo any further transformation.

Next, a key note about the role of the Khabar which is a derivative noun (المُشْتَقُّ): *"The derivative noun is not nominative due to the apparent noun, assuming (its nominative state) is due to (referencing) the Mubtada's pronoun."*

Meaning that the derivative noun does not get the nominative state from the apparent noun (الإِسْمُ الظاهِرُ), the Mubtada, as in: زَيْدٌ قائِمٌ *Zaid is standing*. Rather, the Mubtada (زَيْدٌ) has a pronoun (هُوَ) concealed within it. The Khabar references this concealed pronoun with its own concealed pronoun. It is this reference of the Khabar's concealed pronoun to the Mubtada's pronoun which gives the nominative state to the Khabar. An indication of this referencing is the agreement between the pronouns of both the Mubtada and Khabar, a point which the author mentions next:

"The Khabar always agrees with (this concealed pronoun), in contrast to other words."

Meaning the concealed pronoun in the derivative Khabar must agree with the pronoun concealed in the Mubtada. This agreement is reflected in number and gender, as in:

زَيْدٌ قائِمٌ، زَيْدانِ قائِمانِ، زَيْدُونَ قائِمُونَ، فاطِمَةُ قائِمَةٌ، فاطِمَتانِ قائِمَتانِ، فاطِماتٌ قائِماتٌ

The comment in the text: *"...in contrast to other words."* is a reference to two types of words:

- A substantive noun (جامِدٌ), it does not display agreement with the Mubtada, as in the example provided: الكَلِمَةُ لَفْظٌ *The word is an expression.* The nature of the substantive noun is that it is either masculine or feminine in its formulation. It cannot become feminine by simply adding a feminine indicator. The derivative noun, on the other hand, may become feminine by the inclusion of the feminine Tā̓ or another feminine indicator. Otherwise, most are masculine. As a result, when the Khabar is a substantive noun, its concealed pronoun may not agree with that of the Mubtada, for example: الكَلِمَتانِ لَفْظٌ، الكَلِماتٌ لَفْظٌ .

- The derivative noun occurring as a Khabar which gives the nominative state to another word (المُشْتَقُّ الرّافِعُ لِظاهِرٍ). Meaning that the derivative word causes the nominative state in an apparent noun following it, as in: هِنْدٌ قائِمٌ أَبُوها *Hind's father is standing,* wherein (قائِمٌ) is the Khabar. However, its concealed pronoun does not refer to the Mubtada (هِنْدٌ), otherwise, it would be in agreement with the Mubtada. The Khabar's pronoun (هُوَ) refers to the noun following it (أَبُو) and it agrees with it.

To summarize the structure of this expression: (هِنْدٌ) is the Mubtada in the nominative state. The derivative (قائِمٌ) is its Khabar in the nominative state. It is an Active Participle [2.50], a noun with verbal qualities. As such, the derivative governs (أَبُو) as its subject in the nominative state. The subject (أَبُو) is also the first-term of the Iḍāfah construction, with the genitive pronoun (ها) as its second-term. Collectively, these words (قائِمٌ أَبُوها), are a sentence occupying the place of the Khabar. It is the reference of the subject's pronoun (ها) to the Mubtada and its agreement which gives the Khabar the nominative state. Without this pronoun, there would no ascription to the Mubtada and, therefore, no cause for its nominative state. This reference is indicated by the pronoun's agreement, for example:



قاعدة

(قاعِدَةٌ): المَجْهُولُ ثُبُوتُهُ لِشَيْءٍ عِنْدَ السَّامِعِ فِي ٱعْتِقادِ المُتَكَلِّمِ يُجْعَلُ خَبَراً وَ يُؤَخَّرُ، وَ ذٰلِكَ الشَّيْءُ المَعْلُومُ، يُجْعَلُ مُبْتَدَءاً وَ يُقَدَّمُ. وَ لا يُعْدَلُ عَنْ ذٰلِكَ فِي الغالِبِ، فَيُقالُ لِمَنْ عَرَفَ زَيْداً بِإِسْمِهِ وَ شَخْصِهِ وَ لَمْ يَعْرِفْ أَنَّهُ أَخُوهُ: زَيْدٌ أَخُوكَ، وَ لِمَنْ عَرَفَ أَنَّ لَهُ أَخاً وَ لَمْ يَعْرِفِ ٱسْمَهُ: أَخُوكَ زَيْدٌ. فَالمُبْتَدَأُ هُوَ المُقَدَّمُ فِي الصُّورَتَيْنِ.

[2.5] A RULE

The unknown is established, in the belief of the speaker, for something with the listener. (The speaker) makes (the unknown) the Khabar and places it at the end. That known thing is made the Mubtada and advanced (to the front). Mostly, there is no deviation from that (order). Then, it is said for he who is aware of Zaid by his name and personality but does not know his brother: زَيْدٌ أَخُوكَ *Zaid is your brother*. (It is said) for he who is aware that he has a brother but does not know his name: أَخُوكَ زَيْدٌ *Your brother is Zaid*. The Mubtada, then, is advanced (to the front) in both situations.

[2.5] COMMENTARY

This brief rule explains a difference between the Mubtada and Khabar, from the perspective of their meaning. If the speaker believes that the listener is aware of something, it should be made the Mubtada and that which the listener is unaware of should be made the Khabar.

This is also consistent with the rule that the Mubtada should be a definite noun. In the example given in the text, both nouns are definite, one due to being a proper name (زَيْدٌ) and the other due to the annexation of a pronoun in an Iḍāfah construction (أَخُوكَ). In deciding which of the two should be made the Mubtada, the consideration, then, is that which is known to both the speaker (المُتَكَلِّمُ) and listener (السّامِعُ). In the first example, *Zaid* is known and placed as the Mubtada: زَيْدٌ أَخُوكَ. In the second example, أَخُوكَ زَيْدٌ *Your brother* is known and becomes the Mubtada.

فصل

(فَصْلٌ:) تَدْخُلُ عَلَىٰ المُبْتَدَإِ وَ الخبرِ أَفْعالٌ وَ حُرُوفٌ. فَتَجْعَلُ المُبْتَدَأَ إِسْماً لَها ، الخَبَرَ خَبَراً لَها. وَ تُسَمَّىٰ النَّواسِخَ. وَ هِيَ خَمْسَةُ أَنْواعٍ، الأَوَّلُ: الأَفْعالُ النَّاقِصَةُ، وَ المَشْهُورُ مِنْها: كانَ وَ صارَ وَ أَصْبَحَ وَ أَضْحَىٰ وَ أَمْسَىٰ وَ ظَلَّ وَ باتَ وَ لَيْسَ وَ ما زالَ وَ ما بَرِحَ وَ ما ٱنْفَكَّ وَ ما فَتِئَ وَ ما دامَ. وَ حُكْمُها: رَفْعُ الإِسْمِ وَ نَصْبُ الخَبَرِ. وَ يَجُوزُ فِي الكُلِّ تَوَسُّطُ الخَبَرِ. وَ فِيما سِوَىٰ الخَمْسَةِ الأَواخِرِ تَقَدُّمُهُ عَلَيْها ، وَ فِيما عَدا: ما فَتِئَ وَ لَيْسَ وَ ما زالَ، أَنْ تَكُونَ تامَّةً. وَ ما تُصُرِّفَ مِنْها يَعْمَلُ عَمَلَها.

[2.6] A SECTION

(A group of) verbs and particles are entered upon the Mubtada and the Khabar. They make the Mubtada their Ism (noun) and (make) the Khabar their Khabar. They are named an-Nawāsikh and they are of five types:

First: Defective Verbs الأَفْعالُ النّاقِصَةُ

The best known among them are:

كانَ صارَ أَصْبَحَ أَضْحَىٰ أَمْسَىٰ ظَلَّ باتَ

لَيْسَ ما زالَ ما بَرِحَ ما انْفَكَّ ما فَتِئَ ما دامَ

Their ruling: (they give the state of) Raf' to (their) Ism and (the state of) Naṣb to (their) Khabar. In all, it is permissible to have the Khabar between (its verb and Ism). In all besides the last five, (it is permissible) to advance the Khabar (before its verb). The (verbs) besides: ما فَتِئَ، لَيْسَ، ما زالَ, are complete. That which is inflected from them will govern with the (Defective Verb's) government.

[2.6] COMMENTARY

In this section, the author begins to enumerate a class of words comprised of particles and verbs known as the Nawāsikh. The Nawāsikh are known as such because their government over a nominal sentence breaks or abrogates the semantic government of the Mubtada and Khabar. Then, the Nawāsikh governs the Mubtada as its own noun or Ism in the nominative state. They govern the Khabar as their own Khabar in the accusative state, for example: كانَ زَيْدٌ قائِماً *Zaid was standing*. The original nominal sentence was: زَيْدٌ قائِمٌ *Zaid is standing*. When the verb (كانَ) is entered upon this sentence, the Mubtada (زَيْدٌ) becomes its Ism (إِسْمُ كانَ) and the Khabar becomes its Khabar of (خَبَرُ كانَ). The verb (كانَ) is a member of the first group of Nawāsikh known as Defective Verbs:

a) Defective Verbs (الأَفْعالُ النّاقِصَةُ)

The first group of Nawāsikh are known as Defective Verbs. They are deemed defective because their signification is incomplete with their subject alone. They require a noun in the accusative, meaning the Khabar, to complete their signification.[14]

Defective verbs govern their Ism in the nominative state and govern their Khabar in the accusative state. In the previous example (كانَ زَيْدٌ قائِماً), the verb governs the noun (زَيْدٌ) as its Ism (إِسْمُ كانَ) in the nominative state and governs (قائِماً) as its Khabar (خَبَرُ كانَ) in the accusative state. Without the Khabar, the meaning of the verb (كانَ) is defective.

According to Sibawaih, the number of Defective Verbs are not limited.[15] The author says that the best known are thirteen in number:

- كانَ The verb *"to be"* which establishes the Khabar's existence for its Ism, as in: ﴿كانَ النّاسُ أُمَّةً وَاحِدَةً﴾ *"People were one nation"* [2:213], meaning that one nation was established for people.
- صار *To become*. The verb signifies that the Ism changes into the Khabar, as in: صارَ المَزْرَعَةُ جافّاً *The field became dry*.
- أَصبَحَ Establishes the Khabar for its Ism within the time of morning, as in: أَصبَحَ زَيْدٌ نادِماً *Zaid entered the morning regretful*.

- أَضْحَىٰ Establishes the Khabar for its Ism within the time before noon, as in: أَضْحَىٰ زَيْدٌ جَوْعاً *Zaid became hungry in the forenoon*.

- أَمْسَىٰ Establishes the Khabar for its Ism within the time of evening, as in: أَمْسَىٰ زَيْدٌ بُكاءاً *Zaid entered the evening crying*.

- ظَلَّ Establishes the Khabar for its Ism throughout the day, as in: ظَلَّ زَيْدٌ صابِراً *Zaid remained patient all day*.

- باتَ Establishes the Khabar for its Ism throughout the night, as in: باتَ زَيْدٌ قائِماً *Zaid spent the night standing (in prayer)*.

- لَيْسَ Negates the Khabar's relationship with the Ism in the present tense, as in: لَيْسَ زَيْدٌ حاضِراً *Zaid is not present*. Commonly, the Khabar of (لَيْسَ) will be preceded by the genitive particle (بِ), as in: لَيْسَ زَيْدٌ بِحاضِرٍ *Zaid is not present*. This verb is partially-inflected in that it only is found in the forms of the past-tense.

- ما زالَ Negates the cessation of the Khabar for its Ism up to the present time. The particle (ما) is a particle of negation while the meaning of the verb, *to cease*, is negative itself. Therefore, the negation of the negative is positive, as in: ما زَالَ زَيْدٌ قائِماً *Zaid is still standing*, meaning that Zaid has not ceased standing.

- ما بَرِحَ Negates the leaving or departure of the Khabar for its Ism. As in the previous example, the verb is negated by the particle (ما). The verb means to leave or depart, therefore, negating it means to remain or to stay, as in: ما بَرِحَ زَيْدٌ غَنِيّاً *Zaid remains wealthy*.

- ما أَنْفَكَّ Has a meaning similar to (ما زالَ), as in: ما أَنْفَكَّ زَيْدٌ قائِماً *Zaid is still standing*.

- ما فَتِئَ Also has a meaning similar to (ما زالَ), as in: ما فَتِئَ زَيْدٌ صابِراً *Zaid is still patient*.

- ما دامَ Meaning: *as long as*, as in: نَحْنُ مَعَ الحَكُومَةِ ما دامَ الرَّئِيسُ صالِحاً *We are with the government as long as the president is righteous*. Here, the particle (ما) is not a particle of negation. Rather, it is a particle with a verbal quality, referred to as: ما المَصْدَرِيَّةُ .

With all of the Defective Verbs it is permissible to place the Khabar between the verb and its Ism, as in: كانَ قائِماً زَيْدٌ *Zaid was standing,* and: ما زالَ شُجاعاً زَيْدٌ *Zaid is still brave*. It is also permissible to place the Khabar before the verb which governs it, except in the last five verbs, namely: ما زالَ، ما بَرِحَ، ما أَنْفَكَّ، ما فَتِئَ، ما دامَ , for example: قائِماً كانَ زَيْدٌ *Zaid was standing* and: نادِماً أَصْبَحَ زَيْدٌ *Zaid entered the morning regretful.*

The author says that besides ما فَتِئَ، لَيْسَ، ما زالَ, it is permissible that the Defective Verbs be made complete (التَّامَّةُ). As we had mentioned, these verbs are considered defective due to their need for another word to complete its meaning. However, these verbs can be made complete by changing them to the passive voice. The Defective Verb becomes complete whenever it can signify its meaning completely in the passive voice, for example: صِيرَ جافٌّ *It became dry*. Originally, in the active voice, the sentence was as follows: صار مَزْرَعَةٌ جافّاً *The field became dry*. In the active voice it is defective due to the verb's need of its Khabar to complete its meaning. When converted to the passive voice, this need is removed as the Ism is removed allowing the Khabar to occupy its place as its proxy, assuming its I'rāb. In the end, the verb has no need for any other word to complete it's meaning: صِيرَ جافٌّ *It became dry*.

Lastly, the author mentions: *"That which is inflected from them will govern with the (Defective Verb's) government."*

Meaning whatever forms may be inflected from the Defective Verb, they will all have the same government as the primary verb. Inflected forms are the verb's various derived forms, like the past-tense, present-tense, command verb, etc, as in: يَكُونُ زَيْدٌ قائِماً *Zaid is standing (present-tense) and* كُنْ قائِماً *Be standing!* (command) Regardless of its inflected form, the verb governs based on the same rule as the primary, meaning it governs its Ism in the nominative state and its Khabar in the accusative state.

مسئلتان

(مَسْئَلَتانِ:) الأَوَّلُ: يَخْتَصُّ كانَ بِجَوازِ حَذْفِ نَونِ مُضارِعِها المَجْزُومِ بِالسُّكُونِ، نَحْوُ: وَ لَمْ أَكُ بَغِيّاً بِشَرْطِ عَدَمِ اتِّصالِهِ بِضَمِيرِ نَصْبٍ وَ لا ساكِنٍ. وَ مِنْ ثَمَّ لَمْ يَجُزْ فِي نَحْوِ: لَمْ يَكُنْهُ وَ لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ. وَ لَكَ فِي نَحْوِ: النَّاسُ مَجْزِيُّونَ بِأَعْمالِهِمْ: إِنْ خَيْراً فَخَيْرٌ وَ إِنْ شَرّاً فَشَرٌّ، أَرْبَعَةُ أَوْجُهٍ: نَصْبُ الأَوَّلِ وَ رَفْعُ الثَّانِي وَ رَفْعُهُما وَ نَصْبُهُما وَ عَكْسُ الأَوَّلِ. فَالأَوَّلُ أَقْوَىٰ وَ الأَخِيرُ أَضْعَفُ وَ المُتَوَسِّطانِ مُتَوَسِّطانِ.

[2.7] TWO ISSUES

The verb (كانَ) is peculiar in the permissibility of removing the letter Nūn of its present-tense jussive verb terminated with Sukūn, for example: ﴿لَمْ أَكُ بَغِيّاً﴾ *"...Nor have I been unchaste."* With the condition that the verb lacks connection to an accusative pronoun and (lacks connection to) a Sākin (letter). For those reasons, the following (constructions) are not permissible: لَمْ يَكُنْهُ و لَمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ.

In the example: النَّاسُ مَجْزِيُّونَ بِأَعْمالِهِمْ: إِنْ خَيْراً فَخَيْرٌ وَ إِنْ شَرّاً فَشَرٌّ *People are rewarded according to their deeds: If (their deeds) are good, then good (is their reward); if (their deeds) are evil, then evil (is their reward)*, there are four perspectives for you (in their I'rāb). The first is the accusative for the first and the nominative for the second. (The second is) the nominative for both. (The third is) the accusative for both. (The fourth is) the reverse of the first. The first is the strongest (view) and the last is the weakest. The two middle (views) are medial.

[2.7] COMMENTARY

As the sub-title implies, this section deals with two issues:

First. It is permissible to elide the Nūn in the verb (كانَ), meaning its third consonant, when this verb is in the jussive state (المُضارِعُ المَجْزُومُ) in the five forms in which the Nūn is Sākin:

Form	Present-Tense	Jussive State	Elided Nūn
3rd pers. M.S.	يَكُونُ	لَمْ يَكُنْ	لَمْ يَكُ
3rd pers. F.S.	تَكُونُ	لَمْ تَكُنْ	لَمْ تَكُ
2nd pers. M.S	تَكُونُ	لَمْ تَكُنْ	لَمْ تَكُ
1st pers. Sing.	أَكُونُ	لَمْ أَكُنْ	لَمْ أَكُ
1st pers. Pl.	نَكُونُ	لَمْ نَكُنْ	لَمْ نَكُ

Of all the Defective Verbs, only (كانَ) has this peculiarity. The example given in the text is from the saying of Haḍrat Maryam (AS) in the first person singular: ﴿لَمْ أَكُ بَغِيّاً﴾ *"...Nor have I been unchaste."* [19:20] Originally, it was (لَمْ أَكُنْ).

Second. The author gives four perspectives on the I'rāb of the following expression: «النَّاسُ مَجْزِيُّونَ بِأَعْمالِهِمْ: إِنْ خَيْراً فَخَيْرٌ وَ إِنْ شَرّاً فَشَرٌّ». In particular, the focus is on the conditional portion of the expression: «إِنْ خَيْراً فَخَيْرٌ وَ إِنْ شَرّاً فَشَرٌّ» *If (their deeds) are good, then good (is their reward); if (their deeds) are evil, then evil (is their reward)*.

☑ *"Accusative for the first and the nominative for the second."*

In this view, there is the estimation of the following: إِنْ كانَ عَمَلُهُمْ خَيْراً فَيَكُونُ خَيْرٌ جزاءُهُمْ. In the first part, namely the condition (الشَّرْطُ), the accusative word (خَيْراً) is the Khabar of (كانَ). The nominative word (خَيْرٌ) is the Ism of (كانَ) in the second part as well as the condition's reply (جَزاءُ الشَّرْطِ).

These two parts of the conditional sentence (الجُمْلَةُ الشَّرْطِيَّةُ) are linked together by the conjunctive particle (فَـ), which is prefixed to the condition's reply. After the conditional particle (إِنْ), then, (كانَ) and its Ism were elided and after the conjunctive particle (فَـ), (كانَ) and its Khabar were elided. The author deems this to be the strongest view since the elision of (كانَ) and its Ism are common following a conditional particle and the elision of (كانَ) and its Khabar are common following a conjunctive particle. This is also the manner of I'rāb which has occurred in traditions.

☑ *"The nominative for both."*

In this view, there is the estimation of the following: إِنْ كانَ خَيْرٌ عَمَلَهُمْ فَيَكُونُ خَيْرٌ جزاءَهُمْ. In this expression, both instances of (خَيْرٌ) are nominative as both are the Ism of (كانَ). After both parts of the expression, (كانَ) and its Khabar are elided while its Ism remains. The elision of (كانَ) and its Khabar is uncommon following a conditional particle, while their elision following a conjunctive particle is common. Due to this, this view is regarded as medial.

☑ *"The accusative for both."*

In this view, the following is estimated: إِنْ كانَ عَمَلُهُمْ خَيْراً فَيَكُونُ جَزاؤُهُمْ خَيْراً. In both parts of the expression, the accusative word (خَيْراً) is the Khabar of (كانَ). After both parts of this expression, (كانَ) and its Ism are elided leaving its Khabar. The elision of (كانَ) with its Ism is common following a conditional particle while the elision of (كانَ) and its Ism following the conjunctive particle is uncommon. For this reason, this view is also regarded as medial.

☑ *"The reverse of the first."*

Meaning that the first is made nominative and the second is made accusative wherein there is the estimation of the following: إِنْ كانَ خَيْرٌ عَمَلَهُمْ فَيَكُونُ عَمَلُهُمْ خَيْراً. This view is deemed the weakest of the four views due to the scarcity of finding (كانَ) and its Khabar being elided following the conditional particle and the scarcity of finding (كانَ) and its Ism elided following the conjunctive particle.

الثاني

(الثَّانِي:) الأَحْرُفُ المُشَبَّهَةُ بِالفِعْلِ، وَ هِيَ: إِنَّ وَ أَنَّ وَ كَأَنَّ وَ لَيتَ وَ لٰكِنَّ وَ لَعَلَّ. وَ عَمَلُها عَكْسُ عَمَلِ كانَ. وَ لا يَتَقَدَّمُ أَحدُ مَعْمُولَيْها عَلَيْها مُطْلَقاً، وَ لا خَبَرُها عَلَىٰ ٱسْمِها، إِلاَّ إِذا كانَ ظَرْفاً أَوْ جارّاً وَ مَجْرُوراً، نَحْوُ: إِنَّ فِي ذٰلِكَ لَعِبْرَةً. وَ تَلْحَقُها ما فَتَكُفُّها عَنِ العَمَلِ، نَحْوُ: إِنَّما زَيْدٌ قائِمٌ.

وَ المَصْدَرُ إِنْ حَلَّ مَحَلَّ إِنَّ، فُتِحَتْ هَمْزَتُها وَ إِلاَّ كُسِرَتْ. وَ إِنْ جازَ الأَمْرانِ، جازَ الأَمْرانِ، نَحْوُ: أَوَ لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنا، وَ قالَ إِنِّي عَبْدُ اللَّهِ. وَ أَوَّلُ قَوْلِي إِنِّي أَحْمَدُ اللَّهَ.

المَعْطُوفُ عَلَىٰ أَسْمآءِ هٰذِهِ الحُرُوفِ مَنْصُوبٌ. وَ يَخْتَصُّ إِنَّ وَ أَنَّ وَ لٰكِنَّ بِجَوازِ رَفْعِهِ بِشَرْطِ مُضِيِّ الخَبَرِ.

[2.8] The Second: Particles bearing resemblance to the verb (الأَحْرُفُ المُشَبَّهَةُ بِالفِعْلِ)

They are: إِنَّ، أَنَّ، كَأَنَّ، لَيْتَ، لَكِنَّ، لَعَلَّ. The government is the reverse of the government of (كانَ). Neither of (the particle's) governed words may be placed before it, without exception. Nor can its Khabar be placed ahead of its Ism, except when (the Khabar) has an adverb or genitive particle and its genitive object (الجارُّ وَ المَجْرُورُ), for example: إِنَّ فِي ذٰلِكَ لَعِبْرَةً *Certainly in that is a lesson*. The particle (ما) may be attached to it. (The particle), then, restrains it from government (of other words), for example: إِنَّما زَيْدٌ قائِمٌ *Only Zaid is standing*.

If the verbal noun (المَصْدَرُ) can occupy the place of (إِنَّ), its Hamzah is vowelled with Fatḥah, otherwise, it is vowelled with Kasrah. If the two matters are permitted, then, the two matters are permitted, as in: أَوَ لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنا *"Is it not enough for them that We have revealed (to you)"* قالَ إِنِّي عَبْدُ اللَّهِ *He said: Surely I am 'Abdullah;* أَوَّلُ قَوْلِي إِنِّي أَحْمَدُ اللَّهَ *The beginning of my speech is that I certainly praise Allāh*.

Nouns in apposition with the Ism of these particles are accusative. (إِنَّ، أَنَّ، لـكِنَّ) and are peculiar in allowing the nominative state (for the noun in apposition with the particle's Ism), with the condition of it following the Khabar.

[2.8] COMMENTARY

The second of the Nawāsikh are the Particles Resembling a Verb (الأَحْرُفُ المُشَبَّهَةُ بِالفِعْلِ). These particles are better known as (إِنَّ) and her sisters: أَنَّ، كَأَنَّ، لَيتَ، لـكِنَّ، لَعَلَّ. The rule of their government is the reverse of the previous group. The particle, when entered upon a nominal sentence, gives the accusative state to the Mubtada. The Mubtada will then become the Ism of (إِنَّ). The particle also gives the nominative state to the Khabar and it becomes the Khabar of (إِنَّ), for example: زَيْدٌ قائِمٌ *Zaid is standing,* becomes: إِنَّ زَيْداً قائِمٌ *Surely Zaid is standing*.

The meaning of these particles are as follows:

- (إِنَّ، أَنَّ) They both signify emphasis (التَّأْكِيدُ)., as in: ﴿إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾ *"Surely, Allāh is Forgiving, Merciful."* [2:173]; ﴿فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ﴾, *"Know that (surely) Allāh is Forgiving, Merciful."* [5:34] Often, the Khabar of (إِنَّ) will have the Lām of Emphasis (لامُ التَّأْكِيدِ) prefixed to it, as in: ﴿إِنَّ اللَّهَ لَغَفُورٌ رَحِيمٌ﴾ *Surely, Allāh is Forgiving, Merciful."* [16:18]. This Particle of Emphasis is invariably vowelled with Fatḥah and does not exert any government over the Khabar. It merely indicates the object of emphasis, meaning the Khabar.

  The particle may also be found with the particle (ما) suffixed to it. As such, it signifies restriction (الحَصْرُ) rather than emphasis, as in: ﴿إِنَّما وَلِيُّكُمُ اللَّهُ﴾ *"Your guardian is only Allāh."* [5:55] The particle blocks the effect the particle's literal government so that both the Ism and Khabar of (إِنَّ) will be in the nominative state. Here, (وَلِيُّ) is the Ism of (إِنَّما) in the nominative state and (اللَّهُ) is its Khabar, also in the nominative state.

- (كَأَنَّ) Signifies resemblance, similarly (التَّشْبِيهُ), as in: ﴿كَأَنَّهُمْ جِمالاتٌ صُفرٌ﴾ *"As if they were tawny camels."* [77:33] In this sentence, the Ism of (كَأَنَّ) is the pronoun attached to it (هُمْ) and the Khabar is (جِمالاتٌ). Because a pronoun is Mabniy or indeclinable, its I'rāb for the accusative state must be estimated.

  This particle may also be found with the particle (ما) attached, although its meaning remains unchanged, as in: ﴿كَأَنَّما يُساقُونَ إِلَى المَوْتِ﴾ *"...As if they were being driven to death."* [8:6] As in the case of (إِنَّما), the literal effect of (كَأَنَّما) upon its Ism is eliminated. In this sentence, its Ism (المُؤْمِنُونَ) is elided.

- (لَيتَ) Signifies wishing for something remote (تَمَنِّي), as in: ﴿يا لَيتَ قَوْمِي يَعْلَمُونَ﴾ *"O would that my people had known."* [36:26]

- (لـكِنَّ) Signifies rectification (إِسْتِدْراكٌ) in that what comes after this particle rectifies what comes before it, as in: ﴿إِنَّما عِلْمُها عِنْدَ اللَّهِ وَ لـكِنَّ أَكْثَرَ النّاسِ لا يَعْلَمُونَ﴾ *"(The final hour's) knowledge is only with Allāh, but most people do not know."* [7:187] This particle is also found without the Shaddah and is Sākin at its end (لـكِنْ), as in: ﴿ما كانَ مُحَمَّدٌ أَبآ أَحَدٍ مِنْ رِجالِكُمْ وَ لـكِنْ رَسُولَ اللَّهِ﴾ *"Muḥammad is not the father of any of your men, but he is the Messenger of Allāh..."* [33:40]

- (لَعَلَّ) Signifies hope (رِجاءٌ), as in: ﴿لا تَدْرِي لَعَلَّ اللَّهَ يُحْدِثُ بَعْدَ ذٰلِكَ أَمْراً﴾ *"You do not know that Allāh may, after that, bring about reunion."* [65:1].

These particles are said to have a resemblance to a verb in the following ways:

- These particles resemble the transitive nature of some verbs in that they give both the accusative and nominative state to the words they govern.
- Like the Defective Verbs, they are entered upon a nominal sentence.
- These particles resemble the past-tense verb in that they are Mabniy and invariably vowelled with Fatḥah at their end.
- They resemble the verb from the perspective of the number of its letters, namely three.

- These particles resemble verbs with regard to their meanings. The particles (إِنَّ، أَنَّ) have the meaning of: تَحَقَّقَ، تَأَكَّدَ *To be certain, to emphasize*. The particle (كَأَنَّ) has the meaning of: شَبَّهَ *To bear resemblance, be similar to*. The particle (لـٰكِنَّ) has the meaning of: إِسْتَدْرَكَ *To rectify*. The particle (لَعَلَّ) has the meaning of: تَرَجِّي *To hope*. The particle (لَيْتَ) has the meaning of: تَمَنِّي *To wish*.

With regard to the rules of this group of Nawāsikh, the author mentions the following:

- *"Neither of (the particle's) governed words may be placed before it, without exception."*

  Meaning that neither the Ism of (إِنَّ) nor its Khabar can be placed before the particle itself. Therefore, the following expression is incorrect: قائِمٌ إِنَّ زَيْداً .

- *"Nor can its Khabar be placed ahead of its Ism, except when (the Khabar) has an adverb or genitive particle and its genitive object (الجارُّ وَ المَجْرُورُ), for example: إِنَّ فِي ذٰلِكَ لَعِبْرَةً "*

  Meaning that it is permissible to advance the Khabar of (إِنَّ) before its Ism with the condition that the Khabar contains an adverb (الظَّرْفُ), as in: إِنَّ عِنْدِي زَيْداً *Surely Zaid is with me*. This is also permissible when the Khabar contains a genitive particle and its object (الجارُّ وَ المَجْرُورُ), as in the text's example: ﴿إِنَّ فِي ذٰلِكَ لَعِبْرَةً﴾ *"Certainly in that is a lesson."* [3:13]

- *"The particle (ما) may be attached to it. (The particle), then, restrains it from government (of other words), for example: إِنَّما زَيْدٌ قائِمٌ Only Zaid is standing."*

  This particle (ما) can be suffixed to the particles (إِنَّ، أَنَّ، كَأَنَّ). This particle negates the literal government of (إِنَّ). Therefore, its Ism will be in the state of Raf, rather than the accusative, as is the rule. The particle (إِنَّ) still governs its Ism and Khabar in this situation, however, its government is not manifested in the I'rāb of the words that they govern. This is demonstrated in the example which is provided in the text, إِنَّما زَيْد قائِمٌ. This particle is known as (ما الكافَّةُ).

The next discussion revolves around the Maṣdar or verbal noun and the vowel placed on the Hamzah of (إِنَّ). The meaning of the particle is unchanged by the change of its vowel, therefore, (إِنَّ) and (أَنَّ) have the same meaning. It is the particle's usage which determines whether it will be vowelled with Kasrah or Fatḥah:

"If the verbal noun (المَصْدَرُ) can occupy the place of (إِنَّ), its Hamzah is vowelled with Fatḥah, otherwise, it is vowelled with Kasrah."

This rule can be explained with one of the examples provided: ﴿أَوَ لَمْ يَكْفِهِمْ أَنَّا أَنْزَلْنا﴾ [29:51]. In this example, it is permissible to replace the Khabar of (إِنَّ), namely (أَنْزَلْنا), with a Maṣdar without changing its meaning, as in: أَوَ لَمْ يَكْفِهِمْ أَنَّا إِنْزالُنا. Here, the original Khabar (أَنْزَلْنا) a verb, is replaced by the Maṣdar (إِنْزالٌ) without changing its meaning. According to the rule, if this is permissible, the vowel on the Hamzah is Fatḥah (أَنَّ).

"If the two matters are permitted, then, the two matters are permitted."

The two matters mentioned here are the permissibility of placing a Maṣdar in the place of the Khabar or Ism of (إِنَّ) and lack of permission for the same. If it is permissible, it permits Fatḥah on the particle. When it is not permissible, Kasrah is required. If both are permitted, meaning placing the Maṣdar in the place of the Khabar and lack of permissibility for the same, then, Fatḥah and Kasrah also permitted.

The author provides three examples, without explanation, to demonstrate this point. We will analyze the remaining two examples:

- قالَ إِنِّي عَبْدُ اللَّهِ *He said: Surely I am 'Abdullah*. The Ism of (إِنَّ) is the first-person pronoun attached to it. Its Khabar is (عَبْدُ اللَّهِ). For both words, there is no Maṣdar which can stand in their place without changing their meaning. Therefore, the vowel on the particle must be Kasrah. Grammarians also note that when an expression is a quote beginning with (إِنَّ), it requires that the Hamzah is vowelled with Kasrah.

- وَ أَوَّلُ قَوْلِي إِنِّي أَحْمُدُ اللَّهَ *The beginning of my speech is that I certainly praise Allāh*. It is permissible to replace the Khabar of (إِنَّ), namely (أَحْمُدُ), a verb, with a Maṣdar (حَمْدٌ), as in: وَ أَوَّلُ قَوْلِي أَنِّي حَمْدُ اللَّهِ. As it does not change its meaning, it would be permissible to vowel the particle with Fatḥah. On the other hand, it is also permissible to vowel the particle with Kasrah as it can be taken as a quote. Therefore, in this instance, both ways are permissible. This is the meaning of the author's statement: *"If the two matters are permitted, then, the two matters are permitted."* In this example, two approaches are permitted and two results are possible, meaning Fatḥah or Kasrah.

The final matter in this section is the apposition of another word to the Ism of (إِنَّ) or one of her sisters. Since the Ism of these particles are accusative, any word which makes apposition to one of these words will be accusative as well, as a rule. This is true whether the Ism occurs before the Khabar or after, as in: لَعَلَّ زَيْداً وَ بَكْراً قائِمانِ *Perhaps Zaid and Bakr are both standing;* لَعَلَّ زَيْداً قائِمٌ وَ بَكْراً *Perhaps Zaid and Bakr are standing.*

Excluded from this rule are the particles (إِنَّ، أَنَّ، كَأَنَّ). These three have a particularity in that the word in apposition to their Ism will be in the nominative case, with the condition that the word in apposition follows the entire Khabar, as in: إِنَّ زَيْداً قائِمٌ وَ بَكْرٌ. If it does not occur after the entire Khabar, it must be in the accusative case, as in: إِنَّ زَيْداً وَ بَكْراً قائِمانِ.

الثالث

(الثَّالِثُ:) ما و لا المُشَبَّهَتانِ بِلَيْسَ. وَ تَعْمَلانِ عَمَلَها بِشَرْطِ بَقآءِ النَّفْيِ وَ تَأَخُّرِ الخَبَرِ. وَ يُشْتَرَطُ فِي ما عَدَمُ زِيادَةِ إِنْ مَعَها. وَ فِي لا تَنْكِيرُ مَعْمُولَيْها. فَإِنْ لَحِقَتْها التَّآءُ، إِخْتَصَّتْ بِالأَحْيانِ. وَ كَثُرَ حَذْفُ ٱسْمِها، نَحْوُ: وَ لاتَ حِينَ مَناصٍ.

[2.9] The Third: ما and لا Bearing Resemblance to لَيسَ

They both govern with the government of (لَيسَ) with the condition of remaining negative the placing the Khabar at the rear. Conditional in (ما) is the lack of adding (إِنْ) along with it. (Conditional) in (لا) is that its two governed words are indefinite. If (لا) has the Tā̓ attached to it, it is particular to time. Often, the Ism of (لا) is elided, as in: وَ لاتَ حِينَ مَناصٍ *While the time of escaping had passed away.*

[2.9] COMMENTARY

The third group of the Nawāsikh are two particles of negation which bear resemblance to (لَيسَ) in their usage and government. When (ما) and (لا) are entered upon a nominal sentence, they cause the Mubtada to be in the nominative state and the Khabar to be in the accusative state, as in: ما زَيْدٌ قائِماً *Zaid is not standing*.

The author mentioned two conditions governing both particles. The first is that the meaning of the particles remain negative. Meaning that they are not combined with the particle of exception (إِلاَّ) which can nullify the meaning of negation, as in: ﴿وَ ما أَنْتَ إِلاَّ بَشَرٌ﴾ *"You are only a mortal."* [26:186] The second condition being that the Khabar of these two particles are not advanced in front of their Ism. According to this, the following expression is incorrect: ما قائِماً زَيْدٌ. Grammarians say that if the Khabar of (ما) does precede the Ism, the literal effect of the particle on its Khabar is nullified and the Khabar is in the nominative state, as in: ما قائِمٌ زَيْدٌ *Zaid is not standing*.

Then, the author mentions rules which are particular to each particle. Regarding (ما), it is not allowed to have the particle (إنْ) following it. This particle (إنْ) is known as (إِنِ النَّفِيَّةِ) and is also a particle of negation. This particle is generally considered extraneous (زائِدَةٌ) in a sentence but it has the effect of blocking the government of (ما), as in: ما إِنْ أَنْتُمْ ذَهَبٌ *You are not leaving*. Without the particle, the Khabar of (ما) must be in the accusative state, as in: ما أَنْتُمْ ذَهَباً .

Regarding (لا), it is necessary that both words which it governs, meaning its Ism and Khabar, should be indefinite (نَكِيرَةٌ) as a rule, as in: لا رَجُلٌ حاضِراً *No man is present*.

The last point is also related to (لا). If it has the letter (تَ) attached to it, its meaning is related to time and whatever is synonymous with time, like an hour, etc. In this situation, its Ism is mostly elided while the Khabar remains in the accusative state, as in the example: ﴿وَ لاتَ حِينَ مَناصٍ﴾ [38:3]. The Ism which is elided in this expression is (كافِرُونَ) *The non-believers*. It should also be noted that a minority of grammarians view that the government of (لاتَ) is the opposite, meaning that it gives the accusative state to its Ism and the nominative state to its Khabar. According to this, some reciters of Qurān read the same verse with the Khabar in the nominative, as in: ﴿وَ لاتَ حِينُ مَناصٍ﴾. It is not permissible with (لاتَ) to have both its Ism and Khabar together, according to some grammarians.

Some differences between these two particles:

- (ما) may have an Ism and/or Khabar which is definite (مَعْرِفَةٌ) while with (لا) both its Ism and Khabar must be indefinite (نَكِيرَةٌ).
- Like (لَيسَ), the particle (ما) negates the present-tense. The particle (لا), on the other hand, is not specific in time.

الرابع

(الرَّابِعُ:) لا النَّافِيَةُ لِلْجِنْسِ، وَ تَعْمَلُ عَمَلَ إِنَّ بِشَرْطِ عَدَمِ دُخُولِ جارٍّ عَلَيْها. وَ ٱسْمُها، إِنْ كانَ مُضافاً أَوْ شَبِيهاً بِهِ، نُصِبَ وَ إِلاَّ بُنِيَ عَلَىٰ ما يُنْصَبُ بِهِ، نَحْوُ: لاَ رَجُلَ وَ لا رَجُلَيْنِ فِي الدَّارِ. وَ يُشْتَرَطُ تَنْكِيرُهُ وَ مُباشَرَتُهُ لَها. فَإِنْ عُرِّفَ أَوْ فُصِّلَ أُهْمِلَتْ وَ كُرِّرَتْ، نَحْوُ: لا زَيْدٌ فِي الدَّارِ وَ لا عَمْرٌو. وَ لا فِي الدَّارِ رَجُلٌ وَ لا ٱمْرَأَةٌ.

[2.10] Fourth: (لا النّافِيَةُ لِلْجِنْسِ) Lā For Negating the Collective Noun

It gives the government of (إِنَّ) with the condition of lacking entering a genitive particle upon it and its Ism. If (its Ism) is an annexed (Muḍāf) or resembling (Muḍāf), it is accusative. Otherwise, it is invariably vowelled based upon that which gives it the accusative state, for example: لا رَجُلَ وَ لا رَجُلَيْنِ فِي الدّارِ *There's not a man nor two men in the house*.

Its (Ism's) indefiniteness is conditional as well as its direct (connection with the particle). If (the Ism) is definite or there is separation (between the Ism and particle), its (literal) government is nullified and (the particle) is repeated, for example: لا زَيْدٌ فِي الدّارِ وَ لا عَمْرٌو *Zaid is not in the house nor 'Amr*, وَ لا فِي الدّارِ رَجُلٌ وَ لا ٱمْرَأَةٌ *There is no man in the house, nor woman*.

[2.10] COMMENTARY

The fourth type of Nawāsikh is also a particle of negation. However, this particle is used specifically to negate collective nouns (لا النّافِيَةُ لِلْجِنْسِ). A collective noun is a noun in the singular used to the denote a group, like (رَجُلٌ) man, meaning the human collectively, not the individual man.

The government of this particle is the same as the government of (إِنَّ), meaning that it gives the accusative state to its Ism and the nominative state to its Khabar, for example: لاَ رَجُلَ فِي الدّارِ *There isn't a man in the house*. It signifies that no man is present, in contrast to (لا) which resembles (لَيْسَ), as in: لا رَجُلٌ فِي الدّارِ *A man is not in the house*. In this sentence, it signifies that a single man is not in the house while in the former sentence it signifies a range from one man to a group of men.

The author mentions a few conditions related to this particle:

"It gives the government of (إِنَّ) with the condition of lacking entering a genitive particle upon it and its Ism."

The first condition is that the particle (لا) cannot have a genitive particle attached to it, as in: جِئْنا بِلا زادٌ *We came without luggage*.

"If (its Ism) is an annexed (Muḍāf) or resembling (Muḍāf), it is accusative."

The second condition is that if the Ism of (لا النّافِيَةُ لِلْجِنْسِ) is annexed to another word, meaning that it is the first term of an Iḍāfah construction, the Ism will display the accusative state, as in: لا غُلامَ رَجُلٍ فِي الدّارِ *There is no servant of a man in the house*. It is also a condition that the second term of the Iḍāfah is indefinite (رَجُلٍ).

The author mentions that this rule also applies to a construction resembling the Iḍāfah construction. This is a reference to the verbal noun (المَصْدَرُ) which bears resemblance to the Muḍāf, as in: لا طالِعاً جَبَلاً مَوْجُودٌ *There is no ascension of a mountain found*. The word (طالِعاً) is said to be a quasi-Muḍāf because its meaning is incomplete without considering the word which follows it.

"Otherwise, it is invariably vowelled based upon that which gives it the accusative state..."

Otherwise, meaning that if the Ism of (لا النّافِيَةُ لِلْجِنْسِ) is not a Muḍāf annexed to another word, it will become invariably fixed or Mabniy upon whatever indicates the accusative state, as in: لا رَجُلَ وَ لا رَجُلَيْنِ فِي الدّارِ *There's not a man nor two men in the house*. Implicit in this condition is the fact that whenever a word is Mabniy, it does not have Tanween (التَّنْوِينُ) as seen in the singular word (رَجُلَ). Therefore, the singular word will become invariably vowelled with Fatḥah (مَبْنِيٌّ عَلَىٰ الفَتْحَةِ). If the Ism is a word in the Dual, the letter Yā indicates the accusative state as in (رَجُلَيْنِ). By definition of a collective noun, a plural does not occur as the Ism of (لا النّافِيَةُ لِلْجِنْسِ).

"Its (Ism's) indefiniteness is conditional as well as its direct (connection with the particle)."

The Ism of (لا النّافِيَةُ لِلْجِنْسِ) should be an indefinite noun (نَكِيرَةٌ), as in:﴿لا عِلْمَ لَنا إِلاَّ ما عَلَّمْتَنا﴾ *"We have no knowledge except that which You have taught us..."* [2:32] Direct connection with the particle means that there should be no separator between the particle and its noun.

"If (the Ism) is definite or there is separation (between the Ism and particle), its (literal) government is nullified and (the particle) is repeated..."

If a definite noun (مَعْرِفَةٌ) does occur as the Ism of (لا النّافِيَةُ لِلْجِنْسِ), no effect of the particle's literal government will not be displayed in the Ism, as in: لا زَيْدٌ فِي الدّارِ *There is no Zaid in the house*. Meaning no person named Zaid is in the house.

Likewise, If there is separation between the particle (لا النّافِيَةُ لِلْجِنْسِ) and its Ism, the effect of the particle's literal government is nullified. Furthermore, if apposition is desired to the Ism of (لا النّافِيَةُ لِلْجِنْسِ) in this situation, the particle must be repeated after the conjunctive particle, as in: لا فِي الدّارِ رَجُلٌ وَ لا ٱمْرَأَةٌ *There is no man in the house nor woman*.

تبصرة

(تَبْصِرَةٌ:) وَ لَكَ فِي نَحْوِ: (لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ) خَمْسَةُ أَوْجُهٍ: الأَوَّلُ: فَتْحُهُما عَلَىٰ الأَصْلِ. الثَّانِي: رَفْعُهُما عَلَىٰ الإِبْتِدآءِ أَوْ عَلَىٰ الإِعْمالِ كَلَيْسَ. الثَّالِثُ: فَتْحُ الأَوَّلِ وَ رَفْعُ الثَّانِي بِالعَطْفِ عَلَىٰ المَحَلِّ أَوْ بِإِعْمالِ الثَّانِيَةِ كَلَيْسَ. الرَّابِعُ: عَكْسُ الثَّالِثِ عَلَىٰ إِعْمالِ الأُوْلَىٰ كَلَيْسَ أَوْ إِلْغآئِها. الخامِسُ: فَتْحُ الأَوَّلِ وَ نَصْبُ الثَّانِي بِالعَطْفِ عَلَىٰ لَفْظِهِ لِمُشابَهَةِ الفَتْحِ النَّصْبَ.

[2.11] INFORMATION

In the example: لا حَوْلَ وَ لا قُوَّةَ إِلاَّ بِاللَّهِ *There is no strength nor power except in Allāh*, there are five perspectives (for its I'rāb) for you. First, Fatḥah for both, based on the fundamental rule. Second, the nominative state for both based on being the Mubtada or based upon the government (of a word) like (لَيْسَ). Third, Fatḥah for the first and the nominative state for the second with apposition based on the place or the second is based on the government (of a word) like (لَيْسَ). Fourth, the reverse of the third based on the government of the first (being like) the government of (لَيْسَ) or its nullification (of government). Fifth, Fatḥah for the first, the accusative state for the second with apposition upon (the particle's) noun due to the resemblance of Fatḥah for the accusative state.

[2.11] COMMENTARY

This note is related to the I'rāb of one of the most famous maxims in Islām: *There is no strength nor power except in Allāh*. The author has indicated that there are five possible scenarios in the I'rāb of this statement:

1) *"First, Fatḥah for both, based on the fundamental rule."*

Meaning based on the fundament rule of the particle (لا النّافِيَةُ لِلْجِنْسِ) that its Ism is accusative. This perspective is based on the estimation of the following expression: لا حَوْلَ مُوْجُودٌ وَ لا قُوَّةَ مَوْجُودٌ إِلاَّ بِاللَّهِ. In this expression, the words (حَوْلَ) and (قُوَّةَ) are both the Ism of (لا النّافِيَةُ لِلْجِنْسِ) in the accusative state. The word (مَوْجُودٌ) is the Khabar of (لا النّافِيَةُ لِلْجِنْسِ) in the nominative state. After both instances of (لا النّافِيَةُ لِلْجِنْسِ), its Khabar (مَوْجُودٌ) is elided.

2) *"Second, the nominative state for both based on being the Mubtada or based upon the government (of a word) like (لَيْسَ)."*

This scenario has the view that the particle (لا) is the particle (لا المُشَبَّهَةُ بِلَيْسَ) and the words occurring after this particle are actually the Mubtada. With the inclusion of the particle of negation (لا المُشَبَّهَةُ بِلَيْسَ) [2.9], the Mubtada becomes its Ism in the nominative state, and its Khabar is in the accusative state. What is estimated is: لا حَولٌ مَوْجُوداً و لا قُوَّةٌ مَوْجُوداً إِلاَّ بِاللَّهِ. The Khabar, in both instances, is elided.

3) *"Third, Fatḥah for the first and the nominative state for the second with apposition based on the place or the second is based on the government (of particles) like (لَيْسَ)."*

In this scenario, the first part is considered to be governed by (لا النّافِيَةُ لِلْجِنْسِ). When its noun is a singular noun, it becomes Mabniy based upon Fatḥah (حَوْلَ) in the ruling of the accusative. Its Khabar (مَوْجُودٌ) is in the nominative state but it is elided. Then, the following is the estimation of this portion of the expression: لا حَوْلَ مَوْجُودٌ.

Regarding the second portion of the expression, there are two views. One, is that the word (قُوَّةٌ) is in apposition to (حَوْلَ) taking its I'rāb from its original situation as the Mubtada, rather than its role as the Ism of (لا النّافِيَةُ لِلْجِنْسِ).

This is why the apposition is said to be upon the place of the Mubtada which is nominative, rather than the word, the Ism of (لا النّافِيَةُ لِلْجِنْسِ) which is accusative. The second view is that the particle (لا) in this portion of the expression is (لا المُشَبَّهَةُ بِلَيسَ) which gives the nominative state to its Ism (قُوَّةٌ) and the accusative state to its Khabar, as in: لا قُوَّةٌ مَوْجُوداً, wherein the Khabar (مَوْجُوداً) is elided.

4) *"Fourth, the reverse of the third based on the government of the first (being like) the government of (لَيسَ) or its nullification (of government)."*

In this scenario, the first part is nominative as the Ism of (لا المُشَبَّهَةُ بِلَيسَ), as estimated in: لا حَوْلٌ مَوْجُوداً. The Khabar (مَوْجُوداً) is elided. Some say that without the literal government of (لا النّافِيَةُ لِلْجِنْسِ) the word (حَوْلٌ) reverts to being the Mubtada. In the second portion of the expression, the particle is deemed to be (لا النّافِيَةُ لِلْجِنْسِ) which gives the accusative state to its Ism (قُوَّةَ) and the nominative state to its Khabar (مَوْجُودٌ), as estimated in: لا قُوَّةَ مَوْجُودٌ. The Khabar, as in the other scenarios, is elided.

5) *"Fifth, Fatḥah for the first, the accusative state for the second with apposition upon its word due to the resemblance of Fatḥah for the accusative state."*

In this scenario, the first (حَوْلَ) is said to be the Ism of (لا النّافِيَةُ لِلْجِنْسِ) in the accusative. The second part is in apposition to (حَوْلَ) assuming its Fatḥah to be based on the Fatḥah of the Ism (حَوْلَ). Since the Ism of (لا النّافِيَةُ لِلْجِنْسِ) is Mabniy, the word in apposition takes the Fatḥah due to its resemblance of the Fatḥah which is used as an indicator of the accusative.

It should be remembered that Ism of (لا النّافِيَةُ لِلْجِنْسِ) will be Mabniy based on Fatḥah whenever it is a singular word. The Fatḥah on the Ism, then, is not a sign of I'rāb as Mabniy words are incapable of displaying I'rāb or indeclinable. This is why the author mentions Fatḥah for the Ism of (لا النّافِيَةُ لِلْجِنْسِ) instead of referring to it as being in the accusative state. The word which is in apposition to this Mabniy word, then, assumes its Fatḥah based on the estimated state of the Ism of (لا النّافِيَةُ لِلْجِنْسِ).

الخامس

(الخامِسُ:) الأَفْعالُ المُقارَبَةُ، وَ هِيَ كادَ وَ كَرَبَ وَ أَوْشَكَ لِدُنُوِّ الخَبَرِ وَ عَسَىٰ لِرَجآئِهِ وَ أَنْشآءَ وَ طَفِقَ لِلشُّرُوعِ فِيهِ. وَ تَعْمَلُ عَمَلَ كانَ. وَ أَخْبارُها: جُمَلٌ مَبْدُوَّةٌ بِمُضارِعٍ. وَ يَغْلِبُ فِي الأَوَّلَيْنِ: تَجَرُّدُهُ عَنْ أَنْ، نَحْوُ: وَ ما كادُوا يَفْعَلُونَ. وَ فِي الأَوْسَطَيْنِ ٱقْتِرانُهُ بِها، نَحْوُ: عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ. وَ هِيَ فِي الآخِيرَتَيْنِ مُمْتَنِعَةٌ، نَحْوُ: طَفِقَ زَيْدٌ يَكْتُبُ. وَ عَسَىٰ وَ أَنْشآءَ وَ كَرَبَ مُلازِمَةٌ لِلْمُضِيِّ. وَ جآءَ يَكادُ وَ يُوْشِكُ وَ يَطْفَقُ.

[2.12] The Fifth: Verbs Of Approximation الأَفْعالُ المُقارَبَةُ

They are: (كادَ ، كَرَبَ، أَوْشَكَ) for proximity to the Khabar (in time) and (عَسَىٰ) for hope and (أَنْشآءَ، طَفِقَ) for initiation in the Khabar. They govern with the government of (كانَ). Their Khabar are sentences beginning with a present-tense verb.

Mostly in the first two: there is a lack of (أَنْ), for example: ما كادُوا تَفْعَلُونَ *No sooner had they did it...* In the middle two, there is an associated with (أَنْ), for example: عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ *Perhaps your Lord will show you mercy*. In the last two, it is disallowed, as in: طَفِقَ زَيْدٌ يَكْتُبُ *Zaid begins writing*. (عَسَىٰ، أَنْشآءَ، كَرَبَ) require the past-tense. (يَكادُ ، يُوْشِكُ، يَطْفَقُ) come (in the present-tense).

[2.12] COMMENTARY

The fifth of the Nawāsikh are the Verbs of Approximation. This category may be sub-divided into three groups:

- (كادَ ، كَرَبَ، أَوْشَكَ) These verbs convey the closeness in proximity between the Ism and the Khabar. The Khabar, as mentioned, will be a sentence beginning with a present-tense verb, as in: ﴿إِنَّ القَوْمَ ٱسْتَضْعَفُونِي وَ كادُوا يَقْتُلُونَنِي﴾ *"Surely the people reckoned me weak and had well-nigh slain me."* [7:150] In the words of prophet Hārūn (AS), meaning, they nearly killed me.

It should also be noted that the Khabar must contain a pronoun which refers back to the pronoun implied in the verb. In the previous example, the pronoun (هُمْ) is implied in the forms of both verbs, meaning (كادُوا) and (يَقْتُلُونَ).

The text mentions that the first two verbs, namely (كادَ ، كَرَبَ) are mostly found without the particle (أَنْ). This particle, however, is used with the verb (أَوْشَكَ), as in the Prophet's (Ṣ) saying:[16] «فَإِنَّما أَنا بَشَرٌ يُوْشِكُ أَنْ يَأْتِيَنِي رَسُولَ رَبِّي فَأَجِيبُ» *"I am only a man. Soon a messenger from my Lord will come to me, and I will answer."*

- (عَسَىٰ) This verb signifies reasonable hope (رَجآءٌ), and is frequently translated as *perhaps* or *maybe*. Frequently, the Khabar will contain the particle (أَنْ), as in: ﴿عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقاماً مَحْمُوداً﴾ *"Maybe your Lord will raise you to a position of great glory."* [17:79] In another example, the verb's meaning is found negated: ﴿هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ القِتالُ أَلا تُقاتِلُوا﴾ *"May it not be that you would not fight if fighting is ordained for you?"* [2:246]
- (أَنْشآءَ، طَفِقَ) These two verbs are used to signify the initiation of an action (شُرُوعٌ), for example: ﴿وَ طَفِقا يَخْصِفانِ عَلَيْهِما مِنْ وَرَقِ الجَنَّةِ﴾ *"They (Adam and Eve) both began to cover themselves with the leaves of the garden."* [7:22] An example of (أَنْشآءَ) is: ﴿هَوَ أَنْشآءَكُمْ مِنَ الأَرْضِ وَ ٱسْتَعْمَرَكُمْ﴾ *"He brought you into being from the earth, and made you dwell in it..."* [11:61]

The last point is that the following verbs (عَسَىٰ، أَنْشآءَ، كَرَبَ) are only found in the past-tense. While the following verbs may also be found in present-tense: كادَ ، أَوْشَكَ، طَفِقَ, for example: يَكادُ ، يُوْشِكُ، يَطْفَقُ.

(تَتِمَّةٌ:) يَخْتَصُّ عَسَىٰ وَ أَوْشَكَ بِإِسْتِغْنآئِهِما عَنِ الخَبَرِ فِي نَحْوِ: عَسَىٰ أَنْ يَقُومَ زَيْدٌ. وَ إِذا قُلْتَ: زَيْدٌ عَسَىٰ أَنْ يَقُومَ، فَلَكَ وَجْهانِ: إِعْمالُها فِي ضَمِيرِ زَيْدٍ، فَما بَعْدَها خَبَرُها. وَ تَفْرِيقُها عَنْها، فَما بَعْدَها ٱسْمٌ مُغْنٍ عَنِ الخَبَرِ. وَ يَظْهَرُ أَثَرُ ذٰلِكَ فِي التَّأْنِيثِ وَ التَّثْنِيَةِ وَ الجَمْعِ. فَعَلَىٰ الأَوَّلِ تَقُولُ: هِنْدٌ عَسَتْ أَنْ تَقُومَ وَ الزَّيْدانِ عَسَيا أَنْ يَقُوما وَ الزَّيْدُونَ عَسَوا أَنْ يَقُومُوا. وَ عَلَىٰ الثَّانِي: عَسَىٰ فِي الجَمِيعِ.

[2.13] COMPLETION

Particular to (عَسَىٰ) and (أَوْشَكَ) is their lack of need of a Khabar, as in: عَسَىٰ أَنْ يَقُومَ زَيْدٌ *Perhaps Zaid is standing*. When you say: زَيْدٌ عَسَىٰ أَنْ يَقُومَ , then, there are two ways for you: give it (its I'rāb based) on the pronoun in Zaid. Then, what is after it is its Khabar separated from its Ism. Then, whatever comes afterward is its Ism free of the need of a Khabar. The effect of that is manifested in the feminine, the dual and the plural. Based on the first, you'd say:

هِنْدٌ عَسَتْ أَنْ تَقُومَ؛ وَ الزَّيْدانِ عَسَيا أَنْ يَقُوما؛ وَ الزَّيْدُونَ عَسَوْا أَنْ يَقُومُوا

Based on the second, it is: عَسَىٰ in all (situations).

[2.13] COMMENTARY

This note is related to the usage of two of the Verbs Of Approximation, namely (عَسَىٰ) and (أَوْشَكَ). These two verbs are said to be free of the need for a Khabar. Meaning, that at times, these verbs are considered complete (التَّامَّةُ), in that its signification is conveyed sufficiently with a subject alone. The verb can only be considered complete (التَّامَّةُ) when it precedes its Ism. In the example: عَسَىٰ أَنْ يَقُومَ زَيْدٌ *Perhaps Zaid is standing*, a present-tense verb (يَقُومَ) is preceded by the accusative particle (أَنْ), as previously mentioned, it may be interpreted as a verbal noun or Maṣdar. That being the case, the expression becomes: عَسَىٰ قِيامُ زَيْدٍ. The Maṣdar (قِيامٌ) becomes the Ism of (عَسَىٰ) in the nominative state while (زَيْدٍ) is annexed to the Ism in an Iḍāfah construction. No Khabar, therefore, is required.

The next point is that when the Ism of one of these verbs precedes the verb itself, there are two perspectives on its I'rāb. The first point to mention is that when the Ism precedes one of these verbs, it cannot be considered complete (التَّامَّةُ), rather it is defective like (كانَ) and her sisters.

The first perspective is that in the example: زَيْدٌ عَسَىٰ أَنْ يَقُومَ, Zaid is the Ism occurring before the verb. That which follows the verb is its Khabar. What is estimated in this perspective is the following sentence: زَيْدٌ عَسَىٰ هُوَ أَنْ يَقُومَ, wherein the verb (عَسَىٰ) and the sentence which comes after it is considered to be the Khabar of Zaid.

The second perspective considers the verb to be complete (التَّامَّةُ) due to the verb (أَنْ يَقُومَ) being interpreted as a Maṣdar (قِيامٌ). In this perspective, the verb (عَسَىٰ) does not refer to (Zaid) occurring before it as its Ism, as in the previous example, rather, it takes the interpreted Maṣdar (قِيامٌ) following it as its Ism. In this situation, it said that there is separation between the verb and its Ism. The following is what is estimated: زَيْدٌ عَسَىٰ قِيامُهُ. As previously, mentioned, when the verb is considered complete (التَّامَّةُ), it does not require a Khabar. As such, only the Ism of (عَسَىٰ), namely (قِيام), is required to convey its meaning sufficiently.

The final point is that when the Ism of (عَسَىٰ) precedes the verb itself and the verb is considered to be complete (التَّامَّةُ), there must be agreement between the verb and the pronoun concealed in the Ism, as in:

هِنْدٌ عَسَتْ أَنْ تَقُومَ   وَ الزَّيْدانِ عَسَيا أَنْ يَقُوما   وَ الزَّيْدُونَ عَسَوْا أَنْ يَقُومُوا

On the other hand, when there is separation between the verb and its Ism, as in the second perspective of I'rāb, the verb remains in the masculine singular form, as in:

هِنْدٌ عَسَىٰ أَنْ تَقُومَ   و زَيْدانِ عَسَىٰ أَنْ يَقُوما   و زَيْدُونَ عَسَىٰ أَنْ يَقُومُوا

النوع الثاني

(النَّوْعُ الثَّانِي:) ما يَرِدُ مَنْصُوباً لا غَيْرَ. وَ هُوَ ثَمانِيَةٌ. الأَوَّلُ: المَفْعُولُ بِهِ: وَ هُوَ الفُضْلَةُ الواقِعُ عَلَيْهِ الفِعْلُ. وَ الأَصلُ فِيهِ تَأَخُّرُهُ عَنْهُ. وَ قَدْ يَتَقَدَّمُ جوازاً لِإفادَةِ الحَصْرِ، نَحْوُ: زَيْداً ضَرَبْتُ، وَ وُجوباً لِلُزُومِهِ الصَّدْرَ، نَحْوُ: مَنْ رَأَيْتَ؟

[2.14] Second Type That which is found to be accusative and no other state, they are eight types

First, the Maf'ūl Bihi (المَفْعُولُ بِهِ), the Simple Object

It is the superfluity occurring upon the verb. The origin in it is (to be) placed after (the verb). At times, preceding it (before the verb) is permitted for the benefit (in meaning) of restriction, for example: زَيْداً ضَرَبْتُ *I only struck Zaid*. And (preceding the verb is sometimes) required due to (the object's) requirement of precedence, for example: مَنْ رَأَيْتَ *Whom did you see*.

[2.14] COMMENTARY

This is the second group of declinable nouns (المُعْرَباتُ). Words in this group are found only in the accusative state and no other. Collectively these accusative words are known as the **Manṣūbāt** (المَنْصُوباتُ) and there are eight types:

1) The Simple Object (المَفْعُولُ بِهِ)

The first of the Manṣūbāt is the **Simple Object** (المَفْعُولُ بِهِ). According to the text, the Simple Object is the superfluity occurring upon the verb, meaning it is that which is needed beyond the verb's subject in order to complete its signification. The Simple Object is related to the transitive verb (الفِعْلُ المُتَعَدِّي) which requires a subject and an object to complete its meaning, as in: ﴿إِنَّ اللَّهَ لا يَسْتَحِي أَنْ يَضْرِبَ مَثَلاً﴾ *"Surely Allāh is not ashamed to set forth any parable..."* [2:26]. In this verse, the verb (يَضْرِبَ) is in the transitive verb whose concealed pronoun (هُوَ) refers to the word (اللَّهُ) mentioned before it (in the nominative state). Following the verb is its object (مَثَلاً) in the accusative state. Without the Simple Object, the expression's meaning is deficient.

The fundamental rule regarding the Simple Object is that it should follow the verb. In some instances, it is permitted to be placed before the verb if the meaning of restriction or limitation is desired, as in: زَيْداً ضَرَبْتُ *I only struck Zaid*, meaning that the striking was limited to Zaid only. A very common example is well-known: ﴿إِيَّاكَ نَعْبُدُ﴾ *"You alone do we worship."* [1:5], wherein (إِيَّاكَ) is the object placed before its verb signifying that the object of worship is limited to God.

In other instances, placing the Simple Object before its verb is required due to the necessity that some words must be at the beginning of an expression, such as a word signifying interrogation, as in the author's example: مَنْ رَأَيْتَ *Whom did you see?* The word (مَنْ) is the simple object, as in: (رَأَيْتَ مَنْ). It is, however, an interrogative noun and, as a rule, interrogative nouns and particles should be placed at the beginning of the expression. This is the meaning of (لِلُزُومِهِ الصَّدْرِ) as mentioned in the text.

الثاني

(الثَّانِي:) المَفْعُولُ المُطْلَقُ، وَ هُوَ مَصْدَرٌ يُؤَكِّدُ عامِلَهُ أَوْ يُبَيِّنُ نَوْعَهُ أَوْ عَدَدَهُ، نَحْوُ: ضَرَبْتُ ضَرْباً أَوْ ضَرْبَ الأَمِيرِ أَوْ ضَرْبَتَيْنِ. وَ المُؤَكِّدَةُ مَفْرَدٌ دآئِماً. وَ فِي النَّوْعِ خِلافٌ. وَ يَجِبُ حَذْفُ عامِلِهِ سَماعاً، فِي نَحْوِ: سَقْياً وَ رَعْياً، وَ قِياساً فِي نَحْوِ: فَشُدُّوا الوَثاقَ فَإِمَّا مَنّاً بَعْدُ وَ إِمَّا فِدآءً، وَ لَهُ عَلَيَّ أَلْفُ دِرْهَمٍ اعْتِرافاً، وَ زَيْدٌ قآئِمٌ حَقّاً، وَ ما أَنْتَ إِلاَّ سَيْراً، وَ إِنَّما أَنْتَ سَيْراً، وَ زَيْدٌ سَيْراً سَيْراً، وَ مَرَرْتُ بِهِ فَإِذا لَهُ صَوْتٌ صَوْتَ حِمارٍ، وَ لَبَّيْكَ وَ سَعْدَيْكَ.

[2.15] Second, Maf'ūl Muṭlaq (المَفْعُولُ المُطْلَقُ), the Absolute Object

It is a verbal noun (Maṣdar) emphasizing its governing agent or clarifying its kind or number, for example: ضَرَبْتُ ضَرْباً *I stuck with a strike;* or ضَرْبَ الأَمِيرِ *(I struck) with the strike of the Ameer;* or ضَرْبَتَيْنِ *(I struck) two strikes*. The emphatic is always singular. The (Object clarifying) the kind is dissimilar.

It is required to elide its governing agent, according to usage (سَماعاً), as in the example: سَقْياً وَ رَعْياً *May God quench your thirst and protect you.*

(It is also required) according to a rule (قِياساً), as in the example:فَشُدُّوا الْوَثاقَ فَإِمّا مَنّاً بَعْدُ أَوْ فِداءاً *Then, make them prisoners, and afterwards either set them free as a favor or let them ransom (themselves)* and: وَ لَهُ عَلَيَّ أَلْفُ دِرْهَمٍ إِعْتِرافاً *Admittedly, he has one thousand Dirham obligatory upon me;* زَيْدٌ قائِمٌ حَقّاً *Zaid is standing in reality;* وَ ما أَنْتَ إِلاَّ سَيْراً *You are but traveling;* وَ إِنَّما أَنْتَ سَيْراً *You are only traveling;* زَيْدٌ سَيْراً سَيْراً *Zaid is traveling and traveling;* مَرَرْتُ بِهِ فَإِذا لَهُ صَوْتٌ صَوْتَ حِمارٍ *I passed by him, then, when he has a sound, it is the sound of a ass;* لَبَّيْكَ وَ سَعْدَيْكَ *At your service, at your pleasure.*

[2.15] COMMENTARY

2) The Absolute Object (المَفْعُولُ المُطْلَقُ)

The **Absolute Object** (المَفْعُولُ المُطْلَقُ) is a Maṣdar which comes as an object for a verb. It is called Absolute due to its propriety of applying the name object upon it without being tied to limitations like other objects such as: المَفْعُولُ بِهِ أَوْ لَهُ أَوْ مَعَهُ أَوْ فِيهِ .

The Absolute Object emphasizes its governing agent (عامِلٌ), meaning the verb to which it is related, as in: ﴿وَ يُطَهِّرَكُمْ تَطْهِيراً﴾ *"...And to purify you a (thorough) purifying."* [33:33] In this expression, the verb (يُطَهِّرَ) is emphasized by a Maṣdar (تَطْهِيراً) that is actually the root from which the verb is derived. It serves to make the meaning conveyed by the verb more emphatic. As mentioned in the text, the Absolute Object will always be singular when it has the meaning of emphasis (تَأْكِيدٌ).

The Absolute Object also has two other meanings. One meaning is that the Absolute Object clarifies the type or kind of action which the verb signifies, as in: ﴿وَ تُحِبُّونَ المالَ حُبّاً جَمّاً﴾ *"And you love wealth with exceeding love."* [89:20] The word (حُبّاً) is the Maṣdar from which the verb (تُحِبُّونَ) is derived. This Maṣdar, with its accompanying adjective (جَمّاً), explains the kind of love which people have for money, meaning a love which exceeds reasonable limits. It is mentioned in the text that the Absolute Object is not limited to the singular when found with this meaning, as opposed to the meaning of emphasis.

The third meaning of the Absolute Object is to signify the number of times which an action occurs, as in: ضَرَبَهُ زَيْدٌ ضَرْبَةً أَوْ ضَرْبَتَيْنِ أَوْ ضَرَباتٍ *Zaid struck him with a strike or two strikes or with (numerous) strikes*.

At times, the Absolute Object is a Maṣdar of a different root than the verb to which it is related, as in: قَعَدَ زَيْدٌ جِلْسَةَ الأَمِيرِ *Zaid sat in the manner of (sitting of) the Ameer*.

The final point is that it is sometimes required to elide the governing agent of the Absolute Object, meaning its verb. This elision can be due to usage (سَماعاً), as in: سَقْياً وَ رَعْياً. What is estimated in this expression is: سَقاكَ اللَّهُ سَقْياً وَ رَعاكَ اللَّهُ رَعْياً *May God quench your thirst and protect you*. Due to frequent usage, only the Absolute Objects remain with the remainder of the expression being understood, although elided.

Or the elision can be according to a particular rule (قِياساً). The author gives a number of examples of this type of elision:

- ﴿فَشُدُّوا الْوَثاقَ فَإِمّا مَنّاً بَعْدُ أَوْ فِداءً﴾ *"Then, make them prisoners, and afterwards either set them free as a favor or let them ransom (themselves)..."* [47:4] What is estimated in this expression is: فَشُدُّوا الوَثاقَ فَإِمّا تَمُنُّونَ مَنّاً بَعْدُ وَ إما تَفْدُونَ فِداءً . Here the Absolute Objects provide the details of what is intended in the contents of the expression as an explanation of that which occurs before it. In each instance, the Absolute Object follows the particle (إِمّا) as it gives details of that which is before it. Meaning that when prisoners are taken, there are two options, each of which is explained by the Absolute Object. The options being to release them (تَمُنُّونَ مَنّاً) or hold them for monetary ransom (تَفْدُونَ فِداءً). In both circumstances, the Absolute Object explains the type of action to be taken regarding prisoners. Since both have come in clarification of the intent of that which occurs before them, meaning (شُدُّوا الوَثاقَ) *"Then, make them prisoners,"* it is permissible to elide its governing agent.

- وَ لَهُ عَلَيَّ أَلْفُ دِرْهَمٍ إِعْتِرافاً *Admittedly, he has one thousand Dirham obligatory upon me*. Estimated in this sentence is the following: وَ لَهُ عَلَيَّ أَلْفُ دِرْهَمٍ أَعْتَرِفُ إِعْتِرافاً. Here, the Absolute Object occurs after the sentence: وَ لَهُ عَلَيَّ أَلْفُ دِرْهَمٍ *He has one thousand Dirham obligatory upon me*. It is said that the Absolute Object comes as emphasis upon itself (مُؤَكَّدٌ لِنَفْسِهِ) because it refers to that sentence which is occurring before it. Meaning, what is admitted is the sentence occurring before. As such what occurs before the Absolute Object is itself what is admitted.

- زَيْدٌ قائِمٌ حَقّاً *Zaid is standing in reality*. In this instance, the Absolute Object occurs as emphasis for something other than itself. What is estimated is: زَيْدٌ قائِمٌ أَحَقُّهُ حَقّاً. Here, the Absolute Object does not emphasis itself, rather, it emphasizes truth as opposed to falsehood, which is other than what is contained in the meaning of the expression. For that reason, the governing agent is elided.

- وَ ما أَنْتَ إِلاَّ سَيْراً *You are but traveling*. Here, the Absolute Object is restricted by the particle of exception (إِلاَّ). As such, it is required to elide the Absolute Object's governing agent. What is estimated in this expression is: وَ ما أَنْتَ إِلاَّ تَسِيرُ سَيْراً. The governing agent is the verb occurring before the Absolute Object (تَسِيرُ). This is a nominal sentence with (أَنْتَ) as the Mubtada and its Khabar is (تَسِيرُ سَيْراً). It would be incorrect for the Khabar to be the Maṣdar (سَيْراً) as it is a concrete noun. Generally, adjectives and derivatives are found as the Khabar. It is the verb, then, contained in the Khabar that is elided (تَسِيرُ).

- وَ إِنَّما أَنْتَ سَيْراً *You are only traveling.* The particle (إِنَّما) makes the following word (أَنْتَ) its Ism. Its Khabar is estimated, as in the following: إِنَّما أَنْتَ تَسِيرُ سَيْراً. The verb and the Absolute Object (تَسِيرُ سَيْراً) becomes the Khabar of (إِنَّما), as it is not correct for a Maṣdar to be the Khabar as previously mentioned. As the object has occurred after the particle of restriction (إِنَّما), it is required to elide its governing agent, meaning (تَسِيرُ).

As in the previous example, the Maṣdar does not convey the meaning of a predicate, meaning (المُخْبِرُ بِهِ) except in a figurative sense, as in: عَلِيٌّ عَدْلٌ *'Ali is just*. More correctly, a derivative should be utilized as a Khabar, as in: عَلِيٌّ عادِلٌ.

- زَيْدٌ سَيْراً سَيْراً *Zaid is traveling and traveling.* In this sentence, Zaid is the Mubtada and the Khabar is the governing agent of the Absolute Object which is elided, as in: زَيْدٌ تَسِيرُ سَيْراً. The Absolute Object is repeated to occupy the place of its governing agent (تَسِيرُ) which is elided.

- مَرَرْتُ بِهِ فَإِذا لَهُ صَوْتٌ صَوْتَ حِمارٍ *I passed by him, then, when he has a sound, it is the sound of an ass.* Here, the Absolute Object occurs after a sentence including a noun with the Object's meaning. The aim is to demonstrate similarity or resemblance. The second Maṣdar (صَوْتَ) occurs following a sentence containing a word of the same meaning (صَوْتٌ).

  It is not possible that the first Maṣdar is a governing agent for the second Maṣdar as it does not stand in the place of a verb with the accusative particle (أَنْ). If that were the case, it could be interpreted with the Maṣdar in its place. Its meaning, however, does not support this interpretation. What is estimated is: إِنِّي مَرَرْتُ بِهِ فِي حالِ التَصْوِيتِ *I passed by him in the state of make a sound*. As it is not possible that the first Maṣdar acts as a governing agent for the second, it is required to estimate the second Maṣdar's governing agent.

- لَبَّيْكَ وَ سَعْدَيْكَ *At your service, at your pleasure.* In this expression, the governing agent is elided due to frequent usage. There are at least two perspectives on what is estimated in this expression, the strongest of the two perspectives being: أُلِبُّ لَكَ إِلْباباً بَعْدَ إِلْبابٍ وَ أُسْعِدُكَ إِسْعاداً بَعْدَ إِسْعادٍ. *I am continuously ready to serve You (God) and assist You.* The repetition of the words (إِلْباباً) and (إِسْعاداً) are for emphasis (تَأْكِيدُ). As a means of shortening the expression, these emphasized words are changed to the dual, as in: أُلِبُّ لَكَ إِلْبابَيْنِ وَ أُسْعِدُكَ إِسْعادَيْنِ. To further contract the expression, the pronoun (كَ) is annexed to the end of the expression (إِلْبابَيْكَ وَ إِسْعادَيْكَ) which is further contracted into (لَبَّيْكَ وَ سَعْدَيْكَ), while their governing agents, namely (أُلِبُّ) and (أُسْعِدُ) are elided.

الثالث

(الثَّالِثُ:) المَفْعُولُ لَهُ: وَ هُوَ المَنْصُوبُ بِفِعْلٍ فُعِلَ لِتَحْصِيلِهِ أَوْ حُصُولِهِ، نَحْوُ: ضَرَبْتُهُ تَأْدِيباً وَ قَعَدْتُ عَنِ الحَرْبِ جُبْناً. وَ يُشْتَرَطُ كَوْنُهُ مَصْدَراً مُتَّحِداً بِعامِلِهِ وَقْتاً وَ فاعِلاً. وَ مِنْ ثَمَّ جِيئَ بِاللاَّمِ، فِي نَحْوِ: وَ الأَرْضَ وَضَعَها لِلْأَنامِ، وَ تَهَيَّأْتُ لِلسَّفَرِ، وَ جِئْتُكَ لِمَجِيئِكَ إِيَّايَ.

[2.16] Third: Maf'ūl Lahu (المَفْعُولُ لَهُ)

It is the Manṣūb (noun) of a verb produced for the (verb's meaning of) attainment or (something) obtained, for example: ضَرَبْتُهُ تَأْدِيباً *I struck him as a discipline;* قَعَدْتُ عَنِ الحَرْبِ جُبْناً *I sat out from the war due to cowardice*. Conditional is (the Object's) being a Maṣdar united with its governing agent in time and subject. For that reason, it may come with the (genitive particle) Lām, as in the example: الأَرْضَ وَضَعَها لِلْأَنام *The earth was made for man;* تَهَيَّأْتُ لِلسَّفَرِ *I prepared for travel;* وَ جِئْتُكَ لِمَجِيئِكَ إِيّايَ *I came to you due to your coming to me*.

[2.16] COMMENTARY

The third type of Manṣūbāt is the **Maf'ūl Lahu** (a suitable translation is lacking). It has two meanings. One is *Taḥseel* (تَحْصِيلٌ), as in the first example: ضَرَبْتُهُ تَأْدِيباً *I struck him as a discipline*. Meaning that the object (تَأْدِيباً), to discipline someone, was achieved after the issuance of the action. The other meaning is *Ḥusūl* (حُصُولٌ), as in: قَعَدْتُ عَنِ الحَرْبِ جُنُباً *I sat out from the war due to cowardice*. Meaning that the object (جُنُباً), cowardice, occurred at the time of the issuance of the action, meaning to sit out the war.

One condition in the Maf'ūl Lahu being Manṣūb is that the action and the object must be united in time and subject. Meaning that the issuance of the action to which this object is related and the achievement of that action must be at the same time, as in the examples provided. Likewise, the subject for the action and the object must be the same.

When these conditions are not met, the object will be preceded by the genitive particle Lām (لِ). This particular genitive particle has the meaning of *Ta'leel* (تَعْلِيلٌ), meaning it explains the reason that an action has occurred. It is for this reason that this object is named Maf'ūl Lahu as it comes to clarify the reason for an action's occurrence.

In the first example, ﴿الأَرْضَ وَضَعَها لِلْأَنامِ﴾ *The earth was made for man* [55:10], the creation of the earth came before the creation of man. In the second example: تَهَيَّأْتُ لِلسَّفَرِ *I prepared for travel*, the preparation also precedes travel. In the third example: وَ جِئْتُكَ لِمَجِيئِكَ إِيّايَ *I came to you due to your coming to me*, the other party came first and second party came as a response to the first party's visit.

In each example, there is no unity in time between the verb's action and the Maf'ūl Lahu. In the third example, there is also no unity of the subject of the verb (the speaker) and the object (the one visited).

الرابع

(الرَّابِعُ:) المَفْعُولُ مَعَهُ، وَ هُوَ المَذْكُورُ بَعْدَ واوِ المَعِيَّةِ لِمُصاحَبَةِ مَعْمُولِ عامِلِهِ. وَ لا يَتَقَدَّمُ عَلَىٰ عامِلِهِ، نَحْوُ: سِرْتُ وَ زَيْداً، وَ ما لَكَ وَ زَيْداً، وَ جِئْتُ أَنا وَ زَيْداً. وَ العَطْفُ فِي الأَوَّلَيْنِ قَبِيحٌ، وَ فِي الآخِيرِ سآئِغٌ، وَ فِي نَحْوِ: ضَرَبْتُ زَيْداً وَ عَمْراً، واجِبٌ.

[2.17] The Fourth - The Maf'ūl Ma'ahu (المَفْعُولُ مَعَهُ)

It is mentioned after Wāw al-Ma'iyyah due to the accompaniment of the governed word with its governing agent. The object is not placed ahead of its governing agent, for example: سِرْتُ وَ زَيْداً *I travelled with Zaid;* ما لَكَ وَ زَيْداً *What's the matter with you and (with) Zaid;* جِئْتُ أَنا وَ زَيْداً *I came with Zaid*.

Apposition in the first two (examples) is distasteful. In the last (example) it is allowable. In the example: ضَرَبْتُ زَيْداً وَ عَمْراً *I struck Zaid along with 'Amr,* it is required.

[2.17] COMMENTARY

The fourth of the Manṣūbāt is the **Maf'ūl Ma'ahu** (المَفْعُولُ مَعَهُ). It is the object which occurs after the *Wāw al-Ma'iyyah*. This Wāw is a conjuction which puts the word which follows it in apposition to the word before it, as in: أَكَلْتُ لَحْماً وَ مَرَقاً *I ate meat with gravy*. In this expression, the first object (لَحْماً) is the Simple Object (المَفْعُولُ بِهِ) and the second object (مَرَقاً) is the *Maf'ūl Ma'ahu*. The second object is in apposition to the first by means of the conjunctive particle (وَ). The I'rāb of the second is derived from the first object by means of this apposition by way of the conjunction.

This conjunction not only brings parity between these two objects but the meaning implied in this *Wāw al-Ma'iyyah* is that these two objects represent an action which has occurred together in time. Therefore, we understand that the meat and gravy were eaten together, as opposed to being eaten one after another.

The author provided four examples:

- سِرْتُ وَ زَيْداً *I travelled with Zaid.* In this sentence, the Maf'ūl Ma'ahu follows a verb sentence, in that the verb (سِرْتُ) is both the verb and its subject. The verb's subject is the attached nominative pronoun (تُ), representing the first-person. Apposition, then, is made to this attached pronoun.
- ما لَكَ وَ زَيْداً *What's the matter with you and (with) Zaid.* Here, the Maf'ūl Ma'ahu follows a nominal sentence wherein (ما) is the Mubtada and (لَكَ) is the Khabar. The conjunctive particle puts (زَيْداً), the Maf'ūl Ma'ahu, in apposition to the Khabar.
- جِئْتُ أَنا وَ زَيْداً *I came with Zaid*. The Maf'ūl Ma'ahu follows the verbal sentence (جِئْتُ أنا) wherein the independent pronoun (أنا) comes to emphasize the attached nominative pronoun of the subject (تُ) representing the first-person. Apposition is made to the verb's attached pronoun.

The author points out that the first two examples are distasteful. The first is such because the word (زَيْداً) is in apposition to the attached pronoun of the subject, a nominative pronoun. Therefore, the apposition should produce the nominative state in the word following the conjuctive particle, as in: سِرْتُ وَ زَيْدٌ.

In the second example, apposition is made to the Khabar in this nominative sentence. The Khabar, however, is estimated to be the in the genitive state as it is connected to the genitive particle (لَ). Therefore, with apposition, the word (زَيْداً) should also be in the genitive state, as in: ما لَكَ وَ زَيْدٍ.

The author says that the third example is allowable. Although, it is in apposition to a nominative pronoun attached to a verb, there is also a pronoun separating them (أَنا) that provides emphasis on the attached pronoun. This type of apposition is permitted and it is permissible to make the Maf'ūl Ma'ahu accusative.

In the final example: ضَرَبْتُ زَيْداً وَ عَمْراً *I struck Zaid along with 'Amr*, the author mentions that the apposition is required. It is due to the fact that (زَيْداً) is the Simple Object in the accusative state. Here, the Simple Object is the governing agent for the word (عَمْراً) via the conjunctive particle. This is the best manner of utilizing the Maf'ūl Ma'ahu.

الخامس

(الخامِسُ:) المَفْعُولُ فِيهِ، وَ هُوَ ٱسْمُ زَمانٍ أَوْ مَكانٍ مُبْهَمٍ أَوْ بِمَنْزِلَةِ أَحدِهِما ، مَنْصُوبٌ بِفِعْلٍ فُعِلَ فِيهِ، نَحْوُ: جِئْتُ يَوْمَ الجُمُعَةِ، وَ صَلَّيْتُ خَلْفَ زَيْدٍ، وَ سِرْتُ عِشْرِينَ يَوْماً وَ عِشْرِينَ فَرْسَخاً. وَ أَمَّا نَحْوُ: دَخَلْتُ الدَّارَ ، فَمَفْعُولٌ بِهِ عَلَىٰ الأَصَحِّ.

[2.18] The Fifth: The Maf'ūl Feehi (المَفْعُولُ فِيهِ)

It is the Noun of Time or (the indeterminate) Noun of Place or at the level of one of the two. It is accusative by the verb's action in (that time or place), as in: جِئْتُ يَوْمَ الجُمُعَةِ *I came on Friday;* صَلَّيْتُ خَلْفَ زَيْدٍ *I prayed behind Zaid;* سِرْتُ عِشْرِينَ يَوْماً وَ عِشْرِينَ فَرْسَخاً *I traveled twenty days and twenty Farsakh*. Regarding the example: دَخَلْتُ الدّارَ *I entered the house*, then, it is a Simple Object, based on the most correct view.

[2.18] COMMENTARY

The fourth of the Manṣūbāt is the **Maf'ūl Feehi**, which may be thought of as an adverbial object. This is due to the fact that the Maf'ūl Feehi is either a Noun of Time (إِسْمُ الزَّمانِ) or a Noun of Place (إِسْمُ المَكانِ). Each of these types of words clarify either the time or place when or where an action is performed.

The Nouns of Place and Time share two general patterns: مَفْعِلٌ and مَفْعَلٌ. In the noun of place (إِسْمُ المَكانِ), the first pattern is used primarily for words with sound letters and whose present-tense verb has its middle consonant vowelled with Kasrah, as in: مَضْرِبٌ (يَضْرِبُ), *the place struck*. The second pattern is used for words which contain weak letters as well as other words which do not fit into the first group, as in:مَجْرَىٰ (يَجْرِي)، مَطْبَخٌ (يَطْبُخُ). The Noun of Place can also be formed from derivative nouns based on the pattern of their Passive Participle (إِسْمُ المَفْعُولِ), as in: مُجْتَمَعٌ *Gathering place;* مُسْتَقَرٌّ *Dwelling, resting place*. At times, this noun may also be found possessing the Feminine Tā, as in: مَقْبَرَةٌ *Cemetery*. The Noun of Place may also be derived from a few Substantive Nouns (إِسْمُ الجامِدِ), for example: مَبْطَخَةٌ (بَطِيخٌ) *A melon field;* مَأْسَدَةٌ (أَسَدٌ) *Lion habitat*.

The Noun of Time, on the other hand, is known more by usage rather than according to specific rules, as in: مَغْرِبٌ *Sunset time;* مَيْسَرَةٌ *Time of ease*.

For both types of nouns, their meaning may be either indeterminate (مُبْهَمٌ) or limited (مَحْدُودٌ). Below, are examples of each type:

- Noun of Time. The indeterminate (مُبْهَمٌ) are words such as: حِينٌ *A time;* دَهْرٌ *An age*. The limited (مَحْدُودٌ) are such word as: يَوْمَ *A day;* شَهْرٌ *A month*. What is estimated in each of these types, when used as a Maf'ūl Feehi, is the genitive particle (فِي). Each are, however, in the accusative due to the adverbial meaning (ظَرْفِيَّةٌ) which they signify, as in: سافَرْتُ شَهْراً *I traveled for a month,* meaning: سافَرْتُ فِي شَهْرٍ .

- Noun of Place. The indeterminate (مُبْهَمٌ) in this group are words like: خَلْفَ *Behind;* أَمامَ *In front*. As with the Nouns of Time, they are accusative with the estimation of the particle (فِي). The limited (مَحْدُودٌ) are words that are not in the accusative with the estimation of (فِي), as in the Nouns of Time. Rather, the particle (فِي) is not estimated and must be actually written in the category, as in:جَلَسْتُ فِي المَسْجِدِ *I sat in the mosque*. This is the meaning of the first sentence in the text: *"It is the Noun of Time or (the indeterminate) Noun of Place..."* Meaning the Maf'ūl Feehi may be a Noun of Time (indeterminate or limited) or a Noun of Place which is indeterminate. These three types are in the accusative while the Noun of Place which is limited will be in the genitive state.

Regarding the author's examples:

- جِئْتُ يَوْمَ الجُمُعَةِ *I came on Friday*. The Maf'ūl Feehi is the word (يَوْمَ) in the accusative state. It is a limited Noun of Time.

- صَلَّيْتُ خَلْفَ زَيْدٍ *I prayed behind Zaid*. The Maf'ūl Feehi is the indeterminate Noun of Place (خَلْفَ) in the accusative.

- سِرْتُ عِشْرِينَ يَوْماً وَ عِشْرِينَ فَرْسَخاً *I traveled twenty days and twenty Farsakh.* The limited Noun of Time is (يَوْماً). However, the phrase (عِشْرِينَ يَوْماً) is on the level of the Noun of Time as the intent of both together is to signify the time traveled. Likewise, is the phrase (عِشْرِينَ فَرْسَخاً) is on the level of the Noun of Place as both signify the place traveled, although the actual Noun of Place is (فَرْسَخاً). This is what the author intended in the phrase: *"...Or at the level on one of the two."* Meaning an expression on the level of the Noun of Time or Noun of Place.

- دَخَلْتُ الدّارَ *I entered the house*. The author mentions that in this sentence, the word (الدّارَ) is actually the Simple Object (المَفْعُولُ بِهِ) not a Noun of Place, in the most correct view of grammarians.

السادس

(السَّادِسُ:) المَنْصُوبُ بِنَزْعِ الخافِضِ، وَ هُوَ الإِسْمُ: الصَّرِيحُ أَوِ المُؤَوَّلُ. المَنْصُوبُ بِفِعْلٍ لازِمٍ بِتَقْدِيرِ حَرْفِ الجَرِّ. وَ هُوَ قِيّاسِيٌّ مَعَ أَنْ وَ أَنَّ، نَحْوُ: أَ وَ عَجِبْتُمْ أَنْ جاۤءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ. وَ عَجِبْتُ أَنَّ زَيْداً قآئِمٌ. وَ سَماعِيٌّ فِي غَيْرِ ذٰلِكَ، نَحْوُ: ذَهَبْتُ الشَّامَ.

[2.19] Sixth: Accusative Due To Removal Of The Genitive (المَنْصُوبُ بِنَزْعِ الخافِضِ)

(Words which are) accusative due to the removal of the genitive (particle). It is a noun: apparent or interpreted. The accusative (word) is from an intransitive verb with the estimation of the genitive particle. It is (accusative) according to rules along with (أَنْ) and (أَنَّ), for example: أَوَ عَجِبْتُمْ أَنْ جاۤءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ *Do you wonder that a reminder has come to you from your Lord;* عَجِبْتُ أَنَّ زَيْداً قائِمٌ *I was surprised that Zaid is standing*. It is (accusative) according to usage in other than that, for example: ذَهَبْتُ الشّامَ *I left for Syria*.

[2.19] COMMENTARY

The sixth category of the Manṣūbāt are words that were originally genitive and became accusative due to the removal of the genitive particle (حَرْفُ الجَرِّ), the cause of the genitive state. The accusative noun is either an apparent noun or a noun interpreted from a verb governed by the accusative particle (أَنْ). As previously mentioned, such verbs may be interpreted as a verbal noun or Maṣdar.

The accusative state is resultant from an intransitive verb (الفِعْلُ اللاّزِمُ) due to the estimation of the genitive particle before that particular noun. We can examine the process in reviewing the three examples provided in the text:

- ﴿أَوَ عَجِبْتُمْ أَنْ جاۤءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ﴾ *"Do you wonder that a reminder has come to you from your Lord..."* [7:63] Here, the accusative particle (أَنْ) and the verb following it (جاۤءَ) may be interpreted as a Maṣdar (مَجِيئٌ). What is estimated is: أَوَ عَجِبْتُمْ مِنْ مَجِيئِ ذِكْرٌ مِنْ رَبِّكُمْ.

The Maṣdar is genitive due the genitive particle preceding it (مِنْ). If the genitive particle is removed, the Maṣdar will become accusative as a rule, as in: أَوَ عَجِبْتُمْ مَجِيئاً ذِكْرٌ مِنْ رَبِّكُمْ. Normally, the Intransitive Verb produces the nominative state in words that it governs, not the accusative state.

- عَجِبْتُ أَنَّ زَيْداً قائِمٌ / *I was surprised that Zaid is standing*. According to the same rule, whatever noun follows the accusative particle (أَنَّ) may be interpreted as a Maṣdar, as in: عَجِبْتُ بِقِيامِ زَيْدٍ. With the removal of the genitive particle (بِـ), the Maṣdar will become accusative, as in: عَجِبْتُ قِيامَ زَيْدٍ.

- ذَهَبْتُ الشّامَ / *I left for Syria*. About this example, the author mentions: *"It is according to usage in other than that..."* Meaning that in instances other than (أَنْ) and (أَنَّ), there are no particular rules associated with this type of accusative word and it is known only through the usage of 'Arabs. What is estimated in this expression is: ذَهَبْتُ إِلَىٰ الشّامِ. After removing the genitive particle (إِلَىٰ), the word (الشّامِ) becomes accusative.

Due to the fact that this is known according to usage, we accept the examples found in 'Arabic speech although it cannot be taken as a general rule of grammar. A very well-known example is: ﴿إِهْدِنا الصِّراطَ المُسْتَقِيمَ﴾ *"Guide us to the straight path..."* [1:6] Meaning: إِهْدِنا إِلَىٰ الصِّراطِ المُسْتَقِيمِ .

السابع

(السَّابِعُ:) الحالُ، وَ هِيَ الصِّفَةُ المُبَيِّنَةُ لِلْهَيْئَةِ غَيْرُ نَعْتٍ. وَ يُشْتَرَطُ تَنْكِيرُها. وَ الأَغْلَبُ كَوْنُها مُنْتَقِلَةً مُشْتَقَّةً مُقارِنَةً لِعامِلِها. وَ قَدْ تَكُونُ ثابِتَةً وَ جامِدَةً وَ مُقَدَّرَةً. وَ الأَصْلُ تَأَخُّرُها عَنْ صاحِبِها. وَ يَجِبُ إِنْ كانَ مَجْرُوراً. وَ يَمْتَنِعُ إِنْ كانَ نَكِرَةً مَحْضَةً وَ هُوَ قَلِيلٌ. وَ يَجِبُ تَقَدُّمُها عَلَىٰ العامِلِ إِنْ كانَ لَها الصَّدْرُ، نَحْوُ: كَيْفَ جاءَ زَيْدٌ. وَ لا تَجِيئُ عَنِ المُضافِ إِلَيْهِ إِلاَّ إِذا صَحَّ قِيامُهُ مَقامَ المُضافِ، نَحْوُ: بَلْ نَتَّبِعُ مِلَّةَ إِبْراهِيمَ حَنِيفاً. أَوْ كانَ المُضافُ بَعْضَهُ، نَحْوُ: أَعْجَبَنِي وَجْهُ هِنْدٍ راكِبَةً. أَوْ كانَ عامِلاً فِي الحالِ، نَحْوُ: أَعْجَبَنِي ذَهابُكَ مُسْرِعاً.

[2.20] Seventh: The Ḥāl (الحالُ)

The Ḥāl is an adjective clarifying the condition (of a subject and/or object being itself) a non-modifier. Its being indefinite is conditional. Mostly, the Ḥāl is a transferred derivative associated with its governing agents (in time). At times, the Ḥāl is an established (attribute), a substantive and estimated (not being associated in time with its governing agents).

The fundamental rule is that the Ḥāl comes after its companion. (Placing it after its companion) is required if it is genitive. It is not allowed if (the companion) is a genuine indefinite, although it is rare. It is required to advance (the Ḥāl) before its companion if (its companion) has precedence, for example: كَيفَ جاءَ زَيْدٌ *How did Zaid come?*

The Ḥāl does not come related to the Muḍāf Ilaihi except when it is proper for (the Muḍāf Ilaihi) to stand in the place of the Muḍāf, for example: بَلْ نَتَّبِعُ مِلَّةَ إِبْراهِيمَ حَنِيفاً *Rather, we follow the religion of Ibrāheem, the upright one*. Or the Muḍāf is part of (the Muḍāf Ilaihi), like: أَعْجَبَنِي وَجْهَ هِنْدٍ راكِبَةً *The face of Hind while riding surprised me*. Or the Muḍāf is a governing agent in the Ḥāl, for example: أَعْجَبَنِي ذَهابُكَ مُسْرِعاً *Your leaving quickly surprised me*.

[2.20] COMMENTARY

The seventh category of the Manṣūbāt is the **Ḥāl**. Its being in the accusative is due to the government of a verb or a word, like a verbal noun (مَصْدَرٌ), in the meaning of a verb. The Ḥāl is a word which clarifies the state or condition of its companion, meaning either the subject (الفاعِلُ) or object (المَفْعُولُ بِهِ) or both. Here are three examples to clarify that point:

- جآءَنِي بَكْرٌ ضاحِكاً *Bakr came to me laughing*. In this example, the accusative word (ضاحِكاً) explains the state of the subject (بَكْرٌ) while coming to me.
- إِسْتَقْبَلْتُ بَكْراً فارِساً *I encountered Bakr on horseback*. Here, the accusative word (فارِساً) comes to explain the state of the object (بَكْراً) at the time of encountering him. Meaning that he was on horseback at the time.
- لَقَيْتُ بَكْراً راكِبَيْنِ *I met Bakr as two riders*. Here the accusative word (راكِبَينِ) clarifies the state of the both the subject (أنا) and the object (بَكْراً). Meaning that we (Bakr and I) met as two riders.

Although the Ḥāl is generally an adjective, it does not come as a modifier or *Na't* (النَّعْتُ). Meaning that it does not come to modify another noun, rather it comes only to clarify the state or condition of a subject or object, as in: جآءَنِي زَيْدٌ كاتِباً *Zaid came to me writing*. Meaning that when Zaid came to me he was in the state of writing. This is different than describing Zaid as a writer, as in: رَأَيْتُ زَيْداً كاتِباً *I saw Zaid, a writer*. Here, the accusative word is not the Ḥāl as it modifies the object (زَيْداً) as opposed to describing the state or condition of the object. Its being in the accusative is due to the relationship between the noun (المَنْعُوتُ) and the adjective which modifies it (النَّعْتُ). The modifying adjective will always be in the same state as the noun which it modifies. It is a condition that the Ḥāl is an indefinite word (نَكِرَةٌ), as can be seen in all examples.

In defining the Ḥāl, the author mentions the following qualities: *"Mostly, it is a transferred derivative associated with its governing agents (in time)."* Meaning that the Ḥāl is a derivative noun whose meaning is transferred to that of an adjective. The significance of this definition is that the Ḥāl is generally words describing attributes that are non-permanent, meaning that they are temporary attributes which are seen at the time of the occurrence of an action.

The next point implied in this definition is that the Ḥāl is associated with its governing agent, meaning associated in time. In that the Ḥāl describes the state or condition of the subject or object (or both) at the time of the occurrence of an action.

Continuing with his definition, the author mentions: *"At times, it is an established (attribute), a substantive and estimated (not being associated in time with its governing agents)."* Here, three exceptions to the previous rule are acknowledged. First, the Ḥāl may be a permanent attribute, as in: جآءَنِي زَيْدٌ طَوِيلاً *Zaid came to me being tall*. Second, the Ḥāl sometimes occurs as a Substantive Noun (إِسْمُ الجامِدِ) rather than a derivative noun, as in: جآءَنِي زَيْدٌ إِنْساناً *Zaid came to me as a human*, wherein (إِنْسانٌ) is a Substantive Noun, not a derivative. Third, it is possible for the Ḥāl not to be linked to the time of an action, as in: أُدْخُلْ فِي الغُرْفَةِ باقِياً فِيها *Enter into the room remaining in it!* Here, the accusative word (باقِياً) describes a state occurring after the command to enter the room.

Regarding the usage of the Ḥāl, the basic rule is that it should be placed after its companion, as in: جآءَنِي زَيْدٌ بُكاءاً *Zaid came to me crying*, wherein the accusative word is the Ḥāl and the subject (زَيْدٌ) is its companion. This definition, however, does not exclude the possibility of the Ḥāl preceding its companion, as in: جآءَنِي بُكاءاً زَيْدٌ.

It is required to place the Ḥāl after its companion if the companion is in the genitive state, as in: مَرَرْتُ بِزَيْدٍ ضاحِكاً *I passed by Zaid while (he was) laughing*. It is not allowed to place the Ḥāl after its companion if its companion is a genuine indefinite word (نَكِرَةً مَحْضَةً). This term refers to a noun which is indefinite and not in an Iḍāfah construction with another indefinite noun, as in: جآءَنِي غُلامٌ ضاحِكاً *A servant came to me laughing*. Here, this companion of the Ḥāl (غُلامٌ) is indefinite, and it is required to place the Ḥāl after it. When a noun is in an Iḍāfah construction with another indefinite noun, this requirement is not established, as in: جآءَنِي ضاحِكاً غُلامُ رَجُلٍ *A man's servant came to me laughing*.

At times, due to the requirement of precedence (الصَّدْرُ), it is necessary to place the Ḥāl before its companion, as in: كَيْفَ جآءَ زَيْدٌ *How did Zaid come?* As a word of interrogation, the word (كَيْفَ) must come in the beginning of a sentence, as a rule, even though it is the Ḥāl.

The last points in the text are related to the Iḍāfah. The author makes the point that the Ḥāl is not related to the Muḍāf Ilaihi, meaning the second-term of the Iḍāfah construction, unless the Muḍāf Ilaihi can stand in the place of its Muḍāf without altering its meaning.

In the example given: بَلْ نَتَّبِعُ مِلَّةَ إِبْراهِيمَ حَنِيفاً *"Rather, we follow the religion of Ibrāheem, the upright one."* In this expression, the Muḍāf is (مِلَّةَ) and the Muḍāf Ilaihi is (إِبْراهِيمَ). If the Muḍāf were removed, the meaning of the expression is not radically altered as the Muḍāf Ilaihi can sufficiently stand in the place of the elided Muḍāf without significantly altering its meaning, as in: بَلْ نَتَّبِعُ إِبْراهِيمَ حَنِيفاً *Rather, we follow Ibrāhim, the upright one*.

The author mentions that if the Muḍāf is part of the Muḍāf Ilaihi (in meaning), the Ḥāl may be related to the Muḍāf Ilaihi, as in his example: أَعْجَبَنِي وَجْهَ هِنْدٍ راكِبَةً *"The face of Hind while riding surprised me."* In this sentence, the Ḥāl (راكِبَةً) is related to the Muḍāf Ilaihi (هِنْدٍ) since the Muḍāf (وَجْهَ) is part of the Muḍāf Ilaihi (هِنْدٍ) with regard to its meaning.

The last point is that the Ḥāl may be related to the Muḍāf Ilaihi when the Muḍāf is a governing agent for the Ḥāl, as in the author's example: أَعْجَبَنِي ذَهابُكَ مُسْرِعاً *"Your leaving quickly surprised me."* Here, the Maṣdar (ذَهابُ) is the governing agent that causes the accusative state in the Ḥāl (مُسْرِعاً). The Ḥāl, however, is related to the pronoun (كَ) attached to this Maṣdar, which is its Muḍāf Ilaihi.

(الثَّامِنُ:) التَّمْيِيزُ، وَ هُوَ النَّكِرَةُ الرَّافِعَةُ لِلإِبْهامِ المُسْتَقَرِّ عَنْ ذاتٍ أَوْ نِسْبَةٍ. وَ يَفْتَرِقُ عَنِ الحالِ بِأَغْلَبِيَّةِ جُمُودِهِ وَ عَدَمِ مَجِيئِهِ جُمْلَةً، وَ عَدَمِ جوازِ تَقَدُّمِهِ عَلَىٰ عامِلِهِ عَلَىٰ الأَصَحِّ. فَإِنْ كانَ مُشْتَقّاً إِحْتَمَلَ الحالَ. فَالأَوَّلُ عَنْ مِقْدارٍ غالِباً، وَ الخَفْضُ قَلِيلٌ، وَ عَنْ غَيْرِهِ قَلِيلاً وَ الخَفْضُ كَثِيراً. الثَّانِي: عَنْ نِسْبَةٍ فِي جُمْلَةٍ أَوْ نَحْوِها، أَوْ إِضافَةٍ، نَحْوُ: رِطْلٌ زَيْتاً، وَ خاتَمٌ فِضَّةً، وَ ٱشْتَعَلَ الرَّأْسُ شَيْباً، وَ لِلَّهِ دَرُّهُ فارِساً. وَ النَّاصِبُ لِمُبَيِّنِ الذَّاتِ هِيَ وَ لِمُبَيِّنِ النِّسْبَةِ هُوَ المُسْنَدُ مِنْ فِعْلٍ أَوْ شِبْهِهِ.

[2.21] The Eighth: The Tamyeez (التَّمْيِيزُ)

It is an indefinite word removing the ambiguity resident in either the essence (of a word) or the relationship (of a word with another). Tamyeez distinguishes itself from the Ḥāl in mostly being substantive and the lack of coming (itself) as a sentence. (It also distinguishes itself in) the lack of permissibility in preceding it ahead of its governing agent, in the soundest view. If Tamyeez is a derivative, there is the possibility of it being the Ḥāl.

The first (type removing the ambiguity in the essence of a word, is mostly related to) quantification and is rarely genitive. The Tamyeez in another meaning is infrequent and mostly genitive. The second (removing the ambiguity is mostly related to) the relationship in a sentence or (expression) similar to a sentence or an Iḍāfah, such as: رِطْلٌ زَيْتاً *A Riṭl of oil;* and: خاتِمٌ فِضَّةٍ *A ring of silver;* and: إِشْتَعَلَ الرَّأْسُ شَيْباً *The head turned gray;* and: لِلَّهِ دَرُّهُ فارِساً *(The blessings) flowing from it is due to God for the horseman*.

The accusative clarifying the essence (of a word) and clarifying the relationship (of a word) is attributed to the verb or (a word) resembling the verb.

[2.21] COMMENTARY

The eighth type of Manṣūbāt is termed **Tamyeez** (التَّمْيِيزُ) due to its role of distinguishing the variety, quantity or relationship of a word in an expression. More specifically, its definition is: *an indefinite word mentioned after a measurement, number, volume, weight or distance (and other than that) in which there is ambiguity. It is mentioned in order to remove that ambiguity.*[17]

Tamyeez is of two types. The first is that which is related to the word itself (ذاتٌ), meaning that the Tamyeez is used to remove the ambiguity found in a particular word itself. The second is related to the relationship (نِسْبَةٌ) of a word within an expression. In other words, the Tamyeez distinguishes the relationship of a word in an expression.

Observe examples of the first type (ذاتٌ):

- عِنْدِي عِشْرُونَ رَجُلاً *Twenty men are with me*. Here, the Tamyeez (رَجُلاً) removes the ambiguity of the number 20 (عِشْرُونَ) by mentioning that it is men being counted. The Tamyeez can be used to quantify concrete matters, like weights, measurements and numbers, as well as abstract matters which can only be quantified figuratively, like: وَ ما فِي السَّمآءِ قَدْرُ راحَةٍ سَحاباً *There's not even a cloud of the size of the palm in the sky*. وَ عَلَىٰ التَّمْرَةِ مِثْلُها زُبْداً *For the dates are its equivalence in butter*. Meaning that for whatever weight of dates are offered, they can be exchanged for butter of the same weight. The weight, however, is abstract since it is not quantified.

- لَبِسْتُ قَمِيصاً قُتْناً *I dressed in a cotton shirt*. In this example, the Tamyeez clarifies the type (جِنْسٌ) of shirt worn. Or it can clarify the type (جِنْسٌ) of a particular quantity, as in: عِنْدِي كِيلُو دُجاجاً *I have a kilo of chicken*. In each example, the Tamyeez clarifies the essence (ذاتٌ) of particular word occurring before it, namely (قَمِيصاً) and (كِيلُو), respectively.

From the second type (نِسْبَةٌ), observe the following examples:

- مُحَمَّدٌ (ص) خَيْرُ النّاسِ خُلْقاً *Muḥammad (Ṣ) is the best of mankind in ethics*. The relationship between Muḥammad (Ṣ) and being the best of mankind is clarified by the Tamyeez. It is with regards to his ethics (خُلْقاً).

- عَلِيٌّ أَفْضَلُ مِنِّي أباً *'Ali is more virtuous than I as a father*. Here the relationship of virtuousness (أَفْضَلِيَّةٌ) between two things, meaning me and 'Ali, is clarified by the Tamyeez (أباً) by implying that it is with regard to fatherhood that 'Ali is more virtuous. It these examples, it can be said that the Tamyeez is clarifying the ambiguity of a sentence.

The author mentions that the Tamyeez is distinguished from the Ḥāl in few ways. Their usage is similar in that they are both indefinite words in the accusative. Both are entered upon an expression to provide some degree or type of clarification. The Ḥāl clarifies the state or condition of the subject and/or object. The Tamyeez clarifies the quantity, measure or relationship of words in an expression.

Aside from their obvious differences in meaning, the author mentions that the Tamyeez is mostly a Substantive Noun (إِسْمُ الجامِدِ) as opposed to the Ḥāl which is mostly a derivative noun (إِسْمُ المُشْتَقِّ). The second difference is that the Tamyeez will not be found as a sentence, meaning it will be a singular word. The Ḥāl may be estimated as an entire sentence, as in: لَقِيْتُ زَيْداً مُصْعِداً وَ مُنْحَدِراً *I met Zaid while rising and falling*. What is estimated is: لَقِيْتُ زَيْداً إِذْ كانَ مُصْعِداً وَ مُنْحَدِراً *I met Zaid when he was rising and when he was falling.*

The third difference is that it is not permissible to precede the Tamyeez before its governing agent, as in: قُتْناً لَبِسْتُ قَمِيصاً. This is permissible with the Ḥāl in some cases, as in: جآءَنِي راكِباً زَيْدٌ.

Another point that the author makes is that if the Tamyeez is a derivative noun instead of a substantive, it is possible to be the Ḥāl instead of the Tamyeez. Examining one of the examples provided in the text: لِلَّهِ دَرُّهُ فارِساً , meaning that blessings abound for you as a horseman due to your horse, it can be seen that its meaning is close to that of the Ḥāl.

In the text, the author says: *"The first (type removing the ambiguity in the essence of a word, is mostly related to) quantification and is rarely genitive."* Meaning the type of Tamyeez, which clarifies the essence of a word, is mostly related to quantification. As mentioned, the Tamyeez clarifies a quantity, number, measure, distance and quantification of other types. In this meaning, the Tamyeez is most accusative and rarely genitive, as in: إِشْتَرَيْتُ خاتِماً فِضَّةً *I sold a silver ring*. It is possible to convey the same meaning by making the Tamyeez (فِضَّةً) genitive by annexing it to another word in an Iḍāfah construction, as in: إِشْتَرَيْتُ خاتِمَ فِضَّةٍ .

Next, the author mentions: *"The Tamyeez in another meaning is infrequent and mostly genitive."* Meaning that when the Tamyeez clarifies the meaning of a word in a meaning other than quantity, number and measure, it will mostly be genitive, as in the previous example wherein the Tamyeez clarifies the type (جِنْسٌ) of the ring being sold. Again, its being genitive is due to being the second term (المُضافُ إِلَيهِ) of an Iḍāfah construction.

Regarding the second type of Tamyeez, the author mentions: *"The second (removing the ambiguity is mostly related to) the relationship in a sentence or (expression) similar to a sentence or an Iḍāfah."* An example of the first wherein the Tamyeez clarifies the relationship in a sentence is: طابَ زَيْدٌ خُلْقاً *Zaid was pleasant in behavior*. An example of an expression similar to a sentence is: عَبّاسٌ أَكْثَرُ مِنْكَ صَبْراً *'Abbas is greater than you in patience*. Meaning that the superlative noun (إِسْمُ التَّفْضِيلِ), namely (أَكْثَرُ), and its subject (عَبّاسٌ) resembles a sentence. An example of the Tamyeez which clarifies the relationship between the Muḍāf and the Muḍāf Ilaihi is: ﴿فَمَنْ يَعْمَلْ مِثْقالَ ذَرَّةٍ خَيْراً يَرَهُ﴾ *"So, he who has done an atom's weight of good shall see it."* [99:7] Meaning that the atom's weight is of good.

Next, in the author's examples are each type of Tamyeez mentioned:

- رِطْلٌ زَيْتاً *A Riṭl of oil.* In this expression, the Tamyeez clarifies the ambiguity found in the word (رِطْلٌ), a measurement of volume. This is an example of the first type of Tamyeez which clarifies the ambiguity found in a word itself (ذاتٌ). The next example is similar: خاتِمٌ فِضَّةً *A ring of silver*. The Tamyeez clarifies the word (خاتِمٌ) with regard to its type (جِنْسٌ).

- إِشْتَعَلَ الرَّأْسُ شَيْباً *The head turned gray*. In this example, the Tamyeez clarifies the sentence (إِشْتَعَلَ الرَّأْسُ). The sentence literally means that the head was ignited or ablaze. Some say this verb is used due to the analogy that something burnt leaves ashes similar in color to gray hair.

- لِلَّهِ دَرُّهُ فارِساً *(The blessings) flowing from it is due to God for the horseman*. This example has the Tamyeez clarifying the relationship between the Muḍāf and Muḍāf Ilaihi (دَرُّهُ). It clarifies that the horseman is the recipient of his horse's blessing.

The author's final point is that the accusative Tamyeez clarifying a word or relationship is attributed to a verb or something similar to a verb, like a Maṣdar.

النوع الثالث

(النَّوْعُ الثَّالِثُ:) ما يَرِدُ مَجْرُوراً لا غَيْرَ، وَ هُوَ ٱثْنانِ، الأَوَّلُ: المُضافُ إِلَيْهِ. وَ هُوَ ما نُسِبَ إِلَيْهِ شَيْءٌ بِواسِطَةِ حَرْفِ جَرٍّ مُقَدَّرٍ مُراداً. وَ تَمْتَنِعُ إِضافَةُ المُضْمَراتِ وَ أَسْمآءِ الإِشارَةِ وَ أَسْمآءِ الإِسْتِفْهامِ وَ أَسْمآءِ الشَّرْطِ وَ المَوْصُولاتِ سِوَىٰ أَيٍّ فِي الثَّلاثَّةِ. وَ بَعْضُ الأَسْمآءِ يَجِبُ إِضافَتُها إِمَّا إِلَىٰ الجُمَلِ وَ هُوَ: إِذْ وَ حَيْثُ وَ إِذا. أَوْ إِلَىٰ المَفْرَدِ ظاهِراً أَوْ مُضْمَراً وَ هُوَ كِلا وَ كِلْتا وَ عِنْدَ وَ لَدَىٰ وَ سِوَىٰ. أَوْ ظاهِراً فَقَطٌّ وَ هُوَ أُوْلُوا وَ ذُو وَ فُرُوعُهُما أَوْ مُضْمَراً فَقَطٌّ وَ هُوَ: وَحْدَهُ وَ لَبَّيْكَ وَ أَخَواتُهُ:

[2.22] The Third Type (of declinable noun) is that which is found to be in the genitive state and no other.

They are two types:

First: The Muḍāf Ilaihi. It is that (Noun) which attributes something to itself intentionally by means of an estimated genitive particle. The annexation (Iḍāfah) of pronouns, demonstrative nouns, interrrogative nouns, nouns of condition and relative nouns are not allowed except for any of the (last) three. The annexation of some nouns are required, either to a sentence, and they are: إِذْ، حَيْثُ، إِذا. Or (some nouns are required to be annexed) to a singular noun, either apparent or concealed. They are: كِلا، كِلْتا، عِنْدَ، لَدَيْ، سِوَىٰ. Or (annexed to) an apparent noun only, they are: ذُو and: أُوْلُوا and their branches. Or (annexed to) a concealed pronoun only, they are: وَحْدَهُ and لَبَّيْكَ and its sisters.

[2.22] COMMENTARY

The third type of declinable noun (المُعْرَباتُ) is that noun which is found only in the genitive state. There are two types of nouns in this group, the first of which is the **Muḍāf Ilaihi**. The Muḍāf Ilaihi is the second-term of an Iḍāfah construction wherein one word is annexed to another word for an intended meaning. Most often, this annexation estimates the government of a genitive particle upon the Muḍāf Ilaihi as well as its attribution to the Muḍāf, as in: كِتابُ زَيْدٍ *Zaid's book*. What is estimated is: الكِتابُ لِزَيْدٍ *The book belonging to Zaid*.

In the text, the author offers the following rule regarding the Muḍāf: *"The annexation (Iḍāfah) of pronouns, demonstrative nouns, interrogative nouns, nouns of condition and relative nouns are not allowed except for any of the (last) three."*

Meaning that the pronoun and the demonstrative noun will not be found as the Muḍāf. It is possible, however, for the interrogative noun, noun of condition and relative noun to be the Muḍāf, as in: ﴿بِأَيِّ ذَنْبٍ قُتِلَتْ﴾ *For what sin was she killed?* [81:9]; أَيُّكُمْ تَتَعَلَّمُوا تَفْهَمُوا *Whichever of you will study, will understand;* ﴿أَيُّكُمْ أَحسَنُ عَمَلاً﴾ *"Which of you is best in deeds."* [67:2] Uniquely, the noun (أَيّ) can be used in each of these three expressions as an interrogative noun, a conditional noun and a relative noun, respectively.

The author follows with more rules: *"The annexation of some nouns are required, either to a sentence, and they are:* إِذْ ، حَيثُ، إِذا.

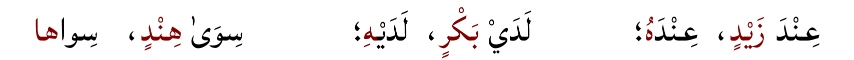
These three words will be found annexed to an entire sentence as opposed to being annexed to another word. Consider the following examples: ﴿وَ اذْكُرُوا إِذْ كُنْتُمْ قَلِيلاً فَكَثَّرَكُمْ﴾ *"And remember when you were few, then He multiplied you..."* [7:86]; ﴿وَ ٱقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ﴾ *"Kill them wherever you find them..."* [2:191]; ﴿وَ إِذا سَمِعُوا مآ أُنْزِلَ إِلَىٰ الرَّسُولِ...﴾ *"And when they hear what has been revealed to the Messenger..."* [5:83]

The author continues: *"Or (some nouns are required to be annexed) to a singular noun, either apparent or concealed. They are:* كِلا ، كِلْتا ، عِنْدَ ، لَدَيْ، سِوَىٰ*."*

Meaning that these words require that another noun is annexed to them. The annexed word, the Muḍāf Ilaihi, will either be an apparent noun or a concealed noun, as in: عِنْدَ زَيْدٍ *With Zaid;* عِنْدَهُ *With him*.

The first two (كِلا ، كِلْتا) emphasize the dual, as in: ﴿إِمّا يَبْلُغَنَّ عِنْدَكَ الكِبَرَ أَحَدُهُمآ أَوْ كِلاهُما...﴾ *"If either or both of them reach old age with you..."* [17:23] One for the masculine, the other for the feminine, as in: ﴿كِلْتاالجَنَّتَيْنِ آتَتْ أُكُلَها﴾ *"Both these gardens yielded their fruits..."* [18:33].

The next three can also be used with apparent nouns or pronouns, as in:



The first (عِنْدَ) has the meaning of *at, with, by or near*. The second (لَدَيْ) has the meaning of *by, in the presence of*. The last (سِوَى) has the meaning of *except, other than*.

Next the author mentions: *"Or (annexed to) an apparent noun only, they are: أُوْلُوا و ذُو and their branches."*

Meaning that some nouns are required to be annexed to an apparent noun but cannot be annexed to a concealed noun, such as a pronoun. The two words given in the text signify possession, as in: ﴿وَ اللَّهُ ذُو الفَضْلِ العَظِيمِ﴾ *"And Allāh is the Lord of mighty grace."* [2:105], in other words, Allāh is the Lord and possessor of mighty grace. The word (أُوْلُوا) is the plural of (ذُو), as in: ﴿وَ ما يَذَّكَّرُ إِلاَّ أُوْلُوا الأَلْبابِ﴾ *"And none but men of understanding mind."* [2:269] These two words are always found with an apparent noun annexed to them. Its feminine forms are: ذات and: ذَوات for the feminine singular and feminine plural, respectively, for example: ﴿وَ حَمَلْناهُ عَلَىٰ ذاتِ أَلْواحٍ وَ دُسُرٍ﴾ *"And We bore him (Nūḥ-AS) on that which was made of planks and nails."* [54:13]

The last group mentioned by the author are words that are only annexed to concealed nouns: *"Or (annexed to) a concealed pronoun only, they are: وَحْدَهُ and لَبَّيْكَ and its sisters."*

The first (وَحْدَهُ), is a word which emphasizes the singular, as in: ﴿قالُوا آمَنّا بِاللَّهِ وَحْدَهُ﴾ *"They said: We believe in Allāh alone."* [40:84] The final word (لَبَّيك) was mentioned in a previous section [2.15]. It means: *At your service* and it sister is (سَعْدَيْك), which means: *At your pleasure*. These are expressions of spiritual devotion that are always found in this contracted form with a pronoun annexed to it. Neither of these are words are ever found in annexation to an apparent noun.

تكميل

(تَكْمِيلٌ:) يَجِبُ تَجَرُّدُ المُضافِ عَنِ التَّنْوِينِ وَ نُونَي المُثَنَّىٰ وَ الجَمْعِ وَ مُلْحَقاتِهِما. فَإِنْ كانَتْ إِضافَةَ صِفَةٍ إِلَىٰ مَعْمُولِها فَلَفْظِيَّةٌ. و لا تُفِيدُ إِلاَّ تَخْفِيفاً وَ إِلاَّ فَمَعْنَوِيَّةٌ. وَ تُفِيدُ تَعْرِيفاً مَعَ المَعْرِفَةِ وَ تَخْصِيصاً مَعَ النَّكِرَةِ. وَ المُضافُ إِلَيْهِ فِيها إِنْ كانَ جِنْساً لِلْمُضافِ فَهِيَ بِمَعْنَىٰ مِنْ أَوْ ظَرْفاً لَهُ فَبِمَعْنَىٰ فِي، أَوْ غَيْرَهُما فَبِمَعْنَىٰ اللاَّمِ. وَ قَدْ يَكْتَسِبُ المُضافُ المُذَكَّرُ مِنَ المُضافِ إِلَيْهِ المُؤَنَّثِ تَأْنِيثَهُ. وَ بِالعَكْسِ بِشَرْطِ جوازِ الإِسْتِغْناَءِ عَنْهُ بِالمُضافِ إِلَيْهِ كَقَوْلِهِ: كَما شَرِقَتْ صَدْرُ القَناةِ مِنَ الدَّمِ، وَ قَوْلِهِ: إِنارَةُ العَقْلِ مَكْسُوفٌ بِطَوْعِ هَوَىٰ. وَ مِنْ ثَمَّ ٱمْتَنَعَ قامَتْ غُلامُ هِنْدٍ.

[2.23] COMPLETION

It is required to make the Muḍāf devoid of Tanween, the Nūn of the dual and plural and their related matters. If there is annexation of an adjective to its governed word, the annexation is literal and only conveys (the meaning) of reduction (of Tanween). Otherwise, the annexation is related to meaning. The Muḍāf conveys definiteness with the definite (Muḍāf Ilaihi) and (conveys) specification with the indefinite (Muḍāf Ilaihi).

If, in the Muḍāf Ilaihi, there is (the meaning specifying the genus), then, it has the meaning of the particle (مِنْ). Or (if it has) the meaning of an adverb, then, it is in the meaning of the (فِي). Or (in a meaning) other than these two, then, it has the meaning of (لِ).

At times, the masculine Muḍāf acquires feminine (gender) from the feminine Muḍāf Ilaihi and vice versa with the condition of the permissibility in (the Muḍāf Ilaihi) being free of need for the Muḍāf. Like the saying: كَما شَرِقَتْ صَدْرُ القَناةِ مِنَ الدَّمِ *Just as the shaft of the dagger glistened from blood*, and the saying: إِنارَةُ العَقْلِ مَكْسُوفٌ بِطَوْعِ هَوَىٰ *The Illumination of reasoning is eclipsed by obedience to desire.* Due to that, قامَتْ غُلامُ هِنْدٍ is not allowable.

[2.23] COMMENTARY

This section completes the discussion regarding the Muḍāf Ilaihi as a noun always found in the genitive state and no other. The author explains that the Muḍāf is always devoid of Tanween, an indicator of indefiniteness. In reality, the annexation of the Muḍāf Ilaihi makes the Muḍāf a definite noun, technically, resulting in the elision of its Tanween.

The Muḍāf will also be devoid of the letter Nūn associated with the dual form (المُثَنّى) and the Masculine Sound Plural (الجَمْعُ المُذَكَّرُ السّالِمُ). In both instances, this Nūn is elided in the Muḍāf, as in:

(Two) Silver Rings خاتِمانِ + فِضَّةٌ = خاتِما فِضَّةٍ *Muslims of Egypt* مُسْلِمُونَ + مِصْرُ = مُسْلِمُو مِصْرَ

The author mentioned that the dual and the Masculine Sound Plural have related matters associated with them that follow the same rule. The words related to the dual are words like إِثْنانِ and إِثْنَتانِ which resemble the dual but are not as they represent the number two not two things. Words related to the Masculine Sound Plural are numbers 20-90, meaning عِشْرُون عِشرينَ، ثَلاثُون ثَلاثِينَ، أَرْبَعُونَ أَرْبَعِينَ إلى تِسْعُونَ تِسْعِينَ . When found as the Muḍāf, these words will follow the rule of the words that they are associated with, meaning that the letter Nūn at their end will be elided, as in:

(إِثْنانِ إِثْنَيْنِ) إِثْنَاكَ إِثْنَيْكَ، (إِثْنَتانِ إِثْنَتَيْنِ) إِثْنَتاكَ إِثْنَتَيْكَ، (عِشْرُونَ عِشْرِينَ) عِشْرُوكَ عِشْرِيكَ،

Next, the author mentions the first of the two types of Iḍāfah: *"If it is the annexation of an adjective to its governed word, it is literal and only benefits (the meaning) of reduction (of Tanween)."*

Whenever the Muḍāf is an adjective, meaning an Active Participle (إِسْمُ الفاعِلِ), Passive Participle (إِسْمُ المَفْعُولِ) or Verbal Adjective (الصِّفَةُ المُشَبَّهَةُ) and is placed in an Iḍāfah construction with a word which it governs (as either its subject or object), the Iḍāfah is referred to as Literal (اللَّفْظِيَّةُ). For example, in the following sentence: ضارِبُ زَيْدٍ بَكْراً *The striker of Zaid is Bakr,* you have the active participle (ضارِبٌ), a verbal noun as the Muḍāf. This verbal noun governs its subject (زَيْدٍ) in the genitive state due to literal annexation (الإِضافَةُ اللَّفْظِيَّةُ). The verbal noun also governs its object (بَكْراً) in the accusative state. The reduction of Tanween is seen in the verbal noun which was originally: ضارِبٌ زَيْداً.

According to grammarians, the benefit of this construction is only to signify a reduction of Tanween in the Muḍāf. A minority of grammarians also believe it to be proper for the adjectival Muḍāf to possess the Definite Article, as in: الضّارِبُ زَيْدٍ بَكْراً

Then, the author gives the second type of Iḍāfah: *"Otherwise, the annexation is related to meaning."*

Meaning that the Iḍāfah is related to meaning (المَعْنَوِيَّةُ) or semantic. This is the most common type of Iḍāfah. In the literal Iḍāfah, the genitive state is related only to the word. In the semantic Iḍāfah, the genitive state is due to the estimation of a genitive particle (حَرْفُ الجَرِّ) each of which carries its own implicit meaning. As a result, the estimation of the genitive particle not only gives the Muḍāf Ilaihi its genitive state but also impacts upon its meaning. (The author will mention this point shortly).

The next point is related to the definiteness of the Muḍāf: *"The Muḍāf conveys definiteness with the definite (Muḍāf Ilaihi) and (conveys) specification with the indefinite (Muḍāf Ilaihi)."*

Merely annexing the Muḍāf Ilaihi to the Muḍāf makes the Muḍāf itself definite as a noun. In meaning, however, the Iḍāfah carries a definite sense when the Muḍāf Ilaihi is also definite, as in: هٰذا غُلامُ الرَّجُلِ *This is the man's servant*. On the other hand, when the Muḍāf Ilaihi is indefinite, the sense of the Iḍāfah is indefinite as well, as in: هٰذا غُلامُ رَجُلٍ *This is a man's servant*.

The author mentions that when the Muḍāf Ilaihi is definite, the Muḍāf conveys definiteness (التَّعْرِيفُ). When the Muḍāf Ilaihi is indefinite, it conveys the meaning of specification (التَّخْصِيصُ), meaning that it specifies the Muḍāf Ilaihi for its Muḍāf. Whenever a speaker uses a definite word in an expression such as: هٰذا غُلامُ الرَّجُلِ *This is the man's servant*, it is understood that the listener is also aware of the word's specific designation and both will understand specifically which man is being referred to in the expression. Even when the Muḍāf Ilaihi is removed, it still conveys the meaning of specific designation, as in: هٰذا الغُلامُ *This is the servant*. Meaning a servant known to both the listener and speaker. This is the meaning of definiteness signified by the definite Muḍāf Ilaihi.

If we make the example above indefinite هذا غُلامُ رَجُلٍ *This is a man's servant,* and then remove the Muḍāf Ilaihi, we have (هذا غُلامٌ) *This is a servant*. Adding the Muḍāf Ilaihi gives the Muḍāf some specification in that a man is particular to a servant (غُلامُ رَجُلٍ) *A man's servant,* although the man and the servant are both unspecified.

Next, the author refers to the Iḍāfah related to meaning (الإِضافَةُ المَعْنَوِيَّةُ) and gives the rule regarding the genitive particles which are estimated in this type of Iḍāfah: *"If, in the Muḍāf Ilaihi, there is (the meaning specifying the kind), then, it has the meaning of the particle (مِنْ). Or (it has) the meaning of an adverb, then, it is in the meaning of the (فِي). Or (in a meaning) other than these two, then, it has the meaning of (لِ)."*

Generally, the Iḍāfah signifies one of three meanings related to the genitive particle estimated within it:

- The Muḍāf Ilaihi clarifies the kind (النَّوْعُ) or genus (الجِنْسُ) of its Muḍāf, as in: خاتِمُ فِضَّةٍ *A ring of silver*, wherein the second-term clarifies the type (جِنْسٌ) of ring it is. The estimated particle is (مِنْ), as in: خاتِمٌ مِنْ فِضَّةٍ .
- The Iḍāfah may signify an adverbial meaning (الظَّرْفِيَّةُ), as in: صَلاةُ اللَّيْلِ *Night prayer,* wherein the particle (فِي) is estimated: صَلاةٌ فِي اللَّيْلِ.
- Specification (التَّخْصِيصُ) wherein possession or a relationship is attributed to the Muḍāf Ilaihi, as in: كِتابُ زَيْدٍ *Zaid's Book;* رَسُولُ اللَّهِ *The Messenger of Allāh (Ṣ)*. Generally, the particle (لِ) is estimated in this meaning, as in: الكِتابُ لِزَيْدٍ and: الرَّسُولُ لِلَّهِ .

The final point is related to gender agreement in expressions involving an Idāfah: *"At times, the masculine Muḍāf acquires feminine (gender) from the feminine Muḍāf Ilaihi and vice versa with the condition of the permissibility in (the Muḍāf Ilaihi) being free of need for the Muḍāf. Due to that,* قامَتْ غُلامُ هِنْدٍ *is not allowable."*

This rule can be explained best by the two examples provided:

- كَما شَرَقَتْ صَدْرُ القَناةِ مِنَ الدَّمِ *Just as the shaft of the daggar glistened from blood.* In this example, the Muḍāf Ilaihi is a feminine noun (القَناةِ). The verb (شَرَقَتْ) indicates agreement with the Muḍāf Ilaihi by the feminine Tā̓ attached to it. Although the Muḍāf (صَدْرُ), which is also the subject, is masculine, it is deemed feminine as indicated by the verb's feminine form. The rule being that this is permissible when the Muḍāf Ilaihi is capable of replacing the Muḍāf without changing the essential meaning of the expression, as in: شَرَقَتِ القَناةُ مِنَ الدَّمِ *The dagger glistened from blood*. Its meaning is essentially unchanged.
- إِنارَةُ العَقْلِ مَكْسُوفٌ بِطَوْعِ هَوَىٰ *The Illumination of reasoning is eclipsed by obedience to desire.* In this example, the Muḍāf Ilaihi (العَقْلِ) is annexed to the Mubtada (إِنارَةُ), which is feminine. The word following the Muḍāf Ilaihi (مَكْسُوفٌ) is the Khabar although it is masculine. Therefore, the feminine Mubtada is deemed masculine due to its Muḍāf Ilaihi being masculine and its Khabar is masculine in agreement. Likewise, it complies with the rule that if the Muḍāf is removed, the Muḍāf Ilaihi is capable of standing in its place without altering the expression's essential meaning, as in: العَقْلُ مَكْسُوفٌ بِطَوْعِ هَوَىٰ *Reasoning is eclipsed by obedience to desire*.

The author mentions that his example is not allowed: قامَتْ غُلامُ هِنْدٍ *Hind's servant stood*. It is not correct for the verb to attribute the feminine gender to its masculine subject (غُلامُ). According to the rule, such an attribution is only proper when the Muḍāf Ilaihi is capable of standing in the place of the Muḍāf without changing its essential meaning. When the Muḍāf is removed, as in: قامَتْ هِنْدٌ *Hind stood*, the essential meaning is lost. The original sentence indicates that it was the servant of Hind who stood, not Hind herself. The proper expression is: قامَ غُلامُ هِنْدٍ, meaning that the Iḍāfah is deemed masculine.

الثاني

(الثَّانِي:) المَجْرُورُ بِالحَرْفِ، وَ هُوَ ما نُسِبَ إِلَيْهِ شَيْءٌ بِواسِطَةِ حَرْفِ جَرٍّ مَلْفُوظٍ. وَ المَشْهُورُ مِنْ حُرُوفِ الجَرِّ أَرْبَعَةَ عَشَرَ، سَبْعَةٌ مِنْها تَجُرُّ الظَّاهِرَ وَ المُضْمَرَ. وَ هِيَ مِنْ وَ إِلَىٰ وَ عَنْ وَ عَلَىٰ وَ فِي وَ البآءُ وَ اللاَّمُ. وَ سَبْعَةٌ مِنْها تَجُرُّ الظَّاهِرَ فَقَطُّ، وَ هِيَ مُنْذُ وَ مُذْ تَخْتَصَّانِ بِالزَّمانِ، وَ رُبَّ تَخْتَصُّ بِالنَّكِرَةِ، وَ التَّآءُ تَخْتَصُّ بِإِسْمِ اللَّهِ تعالَىٰ، وَ حَتَّىٰ وَ الكافُ وَ الواوُ لا تَخْتَصُّ بِالظَّاهِرِ المُعَيَّنِ.

[2.24] Second: Genitive (Due To The Genitive Particle)

It is that which has something attributed to it by means of the mentioned genitive particle. The well-known genitive particles are fourteen. Seven of them gives the genitive state to apparent nouns and concealed nouns. They are: مِنْ، إِلَىٰ، عَنْ، عَلَىٰ، فِي، الباء، اللام . Seven of them give the genitive state to apparent nouns only. They are: مُنْذُ وَ مُذْ (which are) both specific to time; رُبَّ (which is) particular to the indefinite; التَّآء (which is) specific to the name of Allāh, the Exalted; حَتَّىٰ، الكاف، الواو (which) are not specific to a particular apparent noun.

[2.24] COMMENTARY

The second category of words which are always genitive are those made genitive by means of a genitive particle (حَرْفُ الجَرِّ). These particles are a means by which an attribution is made from one word to another. The author mentions that the genitive particle is mentioned (مَلْفُوظٍ) in order to distinguish it from the first group wherein the genitive state was due to the estimation of a genitive particle.

There are fourteen genitive particles which are well-known or agreed upon among grammarians. Some grammarians, however, are of the opinion that the number of genitive particles are nineteen. The five disputed words are reviewed at the end of this section. The author mentioned these fourteen particles in two general categories:

1) Genitive particles which govern both apparent and concealed nouns:

☑ The particle (مِنْ). Generally, this particle denotes a beginning point related to either time or place, as in: ﴿لَمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ﴾ *"Certainly a masjid founded on piety from the very first day is more deserving that you should stand in it..."* [9:108] ﴿سُبْحانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلاً مِنَ المَسْجِدِ الحَرامِ إِلَىٰ المَسْجِدِ الأَقْصَى...﴾ *"Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque..."* [17:1] Also, it signifies the beginning point in matters unrelated to time and place, as in: ﴿إِنَّهُ مِنْ سُلَيْمانَ﴾ *"Surely it is from Sulaimān..."* [27:30]

This particle also has other meanings associated with it:

- It can signify the clarification of the genus (بَيانُ الجِنْسِ) or type of something, as in: ﴿ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها﴾ *"Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it."* [2:106] Meaning a better type or the same type. Commonly, the two particles (ما) and (مَهْما) will precede this genitive particle in the expression bearing this meaning, as in: ﴿وَ قالُوا مَهْما تَأْتِنا بِهِ مِنْ آيَةٍ لِتَسْحَرَنا بِها﴾ *"And they said: Whatever sign you may bring to us to charm us with it..."* [7:132] It may be extraneous (زائِدَةٌ) in this meaning, as in: ﴿فَاجْتَنِبُوا الرِّجسَ مِنَ الأَوْثانِ﴾ "*Therefore, avoid the uncleanliness of the idols..."* [22:30] It is said to be extraneous because an Iḍāfah could convey the same meaning (رِجسُ الأَوْثانِ).

- It can signify dividing or portioning (التَّبْعِيضُ), as in: ﴿مِنْهُمْ مَنْ كَلَّمَ اللَّهُ﴾ *"Among them are they to whom Allāh spoke."* [2:253] Meaning among the prophets (AS) were some to whom Allāh, the Exalted, spoke.

- Sometimes, this particle can have a meaning similar to that of the particle (فِي), as in: ﴿إِذا نُودِيَ لِلصَّلاةِ مِنْ يَوْمِ الجُمُعَةِ﴾ *"When the call is made for prayer on Friday..."* [62:9] Meaning: فِي يَوْمِ الجُمُعَةِ . Also: ﴿أَرُونِي ماذا خَلَقُوا مِنَ الأَرْضِ﴾ *"Show me what part of the earth they created..."* [35:40] Meaning, in what place in the earth have they created anything.

- To explain the reason of an action (التَّعْلِيلُ), as in: ﴿مِمّا خَطِيئاتِهِمْ أُغْرِقُوا﴾ *"Because of their wrongs they were drowned."* [71:25] Wherein it clarifies the reason that they were drowned. The word (مِمّا) is a contraction of (مِنْ) and (ما).

- It can have the meaning of exchange (البَدَلُ), as in: ﴿أَرَضِيتُمْ بِالحَياةِ الدُّنْيا مِنَ الآخِرَةِ﴾ *"Are you contented with this world's life instead of the hereafter?* [9:38] Meaning are you contented with this world's life in exchange for the hereafter.

- It may have a meaning synonymous with (عَنْ), as in: ﴿فَوَيْلٌ لِلْقاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ﴾ *"Woe to those whose hearts are hard against the remembrance of Allāh..."* [39:22]

- A meaning synonymous with the genitive particle (بِ), as in: ﴿يَنْظُرُونَ مِنْ طَرْفٍ خَفِيٍّ﴾ *"...Looking with a faint glance..."* [42:45] Meaning: يَنْظُرُونَ بِطَرَفٍ خَفِيٍّ.

- Sometimes, its meaning is extraneous (الزَّائِدَةُ), as in: ﴿ما مِنْ إِلهٍ إِلاَّ اللَّهُ﴾ *"There is no God except Allāh."* [3:62] and: ﴿وَ هَلْ مِنْ خالِقٍ غَيْرُ اللَّهِ﴾ *"Is there any Creator besides Allāh?"* [35:3] If the particle is removed, the expression remains essentially unchanged in meaning.

☑ The particle (إِلَىٰ). This particle generally has the meaning of the end point in time, as in: ﴿ثُمَّ أَتِمُّوا الصِّيامَ إِلَىٰ اللَّيْلِ﴾ *"Then complete the fast till night..."* [2:187] Similarly, the end-point in place, as in: ﴿سُبْحانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلاً مِنَ المَسْجِدِ الحَرامِ إِلَىٰ المَسْجِدِ الأَقْصَىٰ...﴾ *"Glory be to Him Who made His servant to go on a night from the Sacred Mosque to the remote mosque..."* [17:1] The particle can also signify an end point in meanings unrelated to time and place, as in: ﴿إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ﴾ *"To Him is referred the knowledge of the (final) hour."* [41:47]

This particle may have the following meanings as well:

- This particle can also be found in the meaning of (المَعِيَّةُ), although infrequently, as in: ﴿وَ لا تَأْكُلُوا أَمْوالَهُمْ إِلَىٰ أَمْوالِهِمْ﴾ *"Do not devour their property (as an addition) to your property..."* [4:2] Meaning do not devour their property along with your property. ﴿فَاْغسِلُوا وُجُوهَكُمْ وَ أَيْدِيَكُمْ إِلَىٰ المَرافِقِ﴾ *"Wash your faces and your hands up to the elbows..."* [5:6] In other words, along with the elbows.

- It can have the meaning of (عِنْدَ), as in: ﴿رَبِّ السِّجْنُ أَحبُّ إِلَيَّ مِمّا يَدْعُونَنِي إِلَيْهِ﴾ *"My Lord! The prison house is dearer to me than that to which they invite me..."* [12:33] In other words, dearer with me: أَحبُّ عِنْدِي .

- It may have a meaning synonymous with the particle (ل), as in: ﴿وَ الأَمْرُ إِلَيْكِ﴾ *"The command is yours..."* [27:33] In other words: وَ الأَمْرُ لَكِ .

☑ The particle (عَنْ). Commonly this particle is found in the meaning of transversing (مُجاوَزَةٌ) *passing or crossing*, as in: سافَرْتُ عَنْ هٰذِهِ المدِينَةِ *I traveled from this city*. At times, this meaning may be figurative, as in: خُذِ العِلْمَ عَنْ أَفْواهِ الرِّجالِ *Take knowledge from the mouths of men*.

In addition to this meaning, the particle may also have the following meanings:

- The particle can sometimes have the meaning of substitution (عِوَضٌ) or exchange (بَدَلٌ), as in: ﴿وَ ٱتَّقُوا يَوْماً لا تَجْزِي نَفْسٌ عِنْ نَفْسٍ شَيْئاً﴾ *"And be on guard against a day when one soul shall not avail another in the least..."* [2:48] Meaning that no soul will be able to stand in the place of another soul. Also: صَوْمِي عَنْ أُمِّي *My fast is for my mother*.

- The meaning of (عَلىٰ) *Upon*, as in: ﴿وَ مَنْ يَبْخَلْ فَإِنَّما يَبْخَلُ عَنْ نَفْسِهِ﴾ *"Whoever is niggardly is niggardly against his own soul"* [37:38] In other words: عَلَىٰ نَفْسِهِ. Or the meaning of (إِسْتِعْلا) *Superiority:* ﴿فَقالَ إِنِّي أَحْبَبْتُ حُبَّ الخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّىٰ تَوارَتْ بِالحِجابِ﴾ *"Then he said: Surely I preferred the good things to the remembrance of my Lord until the sun set..."*[38:32] Meaning: أَحْبَبْتُ حُبَّ الخَيْرِ عَلَىٰ ذِكْرِ رَبِّي .

- The meaning of (التَّعْلِيلُ), as in: ﴿وَ ما كانَ ٱسْتِغْفارُ إِبْراهِيمَ لأَبِيهِ إِلاَّ عِنْ مَوْعِدَةٍ وَعَدَها إِيَّاهُ﴾ *"And Ibrāheem asking forgiveness for his sire was only owing to a promise which he had made to him..."* [9:114] In other words, it clarifies the reason why Ibrāheem (AS) sought forgiveness for his uncle: it was due to a promise he had made to him.

- A meaning synonymous with (بَعْدَ), as in: ﴿لَتَرْكَبُنَّ طَبَقاً عَنْ طَبَقٍ﴾ *"That you shall most certainly enter one state after another."* [84:19] Also: ﴿عَمّا قَلِيلٍ لَيُصْبِحُنَّ نادِمِينَ﴾ *"In a little while they will most certainly be repenting."* [23:40] Meaning, after a while. The word (عَمّا) is a contraction of (عَنْ) and (ما).

- It can be synonymous with (مِنْ), as in: ﴿وَ هُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبادِهِ﴾ *"And He it is Who accepts repentance from His servants..."* [42:25]

- It can be synonymous with (ب), as in: ﴿وَ ما يَنْطِقُ عَنِ الهَوَىٰ﴾ *"Nor does he speak out of desire."* [53:3] Meaning: و ما يَنْطِقُ بِالهَوَىٰ .

☑ The particle (عَلَىٰ). Originally, it has the meaning of (إسْتِعْلا) *Ascension, Being Above*, as in: ﴿وَ عَلَيْها وَ عَلَىٰ الفُلْكِ تُحْمَلُون﴾ *"And on them and on the ships you are borne."* [23:22] Meaning you are carried upon beasts and ships. Sometimes the meaning of (إسْتِعْلا) is figurative, as in: ﴿وَ لَهُمْ عَلَيَّ ذَنْبٌ فَأَخافُ أَنْ يَقْتُلُونِ﴾ *"And they have a crime against me, therefore I fear that they may slay me."* [26:14] ﴿تَلْكَ الرُّسُلُ فَضَّلْنا بَعْضَهُمْ عَلَىٰ بَعْضٍ﴾ *"We have made some of these apostles to excel the others..."* [2:253] In other words, some to excel above others.

This particle can also be found having the following meanings as well:

- The meaning of (المُصاحَبَةُ) accompaniment, as in: ﴿وَ إِنَّ رَبَّكَ لَذُو مَغْفِرَةٍ لِلنّاسِ عَلَىٰ ظُلْمِهِمْ﴾ *"And most surely your Lord is the Lord of forgiveness to people, not withstanding their injustice..."* [13:6] Meaning that the Lord can forgive people along with their injustices.

- The meaning of (التَّعْلِيلُ), as in: ﴿وَ لِتُكَبِّرُوا اللَّهَ عَلَىٰ ما هَداكُمْ﴾ *"...You should exalt the greatness of Allāh for His having guided you..."* [2:185] Wherein it is connected to that which clarifies the reason than you should exalt Allāh's greatness.

- An adverbial meaning like (فِي), as in: ﴿وَ ٱتَّبَعُوا ما تَتْلُوا الشَّياطِينَ عَلَىٰ مُلْكِ سُلَيْمانَ﴾ *"And they followed what the Satans chanted of sorcery in the reign of Sulaimān..."* [2:102] In other words: فِي مُلْكِ سُلَيْمانَ .

- A meaning similar to (مِنْ), as in: ﴿الَّذِينَ إِذا ٱكْتالُوا عَلَىٰ النّاسِ يَسْتَوْفُونَ﴾ *"Who, when they take the measure (of their dues) from men, they take it fully..."* [83:2] Meaning: مِنَ النّاسِ .

- A meaning similar to (بِ), as in: ﴿حَقِيقٌ عَلَىٰ أَنْ لاَ أَقُولَ عَلَىٰ اللَّهِ إِلاَّ الحَقَّ﴾ *"(I am) worthy of not saying anything about Allāh except the truth..."* [7:105] In other words: حَقِيقٌ بِأَنْ لاَ أَقُولَ...

Some grammarians say that (عَلَىٰ) can also be noun, for example: جآءَ مِنْ عَلَيْهِ *It came from above him*. This is based on the rule that genitive particles govern nouns exclusively. The example, therefore, indicates the relationship of a genitive particle and a noun. Some say it can also be a Nominal Verb (إِسْمُ الفِعْلِ), meaning a noun interpreted in the meaning of a verb, as in: «عَلَيْكَ بِالصَّبْرِ فِي جَمِيعِ أُمُورِكَ» *Patience is required of you in all of your affairs*.[18] Meaning:...أَلْزِمْ بِالصَّبْرِ.

☑ The particle (فِي). Mainly, the particle has an adverbial meaning (الظَّرْفِيَّةُ) in that it signifies being contained in a place or time, as in: ﴿وَ قَرْنَ فِي بُيُوتِكُمْ﴾ *"And stay in your houses..."* [33:33] ﴿فِي يَوْمٍ كانَ مِقْدارُهُ خَمْسِينَ أَلْفَ سَنَةٍ﴾ *"In a day the measure of which is fifty thousand years."* [70:4] This meaning may also be figurative at times, for example: ﴿وَ لَكُمْ فِي القِصاصِ حَياةٌ﴾ *"And there is life for you in (the law of) retaliation."* [2:179]

The particle may also be found with the following meanings:

- Accompaniment (المُصاحَبَةُ), as in: ﴿أُدْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الجِنِّ وَ الإِنْسِ فِي النّارِ﴾ *"Enter into fire among the nations that have passed away before you from among jinn and men."* [7:38] Meaning: أُدْخُلُوا مَعَ أَمَمٍ... *Enter with the nations*. Another example: ﴿فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ﴾ *"So, he (Qārūn) went forth to his people in his finery."* [28:79] In other words, مَعَ زِينَتِهِ *With his finery*.

- Clarifying the cause of an action (التَّعْلِيلُ), as in: ﴿فَذٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ﴾ *"This is he with respect to whom you blamed me..."* [12:32] Meaning that it was due to Yūsuf (AS) that Zaleekhah was blamed with indecency.

- The meaning of (الإِسْتِعْلا) *Ascension*, as in: ﴿وَ لَأُوصَلِّبَنَّكُمْ فِي جُذُوعِ النَّخْلِ﴾ *"And I will certainly crucify you on the trunks of the palm trees..."* [20:71] In other words: عَلَىٰ جُذُوعِ النَّخْلِ.

- Comparison (المُقايَسَةُ), as in: ﴿فَما مَتاعُ الحَياةِ الدُّنْيا فِي الآخِرَةِ إِلاَّ قَلِيلٌ﴾ *"But the provision of this world's life compared with the hereafter is but little."* [9:38]

- Emphasis (التَّأْكِيدُ), as in: ﴿إِرْكَبُوا فِيها بِسْمِ اللَّهِ﴾ *"Embark in it, in the name of Allāh..."* [11:41] Scholars say that it is also extraneous (الزّائِدَةُ) in this meaning, for example: إِرْكَبُوها would be sufficient to convey the intended meaning.

☑ The particle (بِ). This particle is one of the single-letter particles, also referred to as: البآءُ المُفْرَدَةُ. The primary meaning of this particle is (الإِلْصاقُ) *Attachment*, *connection*, as in: أَمْسَكْتُ بِزَيْدٍ *I took hold of Zaid*. This meaning may also be figurative, as in: مَرَرْتُ بِزَيْدٍ *I passed by Zaid*.

The particle is also found in the following meanings:

- Transitivity (التَعْدِّيَةُ). In 'Arabic, a transitive verb is one which requires another word other than its subject to complete its meaning. Transitive verbs may either be transitive in themselves (المُتَعَدِّيُّ بِنَفْسِهِ) or transitive by means of a genitive particle (المُتَعَدِّيُّ بِحَرْفِ الجَرِّ), as in: رَأَيْتُ زَيْداً *I saw Zaid;* مَرَرْتُ بِزَيْدٍ *I passed by Zaid*. The first sentence has the accusative word (زَيْداً) as the object of the verb (رَأَيْتُ) in the accusative. In the second sentence, the second word (زَيْدٍ) is connected to the verb (مَرَرْتُ) by means of the genitive particle (بِ). Both words (the accusative and genitive) are connected to the verb, either directly or indirectly. The particle used in this manner is referred to as the *Bā of Conveyance* (بآءُ النَّقْلِ) as it extends the verb's meaning to a word needed to complete the verb's meaning, for example: ﴿ذَهَبَ اللَّهُ بِنُورِهِمْ﴾ *"Allāh took away their light."* [2:17]

- Clarification of the cause of an action (السَّبَبِيَّةُ), as in: ﴿إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخاذِكُمُ العِجْلَ﴾ *"You have surely been unjust to yourselves by taking the calf (for a god)."* [2:54] In other words, the cause of their being unjust to themselves is their taking a calf as an idol. Also: ﴿فَكُلاًّ أَخَذْنا بِذَنْبِهِ﴾ *"So each We punished for his sin..."* [29:40]

- Seeking assistance (الإِسْتِعانَةُ). The best known example of this meaning is the Basmalah: ﴿بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ﴾ *"In the name of Allāh, the Beneficent, the Merciful"* [1:1] What is actually estimated is: أَسْتَعِينُ بِسْمِ اللَّهِ... *I seek assistance with the name of Allāh*. Or it can also mean: *I begin with the name of Allāh*, and what is estimated is: أَبْدَأُ أَوْ أَشْرَعُ بِسْمِ اللَّهِ.... Another example: ﴿الَّذِي عَلَّمَ بِالقَلَمِ﴾ *"(He) Who taught (to write) with the pen."* [96:4] Meaning with the help of the pen.

- Accompaniment (المُصاحَبَةُ), as in: ﴿قِيلَ يا نُوحُ ٱهْبِطْ بِسَلامٍ مِنّا وَ بَرَكاتٍ عَلَيْكَ﴾ *"It was said: O Nūḥ! Descend with peace from Us and blessings on you..."* [11:48] Signifying the meaning of (مَعَ), as : إِهْبِطْ مَعَ السَّلامِ. In 'Ali Ibn Abi Ṯālib's (AS) description of the Prophet (Ṣ): «أَرْسَلَهُ بِحُجَّةٍ كافِيَةٍ وَ مَوْعِظَةٍ شافِيَةٍ» *"He was sent with sufficient proofs and curative admonitions."*[19] In other words: أَرْسَلَهُ مَعَ حُجَّةٍ كافِيَةٍ .

- Adverbial (الظَّرْفِيَّةُ). Either related to place, as in: ﴿وَ لَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَ أَنْتُمْ أَذِلَّةٌ﴾ *"And Allāh did certainly assist you at Badr when you were weak."* [3:123] Or related to time, as in: ﴿نَجَّيْناهُمْ بِسَحَرٍ﴾ *"We save them (the followers of Lūt) a little before daybreak."* [54:34]

- Compensation, requital (المُقابَلَةُ), as in: ﴿سَلامٌ عَلَيْكُمُ ٱدْخُلوا الجَنَّةَ بِما كُنْتُمْ تَعْمَلُونَ﴾ *"Peace be upon you: enter the garden for what you did."* [16:32] Meaning in compensation for what you have done.

- A meaning similar to (عَنْ), as in: ﴿فَسْئَلْ بِهِ خَبِيراً﴾ *"So ask respecting it one aware."* [25:59], in other words: فَسْئَلْ عَنْهُ....

- Dividing, portioning (التَّبْعِيضُ), as in: ﴿عَيْناً يَشْرِبُ بِها عِبادُ اللَّهِ﴾ *"A fountain from which the servants of Allāh shall drink."* [76:6] Meaning they shall all drink a portion of it.

- In the meaning of an endpoint or the meaning of (إِلَى), as in: ﴿وَ قَدْ أَحْسَنَ بِي﴾ *"He was indeed kind to me..."* [12:100] Meaning: أَحْسَنَ إِلَيَّ .

- A meaning associated with an oath (القَسَمُ), as in: «أَسْأَلُكَ بِاللَّهِ الَّذِي لا إِلهَ إِلاَّ هُوَ» *I ask of you, by God Whom there is no other god except He*. Or: بِكَ يا اللَّهُ *(I swear in Your Name) O Allāh!* At times, an oath has the meaning of redemption (الفِدَى), as in: بِأَبِي أَنْتَ وَ أُمِّي *May my mother and father be sacrificed for you*, or in other words: بِأَبِي فِداكَ. This type of particle is known as the **Bā of the Oath** (بآءُ القَسَمِ). When a genitive particle is used in the meaning of an oath in this manner it is known as (القَسَمُ الإِسْتِعْطافِي).

The particle may also be associated with verbs that signify the swearing of an oath, as in: ﴿لآ أُقْسِمُ بِهٰذا البَلَدِ﴾ *"Nay, I swear by this city..."* [90:1] Here, the particle has a role in making the verb transitive (المَتَعَدِّي) as it does not convey the meaning of an oath itself. That meaning is signified in the verb.

- The particle is also used for emphasis (التَّأْكِيدُ) with words such as (نَفْسٌ) and (عَيْنٌ), as in: ﴿وَ المُطَلَّقاتُ يَتَرَبَصْنَ بِأَنْفُسِهِنَّ﴾ *"And divorced women should keep themselves (in waiting)..."* [2:228]; فَٱتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِعَيْنِهِ *"Fear Allāh Who Himself you (should fear)."*

- The meaning may also be extraneous (الزّائِدَةُ). When the particle is extraneous, it is generally understood to be for the purpose of emphasis (التَّأْكِيدُ). There are numerous instances where the particle is extraneous:

  - In some instances, the extraneous particle is required as a rule, as in some command verbs, as in: أُمْرُرْ بِزَيْدٍ *Pass by Zaid*. Grammarians say that it is required when the Verb of Surprise (فِعْلُ التَّعَجُّبِ) is changed from its regular form to that of the command, as in: أَحْسِنْ بِزَيْدٍ *Be good to Zaid*. Originally it was: أَحْسَنَ زَيْدٌ *How good is Zaid!* From that it was changed to form a command verb.

  - With the subject of (كَفَىٰ), as in: ﴿كَفَىٰ بِاللَّهِ شَهِيداً﴾ *"Allāh is sufficient as a witness..."* [13:43] Grammarians say it has the meaning of (إِكْتَفَىٰ) *To be contented*, thereby giving the meaning: *Be contented with Allāh as a witness*. However, when the verb is used in the meaning of (الجَزآءِ) *Compensation* or (الغِنَىٰ) *Free of need*, the particle is not used, as in: ﴿وَ كَفَىٰ اللَّهُ المُؤْمِنِينَ القِتالَ﴾ *"And Allāh sufficed the believers in fighting."* [33:25] Meaning that they were not in need of additional soldiers although they were outnumbered (in the battle of Uḥud).

  - In some instances, the extraneous particle is associated with the object (المَفْعُولُ), as in: ﴿وَ هُزِي إِلَيْكِ بِجِذْعِ النَّخْلَةِ...﴾ *"And shake towards you the trunk of the palm tree..."* [19:25]

- The Mubtada may also be associated with this extraneous particle, as in: ﴿بِأَيِّكُمُ المَفْتُونَ﴾ *"Which of you is afflicted with madness."* [68:6] Some grammarians also offer the example: بِحَسْبِكَ دِرْهَمٌ *A Dirham by your account*. Others say that this is actually the Khabar placed ahead of the Mubtada.

- Also, this extraneous particle can also be found associated with the Khabar, as in: ﴿وَ ما اللّهُ بِغافِلٍ عَمّا تَعْمَلُونَ﴾ *"And Allāh is not at all heedless of what you do."* [2:74] This is particular to the Khabar of (لَيسَ), as it is permissible to attach this particle to its Khabar, as in: ﴿أَلَيسَ هٰذا بِالحَقِّ﴾ *"Is this not true."* [46:34] The following would also be correct: أَلَيسَ هٰذا الحَقَّ, with the Khabar in the accusative.

  Likewise, when the particles (ما) and (لا) are used in the meaning of (لَيسَ), the same rule applies (as demonstrated in the first example). Some scholars assert that this extraneous particle may also be used in non-negated expressions as well, as in: ﴿جزآءُ سَيِّئَةٍ بِمِثْلِها﴾ *"The punishment of an evil is the like of it."* [10:27] It would also convey the same meaning if the particle is removed from the Khabar, as in: جزآءُ سَيِّئَةٍ مِثْلُها .

☑ The particle (لِ). Also known as: اللامُ المُفْرَدَةُ or لامُ الجارَّةِ, this particle is generally vowelled with Kasrah. It will be found vowelled with Fatḥah, however, when attached to a pronoun, as in: لَهُ، لَكُمْ or when used in the meaning of seeking help (الإِسْتِغاثَةُ), as in: يا لَزَيْدٍ *O Zaid!* Commonly, this particle signifies the meaning of (الإِخْتِصاص) or *privilege, domain,* as in: ﴿فَإِنْ كانَ لَهُ إِخْوَةٌ فَلأُمِّهِ السُّدُسُ...﴾ *"But if he has brothers, then his mother shall have a sixth..."* [4:11] Also: ﴿وَ أُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِينَ﴾ *"And the garden shall be brought near for those who guard (against evil)."* [26:90]

In addition to this meaning, the particle is known to have numerous additional meanings as well. Among the more important are:

- Possession (المُلْكُ), as in: ﴿لَهُ ما فِي السَّمٰوٰتِ وَ ما فِي الأَرْضِ﴾ *"Whatever is in the heavens and whatever is in the earth is His..."* [2:255] This meaning may also be figurative, as in: ﴿وَ اللّهُ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْواجاً﴾ *"And Allāh has made wives for you from among yourselves."* [16:72] Some scholars make no distinction between this meaning and that of (الإِخْتِصاصُ) except that the latter is more general in meaning.

- Entitlement (الإِستِحْقاقُ), as in: ﴿الحَمْدُ لِلَّهِ﴾ *"All praise is due to Allāh..."* [1:2]; ﴿وَيْلٌ لِلْمُطَفِّفِينَ﴾ *"Woe to the defrauders."* [83:1] Meaning that both are entitled to or deserving praise and scorn, respectively.

- Clarifying the reason for an action (التَّعْلِيلُ), as in: ﴿لِإِيلافِ قُرَيْشٍ﴾ *"For the protection of the Quraish..."* [106:1]; «إِنَّما خَرَجْتُ لِطَلَبِ الإِصْلاحِ فِي أُمَّةِ جَدِّي (ص)» *I (al-Ḥusain) have only left (for 'Irāq) in order to seek reformation in the Ummah of my grandfather (Ṣ).*[20]

- The meaning of (إِلَى), as in: ﴿حَتَّىٰ إِذآ أَقَلَّتْ سَحاباً ثِقالاً سُقْناهُ لِبَلَدٍ مَيِّتٍ﴾ *"Until when they (the winds) bring up a laden cloud, We drive it to a dead land"* [7:57] Meaning: إِلَىٰ بَلَدٍ مَيِّتٍ .

- The meaning of (فِي), as in: ﴿وَ نَضَعُ المَوازِينَ القِسْطَ لِيَوْمِ القِيامَةِ﴾ *"And We will set up a just balance on the day of resurrection."* [21:47] Meaning: فِي يَوْمِ القِيامَةِ .

- The meaning of (عَلَىٰ), as in: ﴿وَ يَخِرُّونَ لِلْأَذْقانِ يَبْكُونَ﴾ *"And they fall down on their faces weeping."* [17:109] This meaning may also be figurative, as in: ﴿وَ إِنْ أَسَأْتُمْ فَلَها﴾ *"And if you do evil, it shall be (against your soul)."* [17:7] Meaning: وَ إِنْ أَسَأْتُمْ فَعَلَيْها .

- The meaning of (بَعْدَ), as in: ﴿أَقِمِ الصَّلاةَ لِدُلُوكِ الشَّمْسِ﴾ *"Keep up prayer from the declining of the sun..."* [17:78] Meaning after the sun begins its decline. Also: صُمْ لِلرُّؤْيَةِ الهِلالِ *"Fast after sighting the crescent."* [21]

- The meaning of (عَنْ), as in: ﴿وَ قالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا...﴾ *"And those who disbelieve say concerning those who believe..."* [46:11] Meaning: عَنِ الَّذِينَ كَفَرُوا.

- To become (الصَّيْرُورَةُ), as in: ﴿فَٱلْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوّاً وَ حَزَناً﴾ *"And Pharaoh's family took him up that he might be an enemy and grief for them."* [28:8] Meaning that Musa (AS) was sent to Pharaoh's family in order that he would become an enemy and grief for them.

- Conveyance (التَّبْلِيغُ), as in: ﴿وَ إِذْ قالَ رَبُّكَ لِلْمَلائِكَةِ إِنِّي جاعِلٌ فِي الأَرْضِ خَلِيفَةً﴾ *"And when your Lord said to the angels: I am going to place in the earth a Khalif."* [2:30] Meaning that a quote or narration is being conveyed, as in: قالَ لَهُ: يا ٱبْنَ رَسُولِ اللَّهِ... *He said to him: O son of the Messenger of Allāh!*

- The purpose of making a verb transitive (التَّعْدِيَةُ), as in: ﴿فَهَبْ لِي مِنْ لَدُنْكَ وَلِيّاً﴾ *"Therefore grant me from Thyself an heir."* [19:5]

- Extraneous (الزَّائِدَةُ). In this meaning, the particle is generally in the meaning of Emphasis (التَّأْكِيدُ), as in: ﴿يُرِيدُ اللَّهُ لِيُبَيِّنَ لَكُمْ﴾ *"Allāh desires to explain to you..."* [4:26] It may have the meaning of intensification (التَّقْوِيَةُ), as in: ﴿أَفْتُونِي فِي رُؤْيايَ إِنْ كُنْتُمْ لِلرُّؤْيا تَعْبُرُونَ﴾ *"Explain to me my dream, if you can interpret the dream."* [12:43] Often, the particle in this meaning is entered upon the verbal object (المَفْعُولُ بِهِ) or other words thereby strengthening it, as in: ﴿كُنّا لِحُكْمِهِمْ شاهِدِينَ﴾ *"We were bearers of witness to their judgment."* [21:78] In other words: كُنّا شاهِدِي حُكْمِهِمْ.

2) Genitive particles which are only entered upon the apparent noun, they are also seven particles:

☑ The particles (مُذْ) and (مُنْذُ). Both particles are related to time having the meaning of *since* and *for.* There are three situations that these particles are found in:

- As a genitive particle, as in: ما رَأَيْتُهُ مُذْ ثَلاثَةِ أَيّامٍ *I have not seen him since three days*. When used as such, it is interpreted in the past-tense. Some scholars say that the genitive state actually results from this particle forming an Iḍāfah with the noun following it. It implies the meaning of (مِنْ) and (إِلَى), in other words, from (now) until (then).

- As an adverb, as in: ما لَقِيْتُهُ مُنْذُ يَوْمانِ *I have not met him for two days*. The meaning implied here is that of (بَيْنِي) and (بَيْنَ), meaning between me and between (something else), as in: بَيْنِي وَ بَيْنَ لِقائِهِ يَوْمانِ *Between me and my meeting him, were two days*. The word following the particle, in this meaning, is nominative.

- As the Mubtada, as in: مُنْذُ يَوْمُ الخَمِيسُ *Since Thursday*. In this situation, as the Mubtada, the word following is its Khabar and therefore nominative. Obviously, in this meaning it cannot be considered a genitive particle.

☑ The particle (رُبَّ). This particle is entered upon an indefinite noun (النَّكِرَةُ) and has two meanings associated with it. The first meaning is (التَّقْلِيلُ) *Diminution or lessening something*, as in: رُبَّ رَجُلٍ مُؤْمِنٍ لَقَيْتُ *Few believing men have I met*. Or it may have the opposite meaning (التَّكْثِيرُ) *Abundance*, as in: رُبَّ صائِمٍ لَيسَ لَهُ مِنَ الصَّوْمِ إلاَّ الجُوعُ وَ العَطَشُ *Many a fasting person gets nothing from fasting except hunger and thirst.*

Some of the particularities of this particle is that it is sometimes found with the particle (ما) known as (ما الكافَّةُ), as in: رُبَّما سَعِيدٌ حاضِرٌ فِي الصَّفِّ *Often, Sa'eed is present in the row (of worshippers)*. This particle (ما) negates the genitive government for the noun following (رُبَّ). This particle is may also be found without the Shaddah, although rarely, as in: ﴿رُبَما يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كانُوا مُسْلِمِينَ﴾ *"Often will those who disbelieve wish that they had been Muslims."* [15:2] The grammarians of Kūfah consider this word to be a noun instead of a particle.

☑ The particle (تَ). This particle is associated with the name of Allāh when making an oath, as in: ﴿وَ تَاللَّهِ لأَكِيدَنَّ أَصْنامَكُمْ...﴾ *"And, by Allāh! I will certainly do something against your idols..."* [21:57] This particle is used in the same manner as the particle (بِ) when used in the meaning of an oath, except that the latter can be entered upon a pronoun as well. This particle is only entered upon the Glorious Name (اللَّه).

☑ The particle (حَتَّىٰ). Most often, this particle has the meaning of reaching an endpoint (إِنْتِهَىٰ الغايَةِ), as in: بَذَلْتُ مالِي فِي سَبِيلِ اللَّهِ حَتَّىٰ آخِرِ دِرْهَمٍ *I spent my wealth in the path of Allāh until the last Dirham*. Most often, when this particle is used in this meaning, what comes after the particle is in the same ruling as that which comes before it. In the example above, wealth was mentioned before the particle and the last Dirham was mentioned after it, both being one in the same in that both refer to wealth. This is not always the case, however, as in: ﴿سَلامٌ هِيَ حَتَّىٰ مَطْلَعِ الفَجْرِ﴾ *"Peace it is until the break of the morning."* [97:5]

This particle is also one of the Nawāṣib(النَّواصِبُ), meaning one of the particles causing the accusative state in words. When this particle precedes a present-tense verb it causes the accusative state in the verb with the estimation of the accusative particle (أَنْ), as in: ﴿قالُوا لَنْ نَبْرَحَ عَلَيْهِ عاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنا مُوسَىٰ﴾ *"We will by no means cease to keep to its worship until Musa returns to us."* [20:91] Meaning حَتَّىٰ أَنْ يَرْجِعَ إِلَيْنا مُوسَىٰ.

☑ The particle (كَ). This particle is used in the meaning of (التَّشْبِيهُ) *Similarity, likeness,* as in: ﴿وَ مِنَ النّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْداداً يُحِبُّونَهُمْ كَحُبِّ اللَّهِ﴾ *"And there are some among men who take for themselves objects of worship besides Allāh, whom they love as they love Allāh."* [2:165]

There are other meanings associated with the particle as well:

- The meaning of (مِثْلٌ) *Like,* ﴿لا تُبْطِلُوا صَدَقاتِكُمْ بِالمَنِّ وَ الأَذَىٰ كَالَّذِي يُنْفِقُ مالَهُ رِئاءَ النَّاسِ﴾ *"Do not make your charity worthless by reproach and injury, like him who spends his property to be seen of men..."* [2:264] Meaning: مِثْلُ الَّذِي يُنْفِقُ.

- To explain the reason of an action (التَّعْلِيلُ), as in: ﴿وَيْ كَأَنَّهُ لا يُفْلِحُ الكافِرُونَ﴾ *"Woe, It is as the nonbelievers are never successful."* [28:82] Meaning that due to disbelief, the nonbelievers are never successful.

- Extraneous (الزّائِدَةُ), as in: ﴿لَيْسَ كَمِثْلِهِ شَيْءٌ﴾ *"Nothing like a likeness of Him (exists)..."* [42:11] Whereas, if the particle is removed, the meaning of the expression is unchanged.

This particle may also be found attached to the particle (ما الكافَّةِ) which negates its genitive government of other words, as in: ﴿كَما بَدَأْنآ أَوَّلَ خَلْقٍ نُعِيدُهُ﴾ *"As We originated the first creation, (so) We shall reproduce it."* [21:104] Most often, when this particle is found attached, it will follow a sentence (examine the example above). This not always the case, however, as in: ﴿كَمآ أَرْسَلْنا فِيكُمْ رَسُولاً مِنْكُمْ يَتْلُوا عَلَيْكُمْ آياتِنا﴾ *"Even as We have sent among you an Apostle from among you who recites to you Our communications..."* [2:151]

☑ The particle (وَ). As a genitive particle, it has the meaning of an oath (القَسَمُ), as in: ﴿وَ العَصْرِ﴾ *"By the declining day."* [103:1] This particle is only entered upon an apparent noun as opposed to a pronoun. In the example ﴿وَ التِّينِ وَ الزَّيْتُونِ﴾ *"I swear by the fig and olive."* [95:1], the first particle is the genitive particle in the meaning of an oath, the second particle is a conjunctive particle (حَرْفُ العَطْفِ) which replicates the same meaning and I'rāb of that which occurs before it. Grammarians say that the meaning of this particle is due to the estimation a verb, namely (أُقْسِمُ), which is unwritten.

As mentioned in the beginning of this section, grammarians are of differing opinions regarding the exact number of genitive particles as some of these words are used in different meanings and some are not considered particles at all (by some grammarians). As the author mentioned, fourteen particles are agreed upon. Many grammarians put the number at nineteen (19) genitive particles. Here is a summary of the five additional particles not mentioned in this section:

- The particle (وَ) in the meaning of (رُبَّ), as in the following verse of poetry:

«وَ بَلَدَةٍ لَيسَ لَها أَنِيسٌ إلاَّ اليَعافِيرُ وَ إلاَّ العِيسُ»

Many a city has no inhabitants except the gazelle and the yellow camel.

Like the particle (رُبَّ) itself, this particle is only entered upon indefinite nouns (النَّكِرَةُ).

- The particles (حاشا), (عدا) and (خلا). All of these particles are used in the meaning of (إلاَّ) *Except, exception,* for example: سآءَ القَوْمُ حاشا زَيْدٍ *People were evil, except Zaid;* جآءنِي القَوْمُ عَدا بَكْرٍ *The people came to me except Bakr;* أَكْرَمْتُ القَوْمَ خَلا فاروقٍ *I honored the people except Farūq.* Some grammarians consider these three words to be verbs instead of genitive particles, as in: سآءَ القَوْمُ حاشا زَيْداً, with the excepted word (المُسْتَثْنَىٰ مِنْهُ) in the accusative.

- The particle (ب) in the meaning of an oath. In our review, this particle was included with the general discussion of the particle (ب). It is listed separately, at times, due to its distinctive meaning which involves the estimation of a verb signifying the swearing of an oath. In this meaning, it is known as *Bā' of the Oath* (بآءُ القَسَمِ).

النوع الرابع

(النَّوْعُ الرَّابِعُ:) ما يَرِدُ مَنْصُوباً وَ غَيْرَ مَنْصُوبٍ، وَ هُوَ أَرْبَعَةٌ، الأَوَّلُ: المُسْتَثْنَىٰ، وَ هُوَ المَذْكُورُ بَعْدَ إِلاَّ وَ أَخَواتِهِ لِلدَّلالَةِ عَلَىٰ عَدَمِ ٱتِّصافِهِ بِما نُسِبَ إِلَىٰ سابِقِهِ وَ لَوْ حُكْماً. فَإِنْ كانَ مُخْرَجاً فَمُتَّصِلٌ، وَ إِلاَّ فَمُنْقَطِعٌ. فَالمُسْتَثْنَىٰ بِإِلاَّ إِنْ لَمْ يُذْكَرْ مَعَهُ المُسْتَثْنَىٰ مِنْهُ، أُعْرِبَ بِحَسَبِ العَوامِلِ وُ سُمِّيَ مُفَرَّغاً. وَ الكَلامُ مَعَهُ غَيْرُ مُوْجَبٍ غالِباً. وَ إِنْ ذُكِرَ فَإِنْ كانَ الكَلامُ مُوجَباً نُصِبَ، وَ إِلاَّ فَإِنْ كانَ مُتَّصِلاً فَالأَحسَنُ ٱتِّباعُهُ عَلَىٰ اللَّفْظِ، نَحْوُ: ما فَعَلُوهُ إِلاَّ قَلِيلٌ. وَ إِنْ تَعَذَّرَ فَعَلَىٰ المَحلِّ، نَحْوُ: لا إِلهَ إِلاَّ اللَّهُ. وَ إِنْ كانَ مُنْقَطِعاً فَالحِجازِيُّونَ يُوجِبُونَ النَّصْبَ. وَ التَّمِيمِيُّونَ يُجَوِّزُونَ الإِتِّباعَ، نَحْوُ: ما جآءَنِي القَوْمُ إِلاَّ حِماراً أَوْ حِمارٌ.

[2.25] The Fourth Type: That which is found to be accusative and non-accusative.

They are four. The first is the exception (al-Mustathna). It is that which is mentioned after (إِلاَّ) and her sisters indicating the lack of its being described by that which is related to whatever precedes it, although it be in the same ruling (of whatever precedes it). If (the exception) is removing (whatever follows the particle from the ruling of whatever precedes it), then it is conjunctive (Muttaṣil). Otherwise, it is disjunctive (Munqati').

Then, if the exception with (إِلاَّ), is not mentioned along with that which it is excluded from (المُسْتَثْنَىٰ مِنْهُ), it is given I'rāb by estimation of government. It is called vacated (Mufarragh). An expression with (the vacated Mustathna Minhu) is mostly negative. If (the Mustathna Minhu) is mentioned and the expression is positive, the exception is made accusative. Otherwise, if it is conjunctive, the best manner is that it follows the (I'rāb of the) word (the Mustathna Minhu). For example: ما فَعَلُوهُ إِلاَّ قَلِيلٌ *They would not have done it except a few of them.*

If it is not possible (for agreement in that which is before and after the particle, then the I'rāb of the exception is) based on the (vacated word's) position. For example: لا إِلهَ إِلاَّ اللَّهُ *There is no God except Allāh*. If it is disjunctive, the Ḥijāzi obligate the accusative. The Tameemi permit following (either approach). For example: جآءَنِي القَوْمُ إِلاَّ حِماراً أَوْ حِمارٌ *The people came to me except a donkey.*

[2.25] COMMENTARY:

The fourth type of Mu'rab noun is that which is accusative at times and non-accusative at other times. This section deals with the exception (المُسْتَثْنَى) signified by (إِلاَّ) or one of her sisters. The sisters of (إِلاَّ) are the topic the next section.

These particles, verbs and nouns all signify the meaning of exception in at least some of their usages. In an 'Arabic expression, the meaning of exception has two fundamental components: the exception itself (المُسْتَثْنَى) and that from which the exception is made (المُسْتَثْنَى مِنْهُ), as in: ما جآءَنِي القَوْمُ إِلاَّ زَيْدٌ *No people came to me except Zaid*. *Zaid* is the Mustathna, the exception. *People* (القَوْمُ) are the Mustathna Minhu, meaning that from which Zaid has been excluded or excepted. It is understood in this expression that whatever follows (إِلاَّ), namely Zaid, is connected to that which precedes it, meaning the people, as Zaid is understood to be a member of this group.

From the text, the author mentions: *"If (the exception) is removing (whatever follows the particle from the ruling of whatever precedes it), then, it is conjunctive (Muttaṣil), otherwise, it is disjunctive (Munqati')."*

An example of the conjunctive exception (المُسْتَثْنَى المُتَّصِلَةُ) is found in the previously mentioned example. Zaid is removed from the group (people) meaning that the group did not come while Zaid did. Zaid's action removes him from the ruling of the group. Being conjunctive means that they were of one group while the action of Zaid removes him from the ruling of the group as an exception.

Sometimes, however, that which follows (إِلاَّ) is not considered a member of a group which precedes it, as in: جآءَنِي القَوْمُ إِلاَّ حِمارٌ *People came to me except a donkey*. Since people and donkeys are not in the same ruling, the exception is said to be disjunctive (المُسْتَثْنَى المُنْقَطِعَةُ).

The next matter is the I'rāb of the Mustathna. The author mentions the basic rules in determining its I'rāb:

"Then, if the exception with (إِلاَّ), is not mentioned along with that which it is excluded from (المُسْتَثْنَى مِنْهُ), it is given I'rāb by estimation of government. It is called vacated (Mufarragh). An expression with (the vacated Mustathna Minhu) is mostly negative."

When the Mustathna Minhu is not mentioned in an expression its place is referred to as being vacated (المُفَرَّغُ). This being the case, the I'rāb of the Mustathna is determined by the estimation of the I'rāb of that vacated Mustathna Minhu, as in: ما رَأَىٰ زَيْدٌ إِلاَّ بَكْراً *Zaid saw only Bakr*. What is estimated in this sentence is: ما رَأَىٰ زَيْدٌ أَحداً إِلاَّ بَكْراً. The vacated Mustathna Minhu is (أَحداً), the verbal object (المَفْعُولُ بِهِ). As the vacated Mustathna Minhu is accusative, the Mustathna will also be accusative.

As such, it is also possible for the Mustathna to be nominative or genitive according to the estimation of the vacated Mustathna Minhu, as in the following examples (with the estimated expression in parenthesis):

لا شَخْصَ إِلاَّ زَيْدٌ (لا شَخْصَ مَوْجُودٌ إِلاَّ زَيْدٌ)؛ ما مَرَرْتُ إِلاَّ بِزَيْدٍ (ما مَرَرْتُ بِأَحدٍ إِلاَّ بِزَيْدٍ)

In the first example, *There's no person except Zaid*, the vacated Mustathna Minhu (مَوْجُودٌ) is also the Khabar in this expression in the nominative state. As a result, the Mustathna is also nominative. In the second example, *I only passed by Zaid*, the vacated Mustathna Minhu is (بِأَحدٍ) in the genitive state due to the genitive particle (بِ). The Mustathna is also genitive by the same genitive particle which, as a rule, must be repeated.

The author also mentions that when the Mustathna Minhu is vacated, the expression is mostly negative as seen in the examples above.

The next rule is: *"If (the Mustathna Minhu) is mentioned and the expression is positive, the exception is made accusative. Otherwise, if it is conjunctive, the best manner is that it follows the (I'rāb of the) word (the Mustathna Minhu). For example:* ما فَعَلُوهُ إِلاَّ قَلِيلٌ *They would not have done it except a few of them."*

When the Mustathna Minhu is mentioned in a positive expression, the Mustathna will be accusative, as in: قامَ القَوْمُ إِلاَّ زَيْداً *The people rose up, except Zaid;* جاءَنِي القَوْمُ إِلاَّ حِماراً *People came to me except a donkey.* In both examples, the Mustathna Minhu is mentioned. The first being conjunctive while the second is disjunctive.

Otherwise, meaning that if the expression is negative, the Mustathna will follow the Mustathna Minhu in I'rāb. That is the case when the exception is conjunctive (المَتَّصِلَةُ), as in: ﴿ما فَعَلُوهُ إِلاَّ قَلِيلٌ﴾ *"They would not have done it except a few of them."* [4:66]

Here, the Mustathna Minhu is the pronoun implied in the form of the verb (هُمْ), meaning: *They*. As the pronoun of the subject, it is nominative and the Mustathna (قَلِيلٌ) follows it's I'rāb.

The next rule mentioned in the text: *"If it is not possible (for agreement in that which is before and after the particle, then the I'rāb of the exception is) based on the (vacated word's) position. For example: لا إِلهَ إِلاَّ اللَّهُ There is no God except Allāh."*

In this example, the Mustathna Minhu is (إِلهَ) which isalso negated by particle of negation (لا النّافِيَةُ لِلْجِنْسِ) which negates it as a collective noun. According the rules of this particle, the collective noun becomes Mabniy or fixed with the vowel Fatḥah due to this particle's negation and is no longer considered Mu'rab. Since the Mabniy word does not utilize I'rāb, the Mustathna (اللَّهُ) cannot take its I'rāb from that word. Then, as the author mentions, the I'rāb of the Mustathna must then be based on the position of the Mustathna Minhu in this expression. Its position is apparent with the removal of the negation.

Without the negation, what is estimated is (إِلهٌ مَوْجُودٌ) *A god exists*. Here, as the Mubtada, the word (إِلهٌ) is nominative. Therefore, since the Mustathna cannot take its I'rāb from this negated word due to its being Mabniy, it bases its I'rāb on the position (مَحَلٌّ) of this word as the Mubtada in the original estimated expression. As a result, it is nominative like the Mubtada itself.

The final rule in this section highlights various usage from different regions of the 'Arab world: *"If it is disjunctive, the Ḥijāzi obligate the accusative. The Tameemi permit following (either approach). For example: جآءَنِي القَوْمُ إِلاَّ حِماراً أَوْ حِمارٌ The people came to me except a donkey."*

The author mentions two differing approaches among 'Arabs with regard to the disjunctive exception (المُنْقَطِعَةُ) in a positive expression. The people of Ḥijāz (the area of Makka and Madeenah) require that the Mustathna be accusative in this situation, as in: جآءَنِي القَوْمُ إِلاَّ حِماراً *People came to me except a donkey*. The Bani Tameemi tribe permits following the I'rāb of the Mustathna Minhu (القَوْمُ), making the Mustathna nominative, as in: جآءَنِي القَوْمُ إِلاَّ حِمارٌ. Or they allow the Mustathna to also be accusative, as a rule, like the people of Ḥijāz.

تتمّة

(تَتِمَّةٌ:) المُسْتَثْنَىٰ بِخَلا وَ عَدا وَ حَاشا يُنْصَبُ مَعَ فِعْلِيَّتِها وَ يُجَرُّ مَعَ حَرْفِيَّتِها. وَ بِلَيْسَ وَ لا يَكُونُ مَنْصُوبٌ عَلَىٰ الخَبَرِيَّةِ وَ ٱسْمُها مُسْتَتِرٌ وُجُوباً. وَ بِما خَلا وَ بِما عَدا مَنْصُوبٌ. وَ بِغَيْرِ وَ سِوَىٰ مَجْرُورٌ بِالإِضافَةِ. وَ يَعْرَبُ غَيْرٌ بِما يَسْتَحِقُّهُ المُسْتَثْنَىٰ بِإِلاَّ وَ سِوَىٰ كَغَيْرِ عِنْدَ قَوْمٍ وَ ظَرْفٌ عِنْدَ آخَرِينَ.

[2.26] COMPLETION:

The Mustathna (exception) with: خَلا وَ عدا وَ حاشا is made accusative with (their being considered) verbal and genitive with (their being considered) particles. (The Mustathna) with: لَيسَ وَ لا يَكُونُ are accusative due to predication while their noun is concealed, as a requirement.

The Mustathna with: ما خَلا وَ ما عَدا is accusative. The Mustathna with: غَير وَ سِوَىٰ are genitive due to Iḍāfah. The I'rāb required of the Mustathna with (إِلاَّ) is given to (غَير). With some people (سِوَىٰ) is like (غَير). With others, (سِوَىٰ) is considered an adverb.

[2.26] COMMENTARY

This section completes the topic of the Mustathna or the exception with a review of the rules related to the sisters of (إِلاَّ). The sisters of (إِلاَّ) are:

غَيْرُ، سَوَىٰ، عَدا، خَلا، حاشا، لَيسَ، لا يَكُونُ، ما خَلا، ما عَدا

The author's phrasing of the passage reflects grammarian's differing views regarding some of the sister's of (إِلاَّ): *"The Mustathna (exception) with: خَلا وَ عَدا وَ حاشا is made accusative with (their being considered) verbal and genitive with (their being considered) particles."*

Some grammarians consider these three to be genitive particles while others consider them to be verbs. Accordingly, if these words are believed to be verbs, they govern the Mustathna in the accusative case, as in: قامَ القَوْمُ خَلا زَيْداً وَ عَدا عَمْراً وَ حاشا باقِراً *People rose up, except Zaid and 'Amr and Bāqir*. Grammarians of this view hold that they are verbs in the meaning of: (أَسْتَثْنَىٰ), as in: قامَ القَوْمُ وَ أَسْتَثْنَىٰ زَيْداً .

Grammarians who view these words as genitive particles have these words governing the Mustathna in the genitive, as in: قامَ القَوْمُ خَلا زَيْدٍ وَ عَدا عَمْرٍو وَ حاشا باقِرٍ .

Next, the author mentions two other sisters: *"(The Mustathna) with: لَيْسَ وَ لا يَكُونُ are accusative due to predication while their noun is concealed, as a requirement."*

These two words are sometimes used in the meaning of (إِلاَّ), as in: قامَ القَوْمُ لَيْسَ زَيْداً *People rose up, not Zaid*. Also, in practically the same meaning: قامَ القَوْمُ لا يَكُونُ زَيْداً. These words govern the Mustathna as their Khabar in the accusative, as is the rule of (لَيْسَ) and (ما وَ لا) with the same meaning. When the author makes the point that the concealment of the subject is required, it means that an apparent noun (الإِسْمُ الظَّاهِرُ) may not be used as their subject.

Another rule: *"The Mustathna with: ما خَلا وَ ما عَدا is accusative."*

Accusative due to their being considered verbs, as in: قامَ القَوْمُ ما خَلا زَيْداً وَ ما عَدا باقِراً *People rose up, except Zaid and Bāqir*.

Last, the author mentions: *"The Mustathna with: غَيْر وَ سِوَىٰ are genitive due to Iḍāfah. The I'rāb required of the Mustathna with (إِلاَّ) is given to (غَيْر). With some people (سِوَىٰ) is like (غَيْر). With others, (سِوَىٰ) is considered an adverb."*

There are three matters to be understood from this passage:

The first matter is that when (غَيْرُ، سِوَىٰ) are used, the Mustathna is genitive due to being in an Iḍāfah construction, as in: رَأَيْتُ رَجُلاً غَيْرَ زَيْدٍ وَ سِوَىٰ باكِرٍ *I saw a man other than Zaid and Bāqir*. The Mustathna can also be a concealed genitive pronoun, as in: رَأَيْتُ رَجُلاً غَيْرَكَ أَوْ سِواكَ *I saw a man other than you*. In this usage, grammarians say that meaning of these two words are adjectival.

Grammarians also distinguish that these words are sometimes adjectives for indefinite nouns (النَّكِرَةُ), as in the example above and: ﴿رَبَّنا أَخْرِجْنا نَعْمَلْ صالِحاً غَيْرَ الَّذِي كُنّا نَعْمَلُ﴾ *"Our Lord! Take us out, we will do good deeds other than those which we used to do."* [35:37] Wherein the word (غَيْرَ) has come as an adjective for the indefinite word (صالِحاً). As an adjective, it has the same I'rāb as the noun which it modifies. In addition to being an adjective, it is also the first term in the Iḍāfah while the second term is the Relative Noun (الَّذِي). Due to the fact that the Relative Noun is Mabniy, it is said that it occupies the place (مَحَلٌّ) of a genitive noun in this expression.

At times, these two words may be adjectives for definite nouns or that which resembles a definite noun, as in: ﴿صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ المَغْضُوبِ عَلَيْهِمْ...﴾ *"The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down..."* [1:7] Here, (غَيْرِ) is an adjective for the dependent genitive pronoun preceding it (هِمْ) in the word (عَلَيْهِمْ). As its adjective, it is also genitive. The Mustathna (المَغْضُوبِ) is genitive also but its genitive state is due to being the second-term of an Iḍāfah.

The second matter is that the word (غَيْر) is given the same I'rāb as required of words which follow (إِلاَّ), meaning the Mustathna. According to those aforementioned rules, the Mustathna will be accusative when the Mustathna Minhu is mentioned in a positive expression, as in: قامَ القَوْمُ غَيْرَ زَيْدٍ *The people rose up, except Zaid*. As a result (غَيْرَ) is accusative while the Mustathna (زَيْدٍ) is genitive due to the Iḍāfah.

When the sentence is negative and the Mustathna Minhu is mentioned, the Mustathna follows the I'rāb of the Mustathna Minhu, as in: ﴿لا يَسْتَوِي القاعِدُونَ مِنَ المُؤْمِنِينَ غَيْرُ أُوْلِي الضَّرَرِ...﴾ *"The holders back from among the believers, not having any injury..."* [4:95] The Mustathna Minhu, namely the subject (القاعِدُونَ), is nominative and, likewise, is (غَيْرُ).

When the Mustathna Minhu is not mentioned in a negative expression, the I'rāb of the Mustathna is given according to the estimated I'rāb of the unmentioned Mustathna Minhu, as in: ما جآءَ غَيْرُ زَيْدٍ *Only Zaid came*. What is estimated is: ما جآءَ أَحَدٌ إلاَّ زَيْدٌ *No one except Zaid came,* wherein the estimated Mustathna Minhu (أَحَدٌ) is nominative as the subject and the Mustathna (زَيْدٌ) follows its I'rāb.

Accordingly, the word (غَيْرُ) is nominative due to this estimation. Likewise, it may also be accusative, as in: ما رَأَيْتُ غَيْرَ زَيْدٍ *I only saw Zaid*. Here the word (غَيْرَ) is accusative due to the estimation of the following: ما رَأَيْتُ أَحداً إِلاَّ زَيْداً *I saw no one except Zaid*.

The third matter is that the word (سِوَىٰ) is regarded by some to be the same as (غَيْر) in meaning and usage, such as: قامَ القَوْمُ سِوَىٰ زَيْدٍ و ما جآءَ سِوَىٰ زَيْدٍ و ما رَأَيْتُ سِواكَ. The only difference is that the word (سِوَىٰ) possess the Alif Maqṣūrah at its end and is incapable of displaying any sign of I'rāb. Therefore, its I'rāb must be estimated in all states.

Others, meaning other 'Arab people, regard the origin of the word to be that of an adverb (الظَّرْفُ), as in: جَلَسْتُ مَكاناً سِوَىٰ *I sat at a place of parity.* Also, with a variation of the same word (سَوآء), as in:﴿فَٱطَّلَعَ فَرَآهُ فِي سَوآءِ الجَحِيمِ﴾ *"Then he looked down and saw him in the midst of hell."* [37:55]

الثاني

(الثَّانِي:) المُشْتَغَلُ عَنْهُ العامِلُ إذا ٱشْتَغَلَ عامِلٌ عَنِ ٱسْمٍ مُقَدَّمٍ بِنَصْبِ ضَمِيرِهِ أَوْ مَتَعَلِّقِهِ، كانَ لِذٰلِكَ الإِسْمِ خَمْسُ حالاتٍ: فَيجِبُ نَصْبُهُ بِعامِلٍ مُقَدَّرٍ يُفَسِّرُهُ المُشْتَغِلُ. إذا تَلا ما لا يَتْلُوهُ إلاَّ فِعْلٌ، كَأَداةِ التَّحْضِيضِ، نَحْوُ: هَلاَّ زَيْداً أَكْرَمْتَهُ. وَ كَأَداةِ الشَّرْطِ، نَحْوُ: إذا زَيْداً لَقِيْتَهُ فَأَكْرِمْهُ. وَ رَفْعُهُ بِالإِبْتِداءِ إذا تَلا ما لا يَتْلُوهُ إلاَّ ٱسْمٌ، كَإِذا الفُجائِيَّةِ، نَحْوُ: خَرَجْتُ فَإِذا زَيْدٌ يَضْرِبُهُ عَمْرٌو. أَوْ فُصِّلَ بَيْنَهُ وَ بَيْنَ المُشْتَغِلِ ما لَهُ الصَّدْرُ، نَحْوُ: زَيْدٌ هَلْ رَأَيْتَهُ؟

وَ يَتَرَجَّحُ نَصْبُهُ إذا تَلا مَظانَّ الفِعْلِ، نَحْوُ: أَزَيْداً ضَرَبْتَهُ؟ أَو حَصَلَ بِنَصْبِهِ تَناسُبُ الجُمْلَتَيْنِ فِي العَطْفِ، نَحْوُ: قامَ زَيْدٌ وَ عَمْراً أَكْرَمْتُهُ. أَوْ كانَ المُشْتَغِلُ فِعْلَ طَلَبٍ، نَحْوُ: زَيْداً إِضْرِبْهُ. وَ يَتَساوىٰ الأَمْرانِ: إذا لَمْ تَفُتِ المُناسِبَةُ فِي العَطْفِ عَلَىٰ التَّقْدِيرَيْنِ، نَحْوُ: زَيْدٌ قامَ وَ عَمْراً أَكْرَمْتُهُ، فَإِنْ رَفَعْتَ فَالعَطْفُ عَلَىٰ الإِسْمِيَّةِ. أَوْ نَصَبْتَ فَعَلَىٰ الفِعْلِيَّةِ. وَ يَتَرَجَّحُ الرَّفْعُ فِيما عَدا ذٰلِكَ لأَوْلَوِيَّةِ عَدَمِ التَّقْدِيرِ، نَحْوُ: زَيْدٌ ضَرَبْتُهُ.

[2.27] Diversion (Of A Noun) From Its Governing Agent (المُشْتَغَلُ عَنْهُ العامِلُ)

When a governing agent or (that which is) connected to the governing agent engages a noun (placed ahead of its natural position) by making its (concealed) pronoun accusative, then there are five states for that noun (the Mushtaghil):

- (The Mushtaghil) is required to be made accusative by an estimated governing agent (which the Mushtaghil) clarifies. (This is the case) when (the Mushtaghil) follows (those words) which only a verb follows, like the Particles of Incitement (أَداةُ التَّحْضِيضِ), as in: هَلاَّ زَيْداً أَكْرَمْتَهُ *Have you not honored Zaid!* (And) like the Particle of Condition (أَداةُ الشَّرْطِ), as in: إذا زَيْداً لَقِيْتَهُ فَأَكْرِمْهُ *When You meet Zaid, then honor him*.

- (The Mushtaghil) is required to be made nominative due to (being) the Mubtada. (This is the case) when (the Mushtaghil) follows that which only a noun follows, like: (إذا الفَجائِيَّةُ), as in: خَرَجتُ فَإذا زَيْدٌ يَضْرِبُهُ عَمْرٌو *I left, then 'Amr struck Zaid*. Or (the Mushtaghil is required to be made nominative due to the presence of a) separator between (the governing agent) and the Mushtaghil, (a separator requiring) precedence (in word order), as in: زَيْدٌ هَلْ رَأَيْتَهُ *Zaid, did you see him?*

- (The Mushtaghil) is preferred to be made accusative when it follows (situations) likely for verbs, for example: أَزَيْداً ضَرَبْتَهُ *Zaid, have you struck him?* Or (when) its accusative state is acquired from the relationship of two sentences in apposition, as in: قامَ زَيْدٌ وَ عَمْراً أَكْرَمْتُهُ *Zaid and 'Amr stood and I honored him ('Amr)*. Or the governing agent is a command verb, as in: زَيْداً إضْرِبْهُ *Zaid, strike him!*

- The two matters (the nominative and accusative) are equal when the relationship between the two estimated governments in apposition is not lost, for example: زَيْدٌ قامَ وَ عَمْراً أَكْرَمْتُهُ *Zaid stood and I honored 'Amr*. If it is made nominative, then the apposition is based on being a nominative sentence. If it is made accusative, it is based on being a verbal sentence.

- The nominative is preferred (for the Mushtaghil) in matters aside from those (mentioned) due to the fundamental lack of estimation (of any governing agent which alters the nominative state), as in: زَيْدٌ ضَرَبْتُهُ *Zaid, I struck him*.

[2.27] COMMENTARY

This is the second in the list of Mu'rab words (المُعْرَباتُ) which are found to be accusative and also non-accusative. The topic of this section is **al-Mushtaghil** (الإِسْمُ المُشْتَغِلُ), meaning a noun diverted away from its original governing agent (العامِلُ). The author mentions its definition:

"When a governing agent or (that which is) connected to the governing agent engages a noun (placed ahead of its natural position) by making its (concealed) pronoun accusative..."

The noun referred to here as being placed ahead of its natural position is the Mushtaghil. In order to understand this definition, we'll cite an example along with its original estimation. The example is: زَيْداً أَكْرَمْتُهُ *Zaid, I honored him*. What is estimated in this expression is: أَكْرَمْتُ زَيْداً أَكْرَمْتُهُ. From this estimation, it can be seen that the governing agent for (زَيْداً), namely (أَكْرَمْتُ), has been removed.

What remains, (زَيْداً أَكْرَمْتُهُ), is still considered a proper sentence when the accusative dependent pronoun attached to the verb (ـهُ) makes reference to the concealed pronoun (هُوَ) implied in the Mushtaghil (زَيْداً), giving the Mushtaghil its accusative state. The reference of this pronoun makes the words in this expression relevant to one another. Otherwise, the dependent pronoun is the object of an apparent verb while the concealed pronoun is the object of an estimated verb without any apparent relationship between them. Of course, this would make the expression defective.

Implicit in the referencing of these pronouns is the understanding that in order for this referencing to be proper, there must be agreement between the pronouns which are referenced, as in: الزَّيْدَيْنِ أَكْرَمْتُهُما، الزَيْدِينَ أَكْرَمْتُهُمْ، هِنْداً أَكْرَمْتُها، الهِنْدَيْنِ أَكْرَمْتُهُما، الهِنْداتِ أَكْرَمْتُهُنَّ. Therefore, the following expression, الزَيْدَيْنِ أَكْرَمْتُهُ does not exhibit this agreement between these pronouns rending its meaning defective.

Or it may be that pronouns indirectly related to the governing agent will reference the pronoun concealed in the Mushtaghil, as in: زَيْداً أَكْرَمْتُ أَباهُ *Zaid, I honored his father*. Here the verb's object (أَبا) in the accusative possess a pronoun (أَباهُ) referring back to the Mushtaghil (زَيْداً). Unlike the previous example, this pronoun is a genitive pronoun attached to the verb's object. Without this reference, however, the meaning of the expression would be defective, as in: زَيْداً أَكْرَمْتُ أَباً.

This same referencing of the pronoun is what, in fact, diverts the Mushtaghil from its original governing agent, the estimated verb. That then, is the explanation of this section's topic. Regarding the Mustaghil itself, the author mentions five rules related to its I'rāb:

- (The Mushtaghil) is required to be made accusative by an estimated governing agent (which the Mushtaghil) clarifies. (This is the case) when (the Mushtaghil) follows (those words) which only a verb follows, like the Particles of Incitement (أَداةُ التَّحْضِيضِ), as in: هَلاَّ زَيْداً أَكْرَمْتَهُ *Have you not honored Zaid!* (And) like the Particle of Condition, as in: إِذا زَيْداً لَقِيْتَهُ فَأَكْرِمْهُ *When You meet Zaid, then honor him*.

First. When the noun (the Mushtaghil) clarifies its estimated governing agent, referred to as the Mushtaghal (المُشْتَغَلُ), it is required to be in the accusative state. This is with the condition that whatever follows the Mushtaghil is a verbal sentence or an expression appropriate in a verbal sentence's place. The author cites two particles which require verbal sentences to follow them. The first is the Particles of Incitement (أَداةُ التَّحْضِيضِ). The word (هَلاَّ) in the example is said to be a compound of (هَلْ) and (لا).

When used with a present-tense verb, (هَلاَّ) has the meaning of seeking something intensely. When used with a past-tense verb, it has the meaning of rebuking or blaming. Observe its usage in the poetry of Du'bil who rebukes believers following the martyrdom of al-Ḥusain Ibn 'Ali (AS), the chief of the martyrs:

إِنْ كُنْتَ مَحْزُوناً فَما لَكَ تَرْقُدُ　　　هَلاَّ بَكِيتَ لِمَنْ بَكاهُ مُحَمَّدُ

If you are grief-stricken, then why are you reclining?
Do you not cry for he whom Muḥammad has cried?

هَلاَّ بَكِيْتَ عَلَىٰ الحُسَيْنِ وَ أَهْلِهِ　　　إِنَّ البُكاءَ لِمِثْلِهِ قَدْ يُحْمَدُ

Do you not cry for al-Ḥusain and his family?
Crying for the likes of (al-Ḥusain) is certainly praised[22]

In the example: هَلاَّ زَيْداً أَكْرَمْتَهُ *Zaid, have you not honored him?,* the particle (هَلاَّ) is followed by a sentence whose original estimation is: هَلاَّ أَكْرَمْتَ زَيْداً أَكْرَمْتَهُ. The Mushtaghil (زَيْداً) clarifies its estimated governing agent (أَكْرِمْتَ) in that, without it, the sentence would be ambiguous, as in: هَلاَّ أَكْرَمْتَ. The presence of the Mushtaghil (زَيْداً) both indicates the presence of an estimated governing agent (أَكْرَمْتَ), the Mushtaghal, and clarifies the meaning of that estimated agent. Other Particles of Incitement are: (أَلا ، لَوْلا ، لَوْما).

The same is the case with conditional particles (أَداةُ الشَّرْطِ) as they also require a verbal sentence to follow them, as in the example: إذا زَيْداً لَقِيتَهُ فَأَكْرِمْهُ *When you meet Zaid, then honor him*. The particle of condition (إذا) is followed by the Mushtaghil (زَيْداً) which has the verbal sentence (لَقِيتَهُ فَأَكْرِمْهُ) following it. The estimated expression is: إذا لَقِيْتَ زَيْداً لَقِيتَهُ فَأَكْرِمْهُ. The governing agent for the Mushtaghil (لَقِيْتَ) is elided leaving the Mushtaghil (زَيْداً) to be followed by a verbal sentence making reference to the Mushtaghil itself. Again, the Mushtaghil indicates the presence of its governing agent (لَقِيْتَ) and clarifies its meaning with regard to the sentence.

- *(The Mushtaghil) is required to be made nominative due to (being) a Mubtada. (This is the case) when (the Mushtaghil) is followed by that which only a noun follows, like: (إذا الفَجائِيَّةُ), for example: خَرَجْتُ فَإِذا زَيْدٌ يَضْرِبُهُ عَمْرٌو I left, then 'Amr struck Zaid. Or (the Mushtaghil is required to be made nominative due to the presence of a) separator between (the governing agent) and the Mushtaghil which requires precedence (in word order), for example: زَيْدٌ هَلْ رَأَيْتَهُ Zaid, did you see him?*

Second. The Mushtaghil is nominative due to initiating (الإِبْتِداءُ) an expression as the Mubtada, as in: خَرَجْتُ فَإِذا زَيْدٌ يَضْرِبُهُ عَمْرٌو *I left, then 'Amr struck Zaid*. Usage of the particle known as (إذا الفَجائِيَّةُ) [section 5.6] dictates that a nominal sentence should follow it. This particle being different than the (إذا) mentioned in the previous example as a conditional particle. Therefore, (زَيْدٌ) is the Mubtada in the nominative state following (فَإِذا). After the Mubtada is its Khabar (يَضْرِبُهُ عَمْرٌو) which by means of the accusative dependent pronoun annexed to the verb, refers back to the Mubtada.

Overall, however, the larger sentence is a verbal sentence as it is begun with a verb (خَرَجْتُ) and followed by the nominal sentence (فَإِذا زَيْدٌ يَضْرِبُهُ عَمْرٌو). This nominal sentence is the verb's Khabar. Whether the Khabar is associated with the Mubtada or a verb, it is considered to be related to the nominative state. If the Khabar is a single word, it is a nominative word. If the Khabar is a sentence itself, the sentence is in the place (مَحَلٌّ) of a nominative word. As such, the reference of the pronoun to the Mushtaghil cannot overcome the nominative government of initiation (الإِبْتِداءُ).

The author also mentioned that a separator will also cause the Mushtaghil to be nominative, as in: زَيْدٌ هَلْ رَأَيْتَهُ *Zaid, did you see him?* This is the case with certain words which, as a rule, require precedence (الصَّدْرُ) in a sentence, like the particles of interrogation and negation. When such words are placed between the Mushtaghil and its original governing agent (رَأَيْتَهُ), the government of initiation governs the Mustaghil as the Mubtada and what follows the Mushtaghil is its Khabar, as in: زَيْدٌ هَلْ رَأَيْتَهُ and: زَيْدٌ ما رَأَيْتَهُ.

- (The Mushtaghil) is preferred to be made accusative when it follows (situations) likely for verbs, for example: أَزَيْداً ضَرَبْتَهُ *Zaid, have you struck him?* Or (when) its accusative state is acquired from the relationship of two sentences in apposition, as in: قامَ زَيْدٌ وَ عَمْراً أَكْرَمْتُهُ *Zaid and 'Amr stood and I honored him ('Amr)*. Or the governing agent is a command verb, as in: زَيْداً إِضْرِبْهُ *Zaid, strike him!*

Third. The accusative is the preference for the Mushtaghil when it is found in situations likely for verbal expressions, as the author phrases it: (مَظانَّ الفِعْلِ). Meaning that the Mushtaghil is in places where verbal expressions would be expected, as this is the noun of place (مَظِّنَّةٌ) in its figurative meaning. The author's example is indicative of situations wherein verbal expressions are expected to occur. In most cases, sentences begun with the Interrogative Hamzah (الهَمْزَةُ الإِسْتِفْهامُ) will have a verbal sentence following the particle, as in: أَزَيْداً ضَرَبْتَهُ, whether the verb is apparent or estimated, as in this example. What is estimated is: أَضَرَبْتَ زَيْداً ضَرَبْتَهُ. Meaning that the accusative Mushtaghil (زَيْداً) is resultant from the estimated verb(ضَرَبْتَ), the Mushtaghal.

This rule is similar the first except that it is not conditional that the Mushtaghil clarifies the Mushtaghal, its governing agent. What is conditional is that the Musthaghil is found in the place where verbs would be expected, like following particles of interrogation and negation. In both situations, it is considered most proper that a verbal sentence should follow them.

The accusative is also preferred for the Mushtaghil acquires its accusative state from two sentences tied together by apposition, as in: قامَ زَيْدٌ وَ عَمْراً أَكْرَمْتُهُ *Zaid stood and I honored 'Amr*.

The two sentences are in apposition with one another by virtue of the Conjunctive Particle (وَ). The Mushtaghil (عَمْراً) gives indication of its governing agent and what is estimated is: قامَ زَيْدٌ وَ أَكْرَمْتُ عَمْراً أَكْرَمْتُهُ. With the elision of its governing agent, the Mushtaghil is found in the place where a verb would be expected. Due to the first sentence (قامَ زَيْدٌ) being verbal, it would be expected that a sentence in apposition with it would also be verbal, although its verb is estimated.

If the governing agent is a Command Verb (الأَمْرُ) or Prohibitive Command (النَّهْيِ), the Mushtaghil will be made accusative, as in: زَيْداً إِضْرِبْهُ *Zaid, strike him*. What is estimated is: إِضْرِبْ زَيْداً إِضْرِبْهُ or لا تَضْرِبْ زَيْداً تَضْرِبْهُ. It is said to be impossible that the Mushtaghil could be nominative in this situation as the nominative requires a predicate (Khabar). The command verb, however, is non-informative (الإِنْشائِيَّةُ) and, therefore, could not be the predicate for the nominative.

- *The two matters (the nominative and accusative) are equal when the relationship between the two estimated governments in apposition is not lost, for example: زَيْدٌ قامَ وَ عَمْراً أَكْرَمْتُهُ Zaid stood and I honored 'Amr. If it is made nominative, then the apposition is based on being a nominative sentence. If it is made accusative, it is based on being a verbal sentence.*

Fourth. The author makes the point that the nominative and the accusative are equal, meaning that there is no preference as long as the relationship between two sentences linked in apposition is preserved. The author's example is that of two sentences in apposition, one nominal (زَيْدٌ قامَ) the other verbal (عَمْراً أَكْرَمْتُهُ). The overall nominal sentence is known as the greater expression (الكُبْرَىٰ) and the Khabar is known as the lesser expression (الصُّغْرَىٰ). The Mushtaghil occurs in the Khabar (عَمْراً أَكْرَمْتُهُ).

If the Mushtaghil is made nominative, its being nominative is due to greater expression (الكُبْرَىٰ) being nominative, as in: زَيْدٌ قامَ وَ عَمْرٌو أَكْرَمْتُهُ. In the nominal expression, both the Mubtada and Khabar are nominative as a rule. Therefore, it is appropriate for the Mushtaghil to be nominative in this situation. The apposition is made here between the two nouns, the Mubtada and the Mushtaghil.

If the Mushtaghil is made accusative it is due to the lesser expression being a verbal sentence whose verb is estimated, as in: زَيْدٌ قامَ وَ أَكْرَمْتُ عَمْراً أَكْرَمْتُهُ. As such, this sentence is in apposition with the preceding sentence by means of the apposition between the two verbs (قامَ وَ أَكْرَمْتُ). The removal of the governing agent does not damage the apposition since the Mushtaghil's accusative state itself indicates the presence of its governing agent, the Mushtaghal. Therefore, the apposition between the two verbs is proper, although one verb is estimated.

As the author mentions, both the nominative and accusative states are equal with regard to the Mushtaghil as long as the relationships of apposition between the two sentences are preserved.

- *The nominative is preferred (for the Mushtaghil) in matters aside from those (mentioned) due to a fundamental lack of the estimation (of a governing agent which alters the nominative state), for example: زَيْدٌ ضَرَبْتُهُ Zaid, I struck him.*

Fifth. In matters aside from those matters mentioned here, the nominative state is the preference for the Mushtaghil. In the example given: زَيْدٌ ضَرَبْتُهُ, the word (زَيْدٌ), the Mushtaghil, is also the Mubtada and nominative while the verb is its Khabar. Originally, we understand the expression was: ضَرَبْتُهُ زَيْداً. Placing (زَيْداً), the verbal object, ahead of its governing agent dictates that it should become nominative as the Mubtada. Unless there is some other governing agent that overcomes the government of the Mubtada (الإِبْتِدائِيَّةُ), then the Mushtaghil should remain nominative.

الثالث

(الثَّالِثُ:) المُنادَىٰ، وَ هُوَ المَدْعُوُّ بِأَيا، أَوْ هَيا أَوْ أَيْ أَوْ وا مَعَ البُعْدِ، وَ بِالهَمْزَةِ مَعَ القُرْبِ، وَ بِيا مُطْلَقاً. وَ يُشْتَرَطُ كَونُهُ مُظْهَراً. وَ يا أَنْتَ ضَعِيفٌ. وَ خَلُوُّهُ عَنِ اللاّمِ إِلاَّ فِي لَفْظَةِ الجَلالَةِ. وَ يا الَّتِي شاذٌّ، وَ قَدْ يُحْذَفُ حَرْفُ النِّدآءِ إِلاَّ مَعَ ٱسْمِ الجِنْسِ وَ المَنْدُوبِ وَ المُسْتَغاثِ وَ ٱسْمِ الإِشارَةِ وَ لَفْظِ الجَلالَةِ مَعَ عَدَمِ المِيمِ فِي الأَغْلَبِ. فَإِنْ وُجِدَتْ لَزِمَ الحَذْفُ.

[2.28] The Third: The Munāda (المُنادَىٰ)

It it is that which is summoned by: (أَيا) or (هَيا) or (أَيْ) or (وا) while being remote. (And summoned) by Hamzah (أَ) while being near, and with (يا), in any case. It is conditional that the Munāda is an apparent noun, and: يا أَنْتَ is weak. (Also conditional is the Munāda) being devoid of Lām (Ta'reef) except in the Glorious Word (Allāh), and: يا الَّتِي is an exception. At times, the Vocative Particle is elided, except with the Collective Noun; the (noun denoting the) eulogized; the (noun denoting the) supplicant's (source of assistance); the Demonstrative Noun and the Glorious Word (Allāh), with the lack of the Meem (at its end) in most cases. If (the Meem) is present, it is required to elide (the Vocative Particle).

[2.28] COMMENTARY

The third type of Mu'rab noun (المُعْرَباتُ) that is found to be accusative and also non-accusative is the **Munāda**. The Munāda is governed by the six Vocative Particles (أَحرُفُ النِّدآءِ) mentioned by the author. The primary particle is (يا) which is used to summon that which is near and remote. Conditional in the usage of the Vocative Particle is that the Munāda should not be a word defined with the **Lām at-Ta'reef** (لامُ التَّعْرِيفِ), the Definite Article. The Munāda is defined in that it refers to something known and specific, for example: يا كَرِيمُ *O Generous One!* The *Generous One* refers to none other than Allāh, the Mighty and Majestic and, therefore, is defined in both meaning and literally with the removal of the word's Tanween.

The one exception to this rule is in the Glorious Name of Allāh (لَفْظُ الجَلالَةِ), as in: يا اللّهُ *O Allāh!* The author mentions that (يا الَّتِي) is an exception. This expression is found in poetry wherein poetic license allows for the contradiction of established rules of grammar.

The author mentions that the Munāda can be found, at times, without the Vocative Particle, its governing agent, as in: ﴿يُوسُفُ أَعْرِضْ عَنْ هٰذا﴾ *"O Yūsuf, turn aside from this."* [12:29] What is estimated is: يا يُوسُفُ. A number of specific nouns are mentioned as exceptions to this rule:

- The Collective Noun (إِسْمُ الجِنْسِ), as in: يا رَجُلُ *O Man!*
- The noun denoting the eulogized (المَنْدُوبُ), as in: وا حُسَيْنا *O Husain!*
- The noun denoting a source of assistance (المُسْتَغاثُ), as in: يا أَرْحَمَ الرّاحِمِينَ *O Most merciful of those showing mercy!*
- The Demonstrative Noun (إِسْمُ الإِشارَةِ), as in: يا هٰذا *O This!*
- The Glorious Name (لَفْظَةُ الجَلالَةِ), meaning the name Allāh (اللَّهُ), as in: يا اللَّهُ *O Allāh!* With this word, the author mentions that if it is found with the letter Meem attached, the Vocative Particle is required to be elided, as in: أَللَّهُمَّ *O Allāh!*

تفصيل

(تَفْصِيلٌ:) المُفْرَدُ المَعْرِفَةُ، وَ النَّكِرَةُ المُقْصُودَةُ يُبْنَيانِ عَلَىٰ ما يُرْفَعانِ بِهِ، نَحْوُ: يا زَيْدُ وَ يا رَجُلانِ. وَ المُضافُ وَ شِبْهُهُ وَ غَيْرُ المَقْصُودِ يُنْصَبُ، مِثْلُ: يا عَبْدَ اللَّهِ وَ يا طالِعاً جَبَلاً وَ يا رَجُلاً. وَ المُسْتَغاثُ يُخْفَضُ بِلامِها وَ يُفْتَحُ لأَلِفِها وَ لا لامَ فِيهِ، نَحْوُ: يا لَزَيْدٍ وَ يا زَيْداهُ. وَ العَلَمُ المُفْرَدُ المَوْصُوفُ بِإِبْنٍ أَوِ ٱبْنَةٍ مُضافاً إِلَىٰ عَلَمٍ آخَرَ يُخْتارُ فَتْحُهُ، نَحْوُ: يا زَيْدَ بْنَ عَمْرٍو. وَ المُنَوَّنُ ضَرُورَةً يَجُوزُ ضَمُّهُ وَ نَصْبُهُ، نَحْوُ: سَلامُ اللَّهِ يا مَطَراً عَلَيْها - وَ لَيْسَ عَلَيْكَ يا مَطَرُ السَّلامُ. وَ المُكَرَّرُ المُضافُ يَجُوزُ ضَمُّهُ وَ نَصْبُهُ كَتَيْمِ الأَوَّلِ فِي نَحْوِ: يا تَيْمُ تَيْمَ عَدِيٍّ.

[2.29] Some Details (regarding the Munāda)

The single definite (Munāda) and the intentionally indefinite (Munāda) are constructed upon whatever makes them nominative, for example: يا زَيْدُ *O Zaid!* يا رَجُلانِ *O (two) men!*

The Muḍāf, (constructions) resembling the Muḍāf and the un-intended (indefinite) are made accusative, like: يا عَبْدَ اللَّهِ *O 'Abdallāh!* يا طالِعاً جَبَلاً *O Ascending mountain!* يا رَجُلاً *O (any) man!* (The word denoting one whose assistance is sought) is made genitive with its Lām (لامُ الإِسْتِغاثَةِ) and (made) accusative with its Alif (أَلِفُ الإِسْتِغاثَةِ) while there is no Lām in it, for example: يا لَزَيْدٍ *O Zaid (help)!* يازَيْداهُ *O Zaida!* (grieving).

The singular name described with (إِبْن) and (إِبْنَة) while being annexed to another name (in Iḍāfah), its being accusative is preferred, for example: يا زَيْدُ ابْنَ عَمْرٍو *O Zaid son of 'Amr!* (The singular word) required to possess Tanween, its nominative and accusative is permitted, as in: وَ لَيْسَ عَلَيْكَ يا مَطَرُ السَّلامُ - سَلامُ اللَّهِ يا مَطَراً عَلَيْها *The peace of Allāh be upon it, O Rain! - Peace is not incumbent upon you, O Rain!* In the repeated Muḍāf, its (being) nominative and accusative is permissible, like the first (تَيْم) in: يا تَيْمُ (أَوْ تَيْمَ) تَيْمَ عَدِيٍّ *O slave! Slave of the 'Adiy* (tribe).

[2.29] COMMENTARY

This section provides some details regarding the Munāda and the rules of its I'rāb. The first rule: *"The single definite (Munāda) and the intentionally indefinite (Munāda) are constructed upon whatever makes them nominative, for example: يا زَيْدُ O Zaid! يا رَجُلانِ O (two) men!"*

The Munāda which is singular (meaning a single word) and definite (without the Definite Article), is nominative, like a proper name (زَيْدٌ). Although a proper name is a definite noun, it may still possess Tanween, as in (زَيْدٌ). When such a word is the Munāda, the Tanween is elided and a single Ḍammah is used to indicate being definite. Likewise, the Munāda which is intentionally indefinite, like a word in the dual (رَجُلانِ), is also nominative. In the dual, the lack of the definite article indicates its indefinite state. As the author mentions, both are constructed upon whatever makes them nominative. With the definite noun, the Ḍammah on its final consonant is its sign of the nominative state and the Alif in the Alif-Nūn suffix of the Dual indicates its nominative state.

The next rule: *"The Muḍāf, (constructions) resembling the Muḍāf and the un-intended (indefinite) are made accusative, like: يا عَبْدَ اللَّهِ O 'Abdallāh! يا طالِعاً جَبَلاً O Ascending mountain! يا رَجُلاً O (any) man!"*

Here, the author mentions three situations wherein the Munāda will be accusative:

- The Muḍāf (المُضافُ). When the Munāda is also the Muḍāf, the first-term of the Iḍāfah construction, the Munāda will be accusative, as in: يا عَبْدَ اللَّهِ *O 'Abdallāh! or:* يا أَبا الحَسَنِ *O Abul-Ḥasan!*
- Constructions resembling the Muḍāf (شِبْهَةُ المُضافِ). This refers to the type of Iḍāfah which is literal (اللَّفْظِيَّةُ) wherein the Muḍāf is a derivative adjective connected literally to its Muḍāf Ilaihi. Normally, the government in the Iḍāfah is related to meaning (المَعْنَوِيَّةُ), not literal. In the example: يا طالِعاً جَبَلاً *O Ascending mountain!* The first word (the Munāda) is an adjective whose meaning is not understood except with consideration of the second word. However, this construction is based merely on the literal linkage of these two words together.

- The unintended indefinite (النَّكِرَةُ غَيْرُ المَقْصُودَةِ). This is the Munāda which is indefinite due to the lack of a specific object, like the blind man who calls out for help not knowing who will come to his assistance: يا رَجُلاً خُذْ بِيَدِي *O man! Take my hand*. Meaning: *Any man! Take my hand*.

The next rule: *"(The word denoting one whose assistance is sought) is made genitive with its Lām (لامُ الإسْتِغاثَةِ) and (made) accusative with its Alif (أَلِفُ الإسْتِغاثَةِ) while there is no Lām in it, for example: يا لَزَيْدٍ O Zaid (help)! يازَيْداهُ O Zaida! (grieving)."*

These rules are regarding the Mustaghath (المُسْتَغاثُ), the one from whom assistance is sought. One rule is that the Mustaghāth is genitive (خَفْضٌ) due to the usage of the *Lām al-Istighāthah* (لامُ الإسْتِغاثَةِ), as in: يا لَزَيْدٍ *O Zaid (help)!* This particle, vowelled with Fatḥah, is the genitive particle used in the meaning of Istighāthah. Another method of signifying Istighāthah is with the *Alif al-Istighāthah* (أَلِفُ الإسْتِغاثَةِ), as in: يا زَيْداهُ *O Zaidā!* (said while grieving). More famous is: يا حُسَيْناهُ *O Husainā!* The Alif and Lām of Istighāthah are never combined together in one word.

Next, the rules of (إِبْن) and (إِبْنَة) are given: *"The singular name described with (إِبْن) and (إِبْنَة) while being annexed to another name (in Iḍāfah), its being accusative is preferred, for example: يا زَيْدُ ابْنَ عَمْرٍو O Zaid son of 'Amr!"*

These two words, meaning *son of* and *daughter of,* respectively, are commonly used in 'Arabic names, such as: جَعْفَرُ بْنُ مُحَمَّدٍ، فاطِمَةُ بِنْتُ مُحَمَّدٍ. These words are descriptive of the names which precede them. As such, they will take the same I'rāb as the words which they describe, as in: عَبْدُ اللَّهِ بْنِ المَصْعُودِ. Both words loose their initial Hamzah when situated between two names. The Hamzah remains, however, when these words are not used as adjectives, as in: إِبْنُ عَبّاسٍ .

While these words are adjectives for nouns occurring before them, they are also the Muḍāf for words following them, as in: مُحَمَّدٌ بْنُ أَبِي بَكْرٍ. When the noun, which these words describe (المَوْصُوفُ), is also the Munāda, these words will become accusative as is the rule for the Muḍāf, as in: يا مُحَمَّدُ بْنَ أَبِي بَكْرٍ .

The next rule: *"(The singular word) required to possess Tanween, its nominative and accusative is permitted, for example:* سَلامُ اللَّهِ يا مَطَراً عَلَيْها - وَ لَيسَ عَلَيْكَ يا مَطَرُ السَّلامُ *The peace of Allāh upon it, O rain! - Peace is not incumbent upon you, O Rain!"*

The author cites a verse of poetry from al-Aḥwaṣ as an example. In this verse, the word (مَطَر) appears twice, once in the accusative and once in the nominative:

سَلامُ اللَّهِ يا مَطَراً عَلَيْها وَ لَيسَ عَلَيْكَ يا مَطَرُ السَّلامُ

The author mentions that when the Tanween is required on a singular word, it is permissible to be accusative or nominative. In the first appearance of the word (مَطَراً) it is accusative with Tanween. In this case, the Tanween is required is due to poetic necessity (الضَّرُورَةُ الشِّعْرِيَّةُ) and it is not an indicator of the indefinite as usual. As such, it is permitted to be accusative and nominative. The second instance of the word (مَطَرُ) is nominative, as is the usual case.

The last rule: *"In the repeated Muḍāf, its (being) nominative and accusative is permissible, like the first* (تَيم) *in the example:* يا تَيْمُ (أَوْ تَيْمَ) تَيْمَ عَدِيٍّ *O slave! Slave of the 'Adiy (tribe)."*

Regarding the first instance of (تَيْمُ), if it is nominative, it is due to being the Munāda, a singular, definite noun. If it is accusative, it is due to being Muḍāf to the word (عَدِيٍّ) and, according to the rule, the Muḍāf following the vocative particle is accusative. The second instance of (تَيْمَ) is also a Muḍāf, however, it occurs as emphasis for the first instance of the same word. As a rule, a word occurring as emphasis will assume the I'rāb of that which it emphasizes. This being the case, the second instance may be nominative or accusative due to following the I'rāb of the first instance.

تبصرة

(تَبْصِرَةٌ:) وَ تَوابِعُهُ المُضافَةُ تُنْصَبُ مُطْلَقاً ، أَمَّا المُفْرَدَةُ فَتَوابِعُ المُعْرَبِ تُعْرَبُ بِإِعْرابِهِ وَ تَوابِعُ المَبْنِيِّ عَلَىٰ ما يُرْفَعُ بِهِ مِنَ التَّأْكِيدِ وَ الصِّفَةِ وَ عَطْفِ البَيانِ، تُرْفَعُ حَمْلاً عَلَىٰ لَفْظِهِ وَ تُنْصَبُ عَلَىٰ مَحَلِّهِ. وَ البَدَلُ كَالمُسْتَقِلِّ مُطْلَقاً.

أَمَّا المَعْطُوفُ فَإِنْ كانَ مَعَ أَلْ فَالخَلِيلُ يَخْتارُ رَفْعَهُ وَ يُونُسُ نَصْبَهُ وَ المُبَرِّدُ إِنْ كانَ كَالخَلِيلِ فَكَالخَلِيلِ وَ إِلاَّ فَكَيُونُسَ وَ إِلاَّ فَكَالبَدَلِ. وَ تَوابِعُ ما يُقَدَّرُ ضَمُّهُ كَالمُعْتَلِّ وَ المَبْنِيِّ قَبْلَ النِّدآءِ كَتَوابِعِ المَضْمُومِ لَفْظاً. فَتُرْفَعُ لِلْبِنآءِ المُقَدَّرِ عَلَىٰ اللَّفْظِ وَ تُنْصَبُ لِلنَّصْبِ المُقَدَّرِ عَلَىٰ المَحَلِّ.

[2.30] Elightenment (تَبْصِرَةٌ)

The Muḍāf (which is) subordinate to the Munāda is made accusative without exception. Regarding the singular (word) subordinate to the (Munāda), then the Mu'rab word is given (the Munāda's) I'rāb. The (word following) the Mabniy (Munāda), (is given I'rāb) based on that which makes it nominative for the Emphatic (التَّأْكِيدُ), the Adjective (الصِّفَةُ) and the Explicative Apposition (عَطْفُ البَيانِ). (The word following the Munāda) is made nominative based on (the Munāda's) word and (made) accusative based on its position. Equivalent Apposition (البَدَلُ) is like the independent (Munāda), without exception.

Regarding the word in apposition (to the Munāda), if it is with Alif-Lām, then al-Khaleel prefers its being nominative while Yūnus prefers its being accusative. Regarding al-Mubarrid: if it is like al-Khaleel, then it is like al-Khaleel, otherwise, it is like Yūnus. (Or) otherwise (without Alif-Lām), then it is like Equivalent Apposition (البَدَلُ).

The word following the Munāda whose Ḍammah is estimated is like the weak word (Mu'tall). The (word which was) Mabniy before (the entrance of the) Vocative Particle is like the word following a nominative word literally. The word, then, is made nominative due to the fixed construction estimated in the word. (Or the word) is made accusative due to the accusative state estimated from its position.

[2.30] COMMENTARY

This section provides further clarification of the I'rāb of the Munāda, the third type of Mu'rab noun that is found to be accusative and non-accusative. In particular, the topic of this section are the words in an expression that are related to the Munāda. Related in that these words may be an adjective modifying the Munāda, or a word mentioned to emphasize the meaning of the Munāda or relationships of other types.

The author refers to these words as the **Tawābi'** (تَوابِعُ) of the Munāda. The singular is Tābi' (تابِعٌ) [2.41], meaning words which are subordinate to the Munāda, just as an adjective is subordinate to the noun which it modifies.

The first rule mentioned is that these Tawābi' are accusative when they are, themselves, the Muḍāf for the word following them, as in: يا كُمَيْلُ صاحِبَ الإمامِ *O Kumayl! Companion of the Imām*. In this example, the Tawābi' of the Munāda (كُمَيْلُ) is the noun following it (صاحِبَ). This noun is an adjective modifying the Munāda and also the Muḍāf for the word (الإمامِ), its Muḍāf Ilaihi. The Munāda is nominative while its Tābi', an adjective, is accusative.

Usually, an adjective follows the I'rāb and gender of the noun which it modifies. However, when an adjective follows the Munāda and also serves as the Muḍāf for another word, it is made accusative without exception. This is the rule whether the Munāda is a single word, as in the example, or part of an Iḍāfah, as in: يا أَبا الأَسْوَدِ صاحِبَ الإمامِ *O 'Abal-Aswad, Companion of the Imām*. Here the same adjective (صاحِبَ) modifies the Munāda (أَبا) that is also the Muḍāf for the word following it (الأَسْوَدِ). As long as the Tawābi' is the Muḍāf for another word, it is accusative.

The author indirectly mentions these types of Tawābi':

- An Adjective (الصِّفَةُ), when it is subordinate to the Munāda, as mentioned in the example above.
- A word mentioned for emphasis (التَّأْكِيدُ), as in: يا أَمِيرُ نَفْسَهُ *O Ameer! Himself*. The word (نَفْسَهُ) is the Tābi' which emphasizes the Munāda (أَمِيرُ). In addition to emphasizing the Munāda, it is also the Muḍāf for the pronoun following it (ـهُ). As such, it is made accusative.

- An Explicative Apposition (عَطْفُ البَيانِ), as in: يا طاهِرَةُ أُمَّ أُسامَةٍ *O Ṭahirah!, mother of Usāmah*. It is a word which comes to clarify another word to which it subordinate. Most scholars are of the opinion that this word is generally non-adjectival. In the example, the word (أُمَّ) is the Tābi' for the Munāda (طاهِرَةُ). It is also an Explicative Apposition for the same word in that it clarifies who Ṭāhirah is. As the Muḍāf for the word following it (أُسامَةٍ), it is made accusative according to this rule.

- An Equivalent Apposition (البَدَلُ), as in: يا خالِدُ قاتِلَ ابْنِ المالِكِ *O Khalid! Killer of Ibn Mālik*. It is the subordinate which is related to another word in such a manner that it can be substituted for that word without dramatically altering the meaning of the expression. In the example, the Tābi' (قاتِلَ) is in equivalent apposition with the Munāda (خالِدُ) which means it can be used interchangebly with the Munāda without substantially altering its meaning, as in: يا قاتِلَ ابْنِ المالِكِ *O Killer of Ibn Mālik!*.

The second rule mentioned in the text is that when the Tābi' of the Munāda is a single noun, it is given the same I'rāb as the Munāda, as in: يا حُسَيْنُ المَظْلُومُ *O Ḥusain! The oppressed,* and: يا عَبْدَ اللَّهِ الشَّيخَ *O 'Abdallāh! The Shaikh.*

In the first example, the Tābi' (المَظْلُومُ) is an adjective for the Munāda (حُسَيْنُ). Due to being a single word without Iḍāfah, the Munāda is in the nominative state. Accordingly, the Tābi' is also nominative. In the second example, the Munāda (عَبْدَ) is the first term of an Iḍāfah and is made accusative as a rule. The Tābi' of the Munāda (الشَّيْخَ) is also accusative being subordinate to it in Equivalent Apposition (البَدَلُ).

The third rule is that whenever the Tābi' is related to a Munāda which is Mabniy, the Tābi' is made nominative by whatever indicator it may use to indicate the nominative state. It is said the Munāda is Mabniy or fixed with the vowel Ḍammah whenever it is a definite noun, as in: يا زَيْدُ *O Zaid!* Notice that the Tanween at the end of Zaid (زَيْدٌ) is replaced with a single Ḍammah with the presence of the Vocative Particle. The same is true of the indefinite noun which is intended to be definite, like the Collective Noun in: يا رَجُلُ *O Men!* It is fixed (Mabniy) based upon Ḍammah. In both instances, the Tābi' will be nominative, as in: يا زَيْدُ الأَمِيرُ *O Zaid, the Ameer!* and يا رَجُلُ الصّالِحُ *O Righteous Men!*

While these words are considered Mabniy due to the presence of the Vocative Particle, they are not words which are originally Mabniy. The distinction is that words that are originally Mabniy have no indicators of I'rāb. A Mu'rab word which becomes Mabniy due to being governed by a Vocative Particle will base their construction on whatever indicates the nominative state, like Ḍammah in the singular and Alif in the dual, and so forth.

Next the author makes a statement regarding the I'rāb of the Tawābi' of the Munāda: *"(The word following the Munāda) is made nominative based on (the Munāda's) word and (made) accusative based on its position."*

Meaning that the I'rāb of the Tawābi' has two perspectives. One perspective is that the Tawābi' are nominative because they follow the Munāda as a nominative word. Meaning that they takes their I'rāb from the word (لَفْظٌ) itself, which is nominative. The second perspective is that the Tawābi' are accusative based on the position of the word in the estimation of the origin expression.

When someone says: يا زَيْدُ *O Zaid!* What grammarians estimate the meaning of the expression to be originally is: أُدْعُوْ زَيْداً *I'm calling Zaid!* In this expression, *Zaid* is accusative as the object of the verb. From this perspective, then, the Tāwābi' are accusative due to following the position (مَحَلٌّ) of the same word in the original estimated expression.

When a Vocative Particle is entered upon its Munāda, it signifies the meaning of the verb (أُدْعُو), however, it governs the Munāda with the nominative state. Therefore, when you consider the first perspective, the singular Munāda is a nominative noun as a rule. However, if you consider the second perspective, the Munāda is accusative due to its place in the estimation of the original expression wherein it was accusative due to being a verbal object.

The next rule is that Equivalent Apposition (البَدَلُ) is like the independent Munāda, without exception. The independent Munāda means the Munāda that is not attached to another word as its Muḍāf. The independent or singular Munāda is nominative as a rule except in the case of the unintentional indefinite Munāda (النَّكِرَةُ غَيْرُ المَقْصُودَةِ). This was previously mentioned in the example of the blind man who says: يا رَجُلاً خُذْ بِيَدِي *O (any) man! Grab my hand!*

Whether the independent Munāda is nominative or accusative, the word in Equivalent Apposition (البَدَلُ) will follow it with the same I'rāb. For example, the blind man who might say: يا رَجُلاً ناصِرَ الأَعْمَى *O (any) man! Helper of the blind.* If he called out only: يا ناصِرَ الأَعْمَى *O Helper of the blind!,* these two expressions will have essentially the same meaning for the blind man.

The next rule is related to the Tawābi' which are in apposition to the Munāda by means of a conjunctive particle. From the text: *"Regarding the word in apposition (to the Munāda), if it is with Alif-Lām, then al-Khaleel prefers its being nominative while Yūnus prefers its being accusative. Regarding al-Mubarrid: if it is like al-Khaleel, then it is like al-Khaleel, otherwise, it is like Yūnus. (Or) otherwise (without Alif-Lām), then it is like Equivalent Apposition* (البَدَلُ)*."*

We have already mentioned the Tawābi' in apposition with the Munāda as an Explicative Apposition (عَطْفُ البَيانِ) or Equivalent Apposition (البَدَلُ). Here, the discussion is related to the Tawābi' which are connected to the Munāda in apposition by means of a conjunctive particle, as in: يا زَيْدُ وَ الحارِثُ *O Zaid and Ḥārith!* The Munāda (زَيْدُ) is followed by the conjunctive particle (وَ). The last word (الحارِثُ) is the Tābi', meaning that word which is subordinate to the Munāda.

In this case, however, the significance of this relationship is that the conjunctive particle implies that Zaid and al-Ḥārith are equivalent in position. Their equivalence in position means that both are interchangeble in meaning as the Munāda. Literally, however, they are not equivalent as the second word (الحارِثُ) is linked to the Munāda by means of the conjunctive particle. It is not the Munāda, rather it follows the Munāda as its Tābi' in apposition. The equivalence of the two (meaning the Munāda and its Tābi') is understood through this apposition via the conjunctive particle.

The author mentions the word in apposition (المَعْطُوفُ) possessing Alif-Lām, meaning the Definite Article, as in the previous example: يا زَيْدُ وَ الحارِثُ *O Zaid and Ḥārith!* He, then, says that al-Khaleel prefers the word to be nominative. al-Khaleel is a reference to the well-known grammarian al-Khaleel Ibn Aḥmad, teacher of the great grammarian Sibawaih. Another grammarian of Baṣrah, Yūnus, prefers the accusative for this word. Yūnus was a contemporary of al-Khaleel. In saying that these scholars preferred the nominative or accusative, it implies that they also permitted the opposite as well.

The view of al-Khaleel was the nominative was preferred for the word in apposition (المَعْطُوفُ) to the Munāda when the word possesses the Alif-Lām. With al-Khaleel, it made no difference whether this Alif-Lām was for the purpose of defining the noun or for another purpose.

In the previous example, the Alif-Lām in the word (الحارِثُ) is not for the purpose of defining the word as the word is defined by being a proper name (العَلَمُ). Even when the noun in apposition is defined by the Alif-Lām, the Definite Article, al-Khaleel prefers the nominative, as in: يا زَيْدُ وَ الرَّجُلُ *O Zaid and the man!* Yūnus, on the other hand prefers the word in apposition to be accusative in both instances.

The author mentions an opinion of a third grammarian, Abul-'Abbās al-Mubarrid. His opinion was the same as Khaleel regarding the word in apposition whose Alif-Lām was not for the purpose of defining the noun, meaning he preferred the nominative. However, if the Alif-Lām was for the purpose of defining a noun, as in the previous example, his opinion was the same as that of Yūnus, meaning he preferred the accusative.

The last point on this topic is that without the Alif-Lām, the word in apposition to the Munāda is the same as the word in equivalent apposition (البَدَلُ). As previously mentioned, the word in equivalent apposition is nominative like the singular Munāda. This implies, then, the word (not possessing Alif-Lām) in apposition with the Munāda by means of a conjunctive particle will be nominative, like a word in equivalent apposition. For example: يا زَيْدُ وَ عَمْرُو *O Zaid and 'Amr!* (the Munāda is singular and nominative) يا عَبْدَ اللَّهِ وَ عَمْرُو *O 'Abdallāh and 'Amr!* (the Munāda is the Muḍāf and accusative) يا عَبْدَ اللَّهِ وَ رَجُلانِ *O 'Abdallāh and two men!* (Munāda is the Muḍāf and accusative and the dual word in apposition is nominative).

The author concludes by giving the rules regarding the Munāda and its Tawābi' that are Mabniy. The Tawābi' which follows a word whose indicator of the nominative state must be estimated is like that of the weak noun, as in: يا مُصْطَفَى العالِمُ *O Musṭafa, the scholar!* Due to the Munāda (مُصْطَفَى) possessing the weak letter Alif-Maqṣūrah, its indicator of the nominative state (Ḍammah) must be estimated. The Tawābi', then, must follow this estimated indicator of the nominative state.

When the Munāda is Mabniy, meaning originally Mabniy and not Mabniy due to the presence of the Vocative Particle, it is like the Tawābi' which follow the word's literal indicator of the nominative state (Ḍammah). Meaning that based on the literal word, the Mabniy Munāda is estimated to be nominative, as is the case in the singular Munāda. Or the Mabniy Munada is estimated to be accusative due to the estimation of its place in the orginal expression. In this estimation, the Munāda was originally a verbal object and accusative. This perspective on determining the Munāda's I'rāb based on the word (لَفْظٌ) or based on the position (مَحَلٌّ), has been discussed previously

---

الرابع

(الرَّابِعُ:) مُمَيِّزُ أَسْمآءِ العَدَدِ، فَمُمَيِّزُ الثَّلاثَةِ إِلَىٰ العَشَرَةِ مَجْرُورٌ وَ مَجْمُوعٌ. وَ مُمَيِّزُ ما بَيْنَ العَشَرَةِ وَ المِأَةِ مَنْصُوبٌ مُفْرَدٌ. وَ مُمَيِّزُ المِأَةِ وَ الأَلْفِ وَ مُثَنَّاهُما وَ جَمْعِهِ مَجْرُورٌ مُفْرَدٌ. وَ رَفَضُوا جَمْعَ المِأَةِ. وَ أُصُولُ العَدَدِ: إِثْنَتا عَشَرَةَ كَلِمَةً. واحِدٌ إِلَىٰ عَشَرَةٍ، وَ مِأَةٌ وَ أَلْفٌ. فَالواحِدُ وَ الإِثْنانِ يُذَكَّرانِ مَعَ المُذَكَّرِ وَ يُؤَنَّثانِ مَعَ المُؤَنَّثِ. وَ لا يُجامِعُهُما المَعْدُودُ، بَلْ يُقالُ: رَجُلٌ وَ رَجُلانِ. وَ الثَّلاثَةُ إِلَىٰ العَشَرَةِ بِالعَكْسِ، نَحْوُ: قَولِهِ تَعالَىٰ: سَخَّرَها عَلَيْهِمْ سَبْعَ لَيالٍ وَ ثَمانِيَةَ أَيَّامٍ.

[2.31] Fourth: Mumayyiz (Words Quantified by Numbers)

Words quantified by the numbers three to ten are genitive and plural. Words quantified by whatever is beween ten and one-hundred are accusative and singular. Words quantified by one-hundred, one-thousand, their dual and plural are genitive and singular. ('Arabs) reject the plural of one-hundred.

The origin of numbers are twelve words: one through ten, one-hundred and one-thousand. (The numbers) one and two are both made masculine with the masculine (Mumayyiz) and (made) feminine with the feminine (Mumayyiz). Both do not combine small numbers, rather saying: رَجُلٌ *A man;* رَجُلانِ *two men*. (The numbers) three through ten are the opposite, like the saying of the Exalted: سَخَّرَها عَلَيْهِمْ سَبْعَ لَيالٍ وَ ثَمانِيَةَ أَيَّامٍ *"(A wind) which He made to prevail against them for seven nights and eight days."*

[2.31] COMMENTARY

The fourth type of Mu'rab word (المُعْرَباتُ) which are found to be accusative and non-accusative are words distinguished by numbers or the **Mumayyiz** (المُمَيِّزُ). The Mumayyiz represents the thing which has been quantified, most often by a number, as in: ﴿يا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَباً﴾ *"O my father! Surely I saw eleven stars."* [12:4] It is stars that are quantified by the number eleven and is, therefore, the Mumayyiz.

There are other rules also associated with the Mumayyiz:

- The Mumayyiz associated with the numbers between 3-10 are genitive and plural, as in: ﴿فَشَهادَةُ أَحَدِهِمْ أَرْبَعُ شَهاداتٍ...﴾ *"The evidence of one of these (should be taken) four times..."* [24:6]

- The Mumayyiz associated with numbers between 11 and 99 are accusative and singular, as in: ﴿إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ إِثْنا عَشَرَ شَهْراً﴾ *"Surely the number of months with Allāh is twelve months in Allāh's ordinance..."* [9:36]

- The Mumayyiz associated with the numbers 100 and 1,000 are genitive and singular, as in: ﴿فَأَماتَهُ اللَّهُ مِائَةَ عامٍ ثُمَّ بَعَثَهُ﴾ *"So Allāh caused him ('Uzair) to die for a hundred years, then raised him to life."* [2:259] ﴿يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ﴾ *"Every one of them loves that he should be granted a life of a thousand years..."* [2:96] The numbers 100 and 1,000 have duals (مِائَتانِ، مِائَتَيْنِ) two hundred (أَلْفانِ، أَلْفَيْنِ) two thousand. Likewise, they have plurals as well: (مِئاتٌ) Hundreds; (أَلافٌ) Thousands. The author mentions that the 'Arabs refuse the plural of 100, meaning that the 'Arabs do not say, for example: ثَلاثَ مِئاتٍ *Three-Hundred.* Rather, the 'Arabs always use the singular form of 100, as in: ثَلاثَ مِائَةٍ *Three Hundred*. Or sometimes the two words are combined, as in: ثَلاثَمِائَة. One thousand, on the other hand, is used in the plural, as in: ثَلاثَ أَلافٍ *Three thousand*.

The author mentions that the numbers were originally derived from twelve words:

واحِدٌ، إِثْنانِ، ثَلاثَةٌ، أَرْبَعَةٌ، خَمْسَةٌ، سِتَّةٌ، سَبْعَةٌ، ثَمانِيَةٌ، تِسْعَةٌ، عَشَرَةٌ، مِائَةٌ، أَلْفٌ

From these twelve words, other numbers (20-90) were formed in a manner resembling the Sound Plurals. The major variation being the number twenty (عِشْرُونَ):

عِشْرُونَ، ثَلاثُونَ، أَرْبَعُونَ، خَمْسُونَ، سِتُّونَ، سَبْعُونَ، ثَمانُونَ، تِسْعُونَ

In a manner similar to the Sound Plurals, these words are diptotes utilizing one form for both the genitive and accusative states:

عِشْرِينَ، ثَلاثِينَ، أَرْبَعِينَ، خَمْسِينَ، سِتِّينَ، سَبْعِينَ، ثَمانِينَ، تِسْعِينَ

Next the author mentions the rules of gender in numbers:

- The numbers one and two are made masculine for the masculine and made feminine for the feminine. These two numbers will not have a Mumayyiz because the 'Arabic word can indicate one or two itself without the need of numbers. For example, it is not correct to say: جآءَ وَاحِدُ رِجالٍ *One man came*. The proper way to express the same is: جآءَ رَجُلٌ *A man came*. Similarly, the dual can be expressed in the same manner: جآءَ رَجُلانِ *Two men came*. This is the meaning of the author's statement: *"Both do not combine small numbers, rather saying: رُجُلٌ A man; رُجُلانِ two men."*

  Mostly, these two numbers are used as adjectives or used for the purpose of emphasis, as in: ﴿وَ ما كانَ النَّاسُ إِلاَّ أُمَّةً واحِدَةً فَٱخْتَلَفُوا﴾ *"People are naught but a single nation, so they disagree."* [10:19] ﴿وَ مِنْ كُلِّ الثَّمَراتِ جَعَلَ فِيها زَوْجَيْنِ ٱثْنَيْنِ﴾ *"And of all fruits He has made in it two kinds..."* [13:3]

- The numbers three through ten are the opposite, meaning that they require a masculine number for the feminine Mumayyiz and vice versa. The author provides one example: ﴿سَخَّرَها عَلَيْهِمْ سَبْعَ لَيالٍ وَ ثَمانِيَةَ أَيَّامٍ﴾ *"(A wind) which He made to prevail against them for seven nights and eight days."* [69:7] In this example the word (لَيالٍ) is a feminine noun and the plural of Night (لَيْلَةٌ). The number (سَبْعَ), therefore, is masculine. Another example: ﴿يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ﴾ *"(Widows) should keep themselves in waiting for four months and ten days."* [2:234] The number (أَرْبَعَةَ) is feminine due to the Mumayyiz (أَشْهُرٍ) being masculine.

تتميم

(تَتْمِيمٌ:) وَ تَقُولُ: أَحَدَ عَشَرَ رَجُلاً وَ ٱثْنا عَشَرَ رَجُلاً فِي المُذَكَّرِ، إِحْدَىٰ عَشَرَةَ ٱمْرَأَةً وَ ٱثْنَتا عَشَرَةَ ٱمْرَأَةً فِي المُؤَنَّثِ. وَ ثَلاثَةَ عَشَرَ رَجُلاً إِلَىٰ تِسْعَةَ عَشَرَ رَجُلاً فِي المُذَكَّرِ. وَ ثَلاثَ عَشَرَةَ ٱمْرَأَةً إِلَىٰ تِسْعَ عَشَرَةَ ٱمْرَأَةً فِي المُؤَنَّثِ. وَ يَسْتَوِيانِ فِي عِشْرِينَ وَ أَخواتِها. ثُمَّ تَعْطِفُهُ، فَتَقُولُ: أَحَدٌ وَ عِشْرُونَ رَجُلاً وَ إِحْدَىٰ وَ عِشْرُونَ ٱمْرَأَةً، وَ ٱثْنانِ وَ عِشْرُونَ رَجُلاً وَ ٱثْنَتانِ وَ عِشْرُونَ ٱمْرَأَةً، وَ ثَلاثَةٌ وَ عِشْرُونَ رَجُلاً وَ ثَلاثٌ وَ عِشْرُونَ ٱمْرَأَةً، وَ هٰكَذا إِلَىٰ تِسْعٍ وَ تِسْعِينَ ٱمْرَأَةً.

[2.32] Completion (The Mumayyiz)

You say: *Eleven men* (أَحَدَ عَشَرَ رَجُلاً) and *Twelve men* (إِثْنا عَشَرَ رَجُلاً), in the masculine. *Eleven women* (إِحدَىٰ عَشَرَةَ ٱمْرَأَةً) and *twelve women* (إِثْنَتا عَشَرَةَ ٱمْرَأَةً) in the feminine. (And you say:) *Thirteen men* (ثَلاثَةَ عَشَرَ رَجُلاً) until *nineteen men* (تِسْعَةَ عَشَرَ رَجُلاً) in the masculine. *Thirteen women* (ثَلاثَ عَشَرَةَ امْرَأةً) until *nineteen women* (تِسْعَ عَشَرَةَ ٱمْرَأَةً) in the feminine. In twenty (عِشْرِينَ) and her sisters, the masculine and feminine are equal.

Apposition is made, then, say: *Twenty-one men* (أَحَدٌ وَ عِشْرُونَ رَجُلاً) and *twenty-one women* (إِحدَىٰ عِشْرُونَ ٱمْرَأَةً). *Twenty-two men* (إِثْنانِ وَ عِشْرُونَ) and twenty-two women (إِثْنَتانِ وَ عِشْرُونَ ٱمْرَأَةً). *Twenty-three men* (ثَلاثَةٌ وَ عِشْرُونَ رَجُلاً) and *twenty-three women* (ثَلاثٌ وَ عِشْرُونَ ٱمْرَأَةً) and so-forth until: *ninety-nine women* (تِسْعٌ وَ تِسْعُونَ ٱمْرَأَةً).

[2.32] COMMENTARY

This is the completion of the fourth type of Mu'rab word that is found to be both accusative and non-accusative, namely, the Mumayyiz. The Mumayyiz is mostly an accusative word representing that which is quantified by a number. This section, however, is related to the gender of the numbers in relation to the Mumayyiz. The rules of the numbers one through ten have been mentioned already in the previous section. This section is related to the numbers between eleven and ninety-nine. The numbers one-hundred and one-thousand do not change their gender in agreement with the Mumayyiz.

A summary of the rules are as follows:

- Regarding the number eleven, it is a compound of one and ten. The masculine and feminine forms of one are: أَحَدَ، إِحْدَىٰ , respectively, as in: أَحَدَ عَشَرَ، إِحْدَىٰ عَشَرَةَ .

- The number twelve is a compound of two and ten. The masculine and feminine forms of two are: إِثْنانِ، إِثْنَتانِ, respectively. These two numbers mimic the dual, though not considered dual words. Like the dual, the final Nūn in these words are elided whenever they are linked to a word following them in an Iḍāfah, for example: رَجُلا أَهْلِي وَ ٱمْرَأَتا أَهْلِي *Two men of my family and Two women of my family*. Originally, they were: رَجُلانِ وَ ٱمْرَأَتانِ, respectively. Similarly, the Nūn in these numbers are also elided when compounded with the number ten, for example: إِثْنا عَشَرَ، إِثْنَتا عَشَرَةَ .

- The numbers thirteen through nineteen use the numbers three through nine compounded with ten. The numbers three through ten follow the same rule of gender as previously mentioned, meaning that the number's gender is opposite the gender of the Mumayyiz, as in: ثَلاثَةَ عَشَرَ رَجُلاً *Thirteen men*, تِسْعَ عَشَرَةَ ٱمْرَأَةً *Nineteen women*. The first-term of the compound, the numbers three through nine, follow their own rules even as part of a compound, meaning the masculine number for the feminine Mumayyiz and vice versa. The second-term of the compound, meaning (عَشَرَ), agrees with the gender of the Mumayyiz.

- With the number twenty and her sisters, meaning thirty through ninety, one form is used for both the masculine and feminine, as in: عِشْرُونَ رَجُلاً، ثَلاثُونَ ٱمْرَأَةً *Twenty men and thirty women*.

- Other numbers are made by combining numbers together in apposition using the conjunctive particle (وَ), as in: أَحَدٌ وَ عِشْرُونَ رَجُلاً، وَ تِسْعٌ وَ تِسْعُونَ ٱمْرَأَةً *Twenty-one men and ninety-nine women*. Again, the numbers three through nine require the gender opposite to that of the Mumayyiz, as in: ثَلاثَةَ وَ عِشْرُونَ رَجُلاً، وَ ثَلاثَ وَ عِشْرُونَ ٱمْرَأَةً *Twenty-three men and twenty-three women*. This rule continues until ninety-nine.

A few points which the author has not mentioned regarding the numbers one-hundred and above.

- The Mumayyiz of both one-hundred and one-thousand are genitive and singular. However, with numbers in between, the rules associated with numbers between one and ninety-nine are used, as in: مِائَةٌ وَ عِشْرُونَ رَجُلاً وَ أَلْفٌ وَ إِحْدَىٰ وَ خَمْسُونَ ٱمْرَأَةً *One-hundred-twenty men and one-thousand fifty-one women*.

- The word order for numbers is, from right to left: Thousands, hundreds, ones and tens, as in: أَلْفٌ وَ مِائَةٌ وَ أَحدٌ وَ عِشْرُونَ رَجُلاً *One thousand one hundred and twenty-one (1,121) men*.

- Two-hundred and two-thousand are formed by using the duals of these words, as in: مِائَتانِ *Two-hundred* and أَلْفانِ *Two-thousand*. When these words are combined directly with their Mumayyiz, the Nūn at their end is elided according to the rule of the dual, as in: مِائَتا رَجُلٍ وَ أَلْفا ٱمْرَأَةٍ *Two-hundred men and two-thousand women*.

- Numbers above one-hundred and one-thousand will combine a single-digit number with one-hundred or one-thousand, as in: ثَلاثَمِائَةِ رَجُلٍ وَ خَمْسُ الافٍ *Three hundred men and five thousand women*. As previously mentioned, the 'Arabs do not use the plural of one-hundred in the same manner as one-thousand. It is always singular unless it is used as an adjective, as in: صَلَّىٰ مِئاتٌ فِي المَسْجِدِ *Hundreds prayed in the mosque*. The gender of these two numbers never change according to the gender of the Mumayyiz.

المبنيّات

(المَبْنِيَّاتُ:) مِنْها المُضْمَرُ وَ هُوَ ما وُضِعَ لِمُتَكَلِّمٍ أَوْ مُخاطَبٍ أَوْ غائِبٍ سَبَقَ ذِكْرُهُ وَ لَوْ حُكْماً. فَإِنِ ٱسْتَقَلَّ فَمُنْفَصِلٌ وَ إِلاَّ فَمُتَّصِلٌ. وَ المُتَّصِلُ مَرْفُوعٌ وَ مَنْصُوبٌ وَ مَجْرُورٌ. وَ المُنْفَصِلُ غَيْرُ مَجْرُورٍ. فَهٰذِهِ خَمْسَةٌ. وَ لا يَسُوغُ المُنْفَصِلُ إِلاَّ لِتَعَذُّرِ المُتَّصِلِ. وَ أَنْتَ فِي هاءِ سَلْنِيهِ وَ شِبْهِهِ بِالخِيارِ.

[2.33] Indeclinable Words (Mabniyyāt)

Among (the Mabniyyāt) are pronouns. It is that which is coined for the speaker, the listener or the one-absent whose mention has preceded it, although in the ruling (as having preceded it). If the pronoun stands alone, then, it is independent, otherwise, it is dependent. The dependent pronouns are nominative, accusative and genitive. The independent pronouns are non-genitive. These are five forms. The independent pronouns are not formed unless (forming) the dependent pronouns are not possible. You have the choice in the pronoun Hā in (a word like) سَلْنِيهِ and (words) similar to it.

[2.33] COMMENTARY

This section begins the discussion of the second type of noun, indeclinable nouns or **Mabniyyāt** (المَبْنِيَّاتُ). Up to this point, the second chapter has focused on the Mu'rab or declinable noun. The Mabniyyāt are words that have fixed endings which are incapable of indicating the signs of I'rāb seen in declinable words. As such, the I'rāb of the Mabniyyāt must be estimated.

The first of the Mabniyyāt to be reviewed are the pronouns (الضَّمائِرُ). Pronouns are defined as: *the part of speech that substitutes for nouns or noun phrases and designates persons or things asked for, previously specified, or understood from the context."* [23] The author mentions that pronouns are coined for the speaker, the listener and the one-absent, meaning the first, second and third-person, respectively. Also, another important consideration in their definition is that a pronoun must refer to someone or something mentioned before it, although the point of reference may be understood within the context of the expression and unwritten.

Pronouns that stand alone are called Independent Pronouns (الضَّمائِرُ المُنْفَصِلُ) and those which are found attached to other words are called Dependent Pronouns (الضَّمائِرُ المُتَّصِلُ). For each type, there are fourteen forms. Six forms for the third-person, six for the second-person and two for the first person. These forms also include the singular, dual, plural, masculine and feminine. Refer to the charts below for a complete listing:

	الضَّمائِرُ المُتَّصِلُ Dependent Pronouns			الضَّمائِرُ المُنْفَصِلُ Independent Pronouns		
	الجَمْعُ Plural	المُثَنَّى Dual	المُفْرَدُ Singular	الجَمْعُ Plural	المُثَنَّى Dual	المُفْرَدُ Singular
3rd Person	لَهُمْ	لَهُما	لَهُ	هُمْ	هُما	هُوَ
	لَهُنَّ	لَهُما	لَها	هُنَّ	هُما	هِيَ
2nd Person	لَكُمْ	لَكُما	لَكَ	أَنْتُمْ	أَنْتُما	أَنْتَ
	لَكُنَّ	لَكُما	لَكِ	أَنْتُنَّ	أَنْتُما	أَنْتِ
1st Person	لَنا		لِي	نَحْنُ		أَنا

Dependent Pronouns are found in three states:

- Nominative (مَرْفُوعٌ). These pronouns function as subject-markers in some forms of verbs, as in: ضَرَبُوا ، ضَرَبْتَ، يَضْرِبُونَ، يَضْرِبْنَ , or, as in: ﴿وَ داوُودَ وَ سُلَيمانَ إِذْ يَحْكُمانِ فِي الحَرْثِ﴾ *"And Dawūd and Sulaimān when they gave judgment concerning the field."* [21:78] Here, the Alif in the verb (يَحْكُمانِ) is the subject-marker for the dual referring back to Dawūd and Sulaimān (AS).

In third-person singular forms of the both the past and present-tense verb, there are no subject-markers due to the pronoun's implied concealment in the singular forms. The implied concealment occurs in both the masculine and feminine forms, as in: ضَرَبَ، ضَرَبَتْ، يَضْرِبُ، تَضْرِبُ. The subject-marker is also concealed in the two forms of the first-person in the present-tense: أَضْرِبُ، نَضْرِبُ .

- Accusative (مَنْصُوبٌ). These pronouns represent the objects of verbs, as in: ضَرَبَهُ زَيْدٌ *Zaid struck him*, فَتَحَها زَيْنَبُ *Zainab opened it*. For example: ﴿وَ نَجَّيْناهُ وَ لُوطاً﴾ *"And We delivered him Ibrāheem as well as Lūṭ..."* [21:71] Accusative pronouns are also found attached to accusative particles, as in: ﴿إِنَّهُ مِنْ سُلَيْمانَ﴾ *"Surely, it is from Sulaimān."* [27:30]

- Genitive (مَجْرُورٌ). Genitive pronouns are found attached to genitive particles, as in: عَلَيْهِ، فِيها ، لَكُمْ. A pronoun will also be genitive as the Muḍāf Ilaihi for another noun, as in: كِتابُهُ *His book*, يَوْمُنا *Our day*. For example: ﴿لَيْسَ عَلَيْكَ هُداهُمْ...﴾ *"To make them walk in the right way is not incumbent on you..."* [2:272] The first pronoun is attached to a genitive particle (عَلَىٰ) and the second is the Muḍāf Ilaihi for the word (هُدَىٰ).

The Independent Pronouns are non-genitive, meaning that they are found in only two states:

- Nominative (مَرْفُوعٌ). It is a pronoun referring to the subject, as in: ﴿وَ نَحْنُ نُسَبِّحُ بِحَمْدِكَ﴾ *"And we celebrate Thy praise."* [2:30]

- Accusative (مُنْصُوبٌ). These pronouns are found in the place of accusative words, like a verbal object, as in: ﴿يُخْرِجُونَ الرَّسُولَ وَ إِيَّاكُمْ أَنْ تُؤْمِنُوا بِاللَّهِ رَبِّكُمْ﴾ *"(They were) driving out the Apostle and yourselves because you believe in Allah, your Lord."* [60:1]

As mentioned in the text, these are the five states associated with Independent and Dependent Pronouns. The author points out that one should not use an Independent Pronoun unless using a Dependent Pronoun is not feasible. For example, it is not proper to say: ضَرَبَ هُوَ *He hit him*. The proper way to express the same is: ضَرَبَهُ, wherein the Dependent Pronoun refers to the object (him).

The last point is related to the choice of Dependent Pronouns or Independent Pronouns: *"You have the choice in the pronoun Hā in (a word like) سَلْنِيهِ and (words) similar to it."*

In the author's example: سَلْنِيهِ *Ask me regarding him,* the command verb (سَلْ), taken from (سَأَلَ), has two dependent accusative pronouns attached to it. The first accusative pronoun is for the first-person (نِي) and the second accusative pronoun (ـهِ) is for the third-person. Due to the fact that this verb is doubly transitive, it is capable of giving the accusative state to two words as its objects. The first-person pronoun has precedence over the third-person pronoun and must be first in the arrangement of these two dependent pronouns.

The author's final point is related to the pronoun of the third-person (ها). In words such as that given in the example and similar words, meaning words like: أَعْطَيْتُكَهُ *I gave it to you*, you have a choice. Meaning that you have a choice between using a Dependent Pronoun or an Independent Pronoun, as in: سَلْنِيهِ أَوْ سَلْنِي إِيَّاهُ، أَعْطَيْتُكَهُ أَوْ أَعْطَيْتُكَ إِيَّاهُ .

مسئلة

(مَسْئَلَةٌ:) وَ قَدْ يَتَقَدَّمُ عَلىٰ الجُمْلَةِ ضَمِيرٌ غاَئِبٌ مُفَسَّرٌ بِها ، وَ يُسَمَّىٰ ضَمِيرَ الشَّأْنِ وَ القِصَّةِ. وَ يَحسُنُ تَأْنِيثُهُ إِنْ كانَ المُؤَنَّثُ فِيها عُمْدَةً. وَ قَدْ يُسْتَتَرُ، وَ لا يَعْمَلُ فِيهِ إِلاَّ الإِبْتِدآءُ أَوْ نَواسِخُهُ. وَ لا يُثَنَّىٰ وَ لا يُجْمَعُ وَ لا يُفَسَّرُ بِمُفْرَدٍ وَ لا يُتْبَعُ، نَحْوُ: هُوَ الأَمِيرُ رَاكِبٌ، وَ هِيَ هِنْدٌ كَرِيمَةٌ. وَ إِنَّهُ الأَمِيرُ رَاكِبٌ. وَ كانَ النَّاسُ صِنْفانِ.

[2.34] An Issue: The Pronoun of Fact And Narration (ضَمِيرُ الشَّأْنِ وَ القِصَّةِ)

At times, a pronoun of the third-person precedes a sentence explaining the pronoun. It is called the Pronoun of Fact and Narration. The pronoun's (being) feminine is advised if the feminine is the basis in (the sentence). The pronoun is concealed at times. There is no government in (the pronoun) except initialization (of an expression) or its abrogation.

The pronoun is not made dual nor plural. Nor (is the pronoun) clarified by the singular (word) nor is it followed (by one of the Tawābi'). For example: هُوَ الأَمِيرُ راكِبٌ *He, the Ameer is riding*, هِيَ هِنْدٌ كَرِيمَةٌ *She, Hind is generous*, إِنَّهُ الأَمِيرُ راكِبٌ *Surely, the Ameer he is riding*, وَ كانَ النّاسُ صِنْفانِ *People are of two kinds*.

[2.34] COMMENTARY

This is the second section of the Mabniyyāt (المَبْنِيَّاتُ), or indeclinable words. This section is related to a unique type of pronoun, the Pronoun of Fact (ضَمِيرُ الشَّأْنِ) and the Pronoun of Narration (ضَمِيرُ القِصَّةِ). They are the two third-person singular pronouns (هُوَ، هِيَ), masculine and feminine respectively. Both initiate an expression followed by a sentence which clarifies the pronoun's meaning, as in: ﴿هُوَ الَّذِي خَلَقَ لَكُمْ ما فِي الأَرْضِ جَمِيعاً﴾ *"He it is Who created for you all that is in the earth..."* [2:29] The sentence following the pronoun explains the reference of the pronoun.

When the sentence following this pronoun is based on the feminine, like the sentence having a feminine subject, the pronoun should also be made feminine, as in the example: هِيَ هِندٌ كَرِيمَةٌ *She, Hind is generous*. Otherwise, the masculine is used, as in: هُوَ الأَمِيرُ راكِبٌ *He, the Ameer is riding*.

At times, this pronoun may be concealed within a verb, such as: وَ كانَ النّاسُ صِنْفانِ *People are of two kinds*. What is estimated from this expression is: وَ كانَ هُوَ النّاسُ صِنْفانِ.

Regarding the government of these pronouns, they govern an expression with the government of initialization (الإِبْتِدائِيَّةُ) as the Mubtada. Or the pronouns govern as a Nawāsikh of the nominal sentence, as in: إِنَّهُ الأَمِيرُ راكِبٌ *Surely, the Ameer is riding*. When these pronouns are attached to (إِنَّ) or concealed in the verb (كانَ), the government of the Mubtada is also abrogated. Therefore, it either has the government of the Mubtada or the government of the noun of (إِنَّ) or (كانَ). The Nawāsikh have been mentioned in sections beinning with 2.6.

These two pronouns are never made into the dual nor plural. For example, the following is not appropriate: هُما هِنْدانِ كَرِيمَتانِ *The two Hinds are generous*. As mentioned in their definition, these pronouns are followed by sentences which clarify the pronoun's meaning. These pronouns, then, are not clarified by single words, such as: هُوَ الأَمِيرُ *He is the Ameer,* even when that word is followed by a subordinate, like an adjective, for example: ﴿وَ هُوَ الحَكِيمُ الخَبِيرُ﴾ *"And He is the Wise, the Aware."* [6:73] The associated adjective does not remove it from the ruling of being a single word.

The Tawābi', meaning words like adjectives (الصِّفَةُ), words of emphasis (التَّأْكِيدُ), equivalent apposition (البَدَلُ) and explicatory apposition (عَطْفُ البَيانِ), are not associated with these pronouns. Nor is it proper to make apposition to one of these pronouns with a conjunctive particle, as in: هَوَ وَ الأَمِيرُ راكِبٌ. Rather, complete sentences will follow these pronouns which refer back to and clarify the reference of the pronoun.

فائدة

(فائِدَةٌ:) ذَكَرَ بَعْضُ المُحَقِّقِينَ عَوْدَ الضَّمِيرِ عَلَىٰ المُتَأَخِّرِ لَفْظاً وَ رُتْبَةً فِي خَمْسَةِ مَواضِعَ: إِذا كانَ مَرْفُوعاً بِأَوَّلِ المُتَنازِعَيْنِ، وَ أَعْمَلْنا الثَّانِيَ، نَحْوُ: أَكْرَمانِي وَ أَكْرَمْتُ الزَّيْدَيْنِ، أَوْ فاعِلاً فِي بابِ نِعْمَ مُفَسَّراً بِتَمْيِيزٍ، نَحْوُ: نِعْمَ رَجُلاً زَيْدٌ. أَوْ مُبْدَلاً مِنْهُ ظاهِرٌ، نَحْوُ: ضَرَبْتُهُ زَيْداً، أَوْ مَجْرُوراً بِرُبَّ عَلَىٰ ضَعْفٍ، نَحْوُ: رُبَّهُ رَجُلاً، أَوْ كانَ لِلشَّأْنِ أَوِ القِصَّةِ كَما مَرَّ.

[2.35] A Lesson

Some researchers have mentioned the reference of a pronoun to (a word intentionally) placed after it, literally and in position, in five situations: when the pronoun is nominative due to the first of two conflicting verbs and then, (we make) the government from the second (verb), for example: أَكْرَمانِي وَ أَكْرَمْتُ الزَّيْدَيْنِ *They (both) honored me (while) I honored the two Zaids*. Or (the pronoun) is the subject (concealed in the verb) form (نِعْمَ) which is clarified by a Tamyeez, for example: نِعْمَ رَجُلاً زَيْدٌ *Zaid is a good man*. Or (the pronoun) is substituted by an apparent noun, for example: ضَرَبْتُهُ زَيْداً *Zaid, I hit him*. Or it is genitive due to (رُبَّ) based on a weak (opinion), for example: رُبَّهُ رَجُلاً *Few of them are men*. Or it can be (a pronoun) of fact or narration, (like the discussion which) has passed.

[2.35] COMMENTARY

This is the third section related to the pronoun, the first of the Mabniyyāt or indeclinable nouns. It is a brief text regarding the reference of a pronoun. The usual rule for a pronoun is to refer to a word mentioned before it, with the exception of Pronouns of Fact and Narration. This lesson is related to pronouns which refer to words placed after them in variance with their normal usage.

The author mentions that some scholars have mentioned a pronoun which refers to a noun mentioned after it, as in: ضَرَبَ غُلامَهُ زَيْدٌ *Zaid struck his servant*. In this example, the word which follows the pronoun is (زَيْدٌ). The word is also the point of reference for the pronoun. The word (زَيْدٌ) is the subject in the sentence, however, it is placed after the verb's object (غُلامَ). The origin of this expression is estimated to be: ضَرَبَ زَيْدٌ غُلامَهُ .

In the estimation of this expression, the point of reference for the pronoun is the word (زَيْدٌ) occurring before it, as is the rule in pronouns. Changing the position of the word (زَيْدٌ) in the expression does not change the expression's meaning. However, the reference of the pronoun is changed to a word normally found before it in word order. Now that word has been intentionally placed after the pronoun. This type of reference of a pronoun to a word taken out of its normal word order or position and intentionally placed behind the pronoun is termed (رُتْبَةً) by the author.

There are two matters to be appreciated from the text. One, is that the word to which the pronoun refers is placed behind the pronoun literally (لَفْظاً), meaning as a word. Two, is that the pronoun makes reference to a word taken out of the normal word order and intentionally placed behind it (رُتْبَةً). Meaning that according to the rules of word order, the word which is normally found before the pronoun and is now following it.

The reference of this pronoun occurs in five situations:

1) *"When the pronoun is nominative due to the first of two conflicting verbs and then, (we make) the government from the second (verb), for example: أَكْرَمانِي وَ أَكْرَمْتُ الزَّيْدَيْنِ They (both) honored me (while) I honored the two Zaids."*

The example is said to have two conflicting verbs due to the fact that both verbs govern the same word (الزَّيْدَيْنِ). The first verb (أَكْرَمانِي) has an object for itself in the dependent accusative pronoun of the first-person at its end. However, it requires a subject. The reference of the verb's concealed pronoun (أَكْرَمانِي), meaning the Alif (for the dual), is made to (الزَّيْدَيْنِ). The second verb (أَكْرَمْتُ) governs the same word (الزَّيْدَيْنِ) as its object. Therein is the conflict: the first verb governs this same word as its subject, in meaning. The second verb governs the same words as its object, literally.

Originally, the sentence was said to be: أَكْرَمَنِي وَ أَكْرَمْتُ الزَيْدَيْنِ. The first verb (أَكْرَمَنِي) has its object attached as a dependent pronoun for the first-person (ي). It does not have an apparent subject, however. The second verb (أَكْرَمْتُ) has a subject in its concealed pronoun and only requires its object (الزَّيْدَيْنِ). The conflict in the verbs can be resolved if the pronoun concealed in the first verb is made to reference (الزَّيْدَيْنِ), the second verb's object.

However, in order to make the concealed pronoun nominative for (الزَّيْدَيْنِ), that concealed pronoun must be changed from the singular (هُوَ) to the dual (هُما) in agreement with the noun to which it now refers, which is dual. As a result, the verb changes from (أَكْرَمَنِي) to (أَكْرَمانِي) to accommodate the agreement. The nominative pronoun is the Alif in the dual subject-marker.

The Alif, the nominative pronoun in the first verb now refers to a word placed behind it, as the verb's subject. Normally, a verb is not required show agreement when its subject is dual or plural, as in: أَكْرَمَنِي زَيْدَانِ. The verb remains in the singular form. The instance in which the Alif of the dual would be required for the same verb is when the verb's subject is placed ahead of the verb itself, as in: زَيدانِ أَكْرَمانِي.

From this, it can be appreciated that the word (زَيْدَيْنِ), in the author's example, is intentionally placed behind the pronoun in the first verb both literally (لَفْظاً) and in word order (رُتْبَةً). The nominative pronoun concealed in the first verb must refer to an accusative word, in variance with its rule, in order to resolve the conflict between the two verbs. The second verb actually governs the accusative word as its object.

2) *"Or (the pronoun) is the subject (concealed in the verb) form (نِعْمَ) which is clarified by a Tamyeez, for example: نِعْمَ رَجُلاً زَيْدٌ Zaid is a good man.*

The verb (نِعْمَ) is a member of a category of verbs known as Verbs of Praise and Blame (أَفْعالُ المَدْحِ وَ الذَّمِّ) [3.5]. Other members of this group are: حَبَّذا *To be lovely, nice;* بِئْسَ *To be wretched;* سآءَ *To be evil*. These verbs are defective in that they are found in only two forms when used in this meaning: the third-person masculine and feminine singulars, as in: نِعْمَ رَجُلاً زَيْدٌ *Zaid is good man;* نِعْمَتِ ٱمْرَأَةً هِنْدٌ *Hind is a good woman.*

There are three elements in these sentences: the verb (بِئْسَ و نِعْمَتْ), Tamyeez (رَجُلاً و ٱمْرَأَةً) and Makhṣūṣ (زَيْدٌ وَ هِنْدٌ). The verb's subject is its concealed pronoun (هُوَ و هِيَ). The Tamyeez, according to its definition, is an indefinite word in the accusative which removes an ambiguity found in an expression, meaning it removes the ambiguity regarding the praise or blame. The **Makhṣūṣ** (المَخْصُوصُ) is the noun to which the praise or blame is attributed.

Regarding the subject of these verbs, it is of three types:

- A noun defined with the Definite Article (المَعْرِفَةُ) signifying a genus (الجِنْسُ), as in: نِعْمَ الرَّجُلُ زَيْدٌ *Zaid is the good man*. The defined word (الرَّجُلُ) defines the type or genus of goodness being attributed to Zaid, meaning that his goodness is attributed to being a man.

- A noun which is a Muḍāf while its Muḍāf Ilaihi is a noun defined by the Definite Article (المَعْرِفَةُ), as in: نِعْمَ خادِمُ المَلِكِ زَيْدٌ *Zaid is a good servant of the king*.

- A pronoun concealed within the verb itself. This concealed pronoun requires another word as its Tamyeez to remove the verb's ambiguity. This Tamyeez will be an indefinite accusative word positioned between the verb and its Makhṣūṣ, as in the author's example: نِعْمَ رَجُلاً زَيْدٌ *Zaid is a good man*.

It is the third type which in which author highlights the reference of the pronoun to a word placed after it. The verb's subject is its concealed pronoun (هُوَ). The point of reference of this pronoun is the Makhṣūṣ (زَيْدٌ). From this perspective, the noun is said to be placed after the pronoun literally. From another perspective, the Makhṣūṣ (زَيْدٌ) is placed behind the Tamyeez (رَجُلاً). The Tamyeez is intended to remove the sentence's ambiguity with regard to the Makhṣūṣ, although it occurs before the Makhṣūṣ. From this perspective, the reference of the pronoun (هُوَ) is to a word taken out of order and placed behind it.

3) *"Or (the pronoun) is substituted by an apparent noun, for example: ضَرَبْتُهُ زَيْداً Zaid, I hit him."*

In the example, the accusative pronoun attached to the verb (ضَرَبْتُهُ), makes reference to the verb's object (زَيْداً). What is estimated in this expression is: زَيْداً ضَرَبْتُهُ. In this expression, the reference of the pronoun is to a word occurring before it (زَيْداً), as is the usual case for a pronoun. This same word (زَيْداً), the verb's object, is placed after the pronoun. Due to this, the reference of the pronoun is made to a word occurring after it literally and in position or word order.

4) Or it is genitive due to (رُبَّ) based on a weak (opinion), for example: رُبَّهُ رَجُلاً *Few of them are men*.

The pronoun in this example is attached to a genitive particle (رُبَّ), thereby giving it the genitive state. The pronoun, being indeclinable or Mabniy, cannot display any sign for the genitive state. As such it is said to be in the place (مَحَلٌّ) of a genitive word. The pronoun is followed by the Tamyeez in the accusative (رَجُلاً). Literally, the reference of the pronoun is made to a word following it. In standing also, the pronoun refers to Tamyeez which would normally occur before it in word order.

This perspective is said to be based on a weak opinion because many grammarians are of the opinion that the particle (رُبَّ) cannot be entered upon a pronoun. Rather, it is used only with apparent nouns. Refer to section 2.24.

5) *"Or it can be (a pronoun) of fact or narration, (the discussion of which) has passed."*

In the last scenario, the pronoun is the pronoun of fact and the pronoun of narration, the topic of the previous section, as in: هِيَ هِندٌ كَرِيمَةٌ *She, Hind is generous*. The pronoun is the noun of narration (ضَمِيرُ القِصَّةِ) which refers to the noun following it. Originally, what is estimated is: هِنْدٌ هِيَ كَرِيمَةٌ with the reference of the pronoun going to the Mubtada (هِنْدٌ) before it. In the example, the Mubtada is placed after the pronoun which refers to it. As a result, the reference of the pronoun changes to a word following it. Therefore, the Mubtada is placed behind the pronoun literally. Likewise, in word order, the pronoun also refers to a word placed behind it out of its normal word order.

و منها

(وَ مِنْها:) أَسْمآءُ الإِشارَةِ، وَ هِيَ ما وُضِعَ لِلْمُشارِ إِلَيْهِ المَحْسُوسِ. فَلِلْمُفْرَدِ المُذَكَّرِ: ذا وَ لِمُثَنَّاهُ: ذانِ مَرْفُوعَ المَحَلِّ، وَ ذَيْنِ مَنْصُوبَهُ وَ مَجْرُورَهُ. وَ إِنَّ هٰذانِ لَساحِرانِ مُتَأَوَّلٌ. وَ المُؤَنَّثِ: تا وَ ذِي وَ ذِهِ وَ تِي وَ تِهْ. وَ لِمُثَنَّاهُ: تانِ رَفْعاً وَ تَيْنِ نَصْباً وَ جَرّاً. وَ لِجَمْعِهِما: أُوْلآءِ مَدّاً وَ قَصْراً. وَ تَدْخُلُها هآءُ التَّنْبِيهِ وَ تَلْحَقُها كافُ الخِطابِ بِلا لامٍ لِلْمُتَوَسِّطِ. وَ مَعَهُ لِلْبَعِيدِ إِلاَّ فِي المُثَنَّىٰ وَ الجَمْعِ، عِنْدَ مَنْ مَدَّهُ، وَ فِيما دَخَلَهُ حَرْفُ التَّنْبِيهِ.

[2.36] From The Mabniyyāt: Demonstrative Nouns (إِسمُ الإِشارَةِ)

The Demonstrative Nouns are that which is coined for pointing to perceptible (things). For the masculine singular: (ذا). For the masculine's dual: (ذانِ) in the place of a nominative (word) and (ذَيْنِ) in (place of) accusative and genitive (words). (Regarding): إِنَّ هٰذانِ لَساحِرانِ , it is interpreted.

The feminine (singular) are: (تا و ذِي و ذِهِ و تِي و تِهْ). The (feminine's) dual is: (تانِ) for the nominative and (تَيْنِ) for the accusative and genitive.The plural of both (the masculine and feminine) is (أُوْلآءِ), elongated or shortened.

The particle (هآءُ), for arousing attention, is entered upon the Demonstratives and the particle (كافُ), of the speaker, is suffixed to it, without the letter Lām, for (things indicated) a medium (disance away). With the Lām, (the Demonstrative indicates) the remote, except in the dual and the plural, with those who elongate (the plural), and in those (Demonstratives) upon which the (هآءُ التَّنْبِيهِ) has been entered.

[2.36] COMMENTARY

The author labeled this section (مِنْها), meaning (مِنَ المَبْنِيّاتِ): *From the Mabniyyāt*. The Demonstrative Nouns are the second type of the Mabniyyāt or indeclinable nouns. The Demonstratives are words coined for pointing to or indicating that which is perceptible (المَحْسُوسُ), meaning perceptible through the senses, as in: ﴿وَ لا تَقْرَبا هٰذِهِ الشَّجَرَةَ﴾ *"And do not approach this tree."* [2:35] That definition does not exclude the following: ﴿ذٰلِكُمُ اللَّهُ رَبُّكُمْ﴾ *"That is Allāh, your Lord."* [6:102] as the presence of the Almighty is not perceived directly, yet He is known through His signs which we do perceive.

After the definition, the author lists the masculine singular Demonstrative Nouns (ذا) and the masculine dual (ذانِ). This dual, however, is used in the place appropriate for a nominative word. The form used in the place of accusative and genitive words is: (ذَيْنِ).

As an indeclinable noun, a Demonstrative Noun cannot be said to be nominative, accusative or genitive as these are states of I'rāb while the indeclinable noun is devoid of I'rāb. That is the reason that the Demonstrative Noun is said to be in the place (مَحَلٌّ) of a nominative word, for example, and not a nominative word itself.

The author mentions a verse of Quran: ﴿إِنَّ هٰذانِ لَساحِرانِ﴾ *"These are most surely two magicians..."* [20:63] Some recitors of Qurān read the accusative particle (إِنَّ) with Shaddah (إِنَّ), while others regard it as Sākin (إِنْ). In at-Tibyān, the Quranic commentary of Shaikh Ṭusi, he mentions that Nāfi', al-Kasāi and Abu Bakr (on the authority of 'Āṣim) recite the verse in this manner: (إِنَّ هٰذانِ). Ibn Katheer recited the particle with the Nūn Sākin (إِنْ). Abu 'Amr recites it as: (إِنَّ هٰذَيْنِ) with the Demonstrative appropriate for an accusative word.

Grammarians mention the reason for each approach. In the first approach, the accusative particle (إِنَّ) is Mushaddad while the Demonstrative is in the form appropriate for the nominative. This is appropriate as some 'Arabs use only one form (ذانِ) for all three states. In the second where the particle is Sākin (إِنْ), this particle's accusative govenment is negated with the lightening (مُخَفَفَةٌ) of its Nūn. Regarding the third (إِنَّ هٰذَيْنِ), it's explanation is obvious. In this regard, the author says that its meaning is interpreted (مُتَأَوَّلٌ).

Next, the feminine singular Demonstrative Noun (تا و ذِي و ذِهْ و تِي وَ تِهْ). The form for the feminine Dual is (تانِ) for the nominative and (تيْنِ) for the accusative and genitive. The plurals for both the masculine and feminine are either: (أُوْلآءِ) with elongation (مَدّاً) or (أُوْلَىٰ) with the shortened Alif (قَصْراً).

The particle (هآءُ التَّنْبِيهِ) which is used to arouse attention, is routinely prefixed to the Demonstratives, as in: هٰذا ، هٰذانِ، هٰذِهْ، هٰتانِ . Also, prefixed to the end of the Demonstrative is the letter Kāf (ك) known as (كافُ الخِطابِ). This Kāf is also found representing the second-person dual and plural, as in: ذٰلِكُما ، ذٰلِكُمْ، ذٰلِكُنَّ, for example: ﴿فَذٰلِكُنَّ الَّذِي لُمْتُنَّنِي فِيهِ﴾ *"This is he with respect to whom you blamed me..."* [12:32]

When this Kāf is not preceded by the letter Lām (ل), it signifies that which is of medium distance away, as in: ذاكَ الطَّرِيقُ قَرِيبٌ مِنْ هُنا *That road is near here*. When combined with the letter Lām, as in: ذٰلِكَ، تالِكَ, it signifies remoteness in distance, as in: الرَّجُلُ فِي ذٰلِكَ المَنْزِلِ زَيْدٌ *The man in that house is Zaid*.

The combination of the letters Kāf and Lām are not used in the dual forms of the Demonstratives. They are also not entered upon the plural which is elongated (أَوْلآءِ). Nor are they entered upon Demonstratives having the (هآءُ التَّنْبِيهِ) prefixed to them.

وَ مِنْها:

المَوْصُولُ، وَ هُوَ حَرْفِيٌّ أَوِ ٱسْمِيٌّ. فَالحَرْفِيُّ كُلُّ حَرْفٍ أُوِّلَ مَعَ صِلَتِهِ بِالمَصْدَرِ. وَ المَشْهُورُ خَمْسَةٌ: أَنَّ وَ أَنْ وَ ما وَ كَيْ وَ لَوْ، نَحْوُ: أَوَ لَمْ يَكْفِهِمْ أَنَّآ أَنْزَلْنا، وَ أَنْ تَصُومُوا خَيْرٌ لَكُمْ، وَ بِما نَسُوا يَوْمَ الحِسابِ، وَ لِكَيْ لا يَكُونَ عَلَىٰ المُؤْمِنِينَ حَرَجٌ، وَ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ.

[2.37] From The Mabniyyāt: The Relative Noun (المَوْصُولُ)

The Relative Noun is either a particle or a noun. Then, (The Relative Noun) related to the particle is every particle interpreted with its relative clause in (the meaning) of a Maṣdar. The well-known (of such Relative Nouns related to the particle) are five: أَنَّ، أَنْ، ما، كَيْ، لَوْ, for example: أَوَ لَمْ يَكْفِهِمْ أَنَّآ أَنْزَلْنا *Is it not enough for them that We have revealed (to you a book);* وَ أَنْ تَصُومُوا خَيْرٌ لَكُمْ *That you fast is better for you;* بِما نَسُوا يَوْمَ الحِسابِ *Because they forgot the day of reckoning;* وَ لِكَيْ لا يَكُونُ عَلَىٰ المُؤْمِنِينَ حَرَجٌ *So that there should be no difficulty for the believers;* وَيَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ *Every one of them loves that he should be granted a life of a thousand years*.

[2.37] COMMENTARY

The third type of Mabniyyāt or indeclinable nouns are Relative Nouns or **Mauṣūl** (المَوْصُولُ). In general, the Relative Noun can be thought of as a bridge between two expressions. In terms of grammar, its purpose is to make the second expression relative to the first expression in meaning, as in: ﴿اَلحَمْدُ لِلَّهِ الَّذِي هَدانا لِهٰذا﴾ *"All praise is due to Allāh Who guided us to this..."* [7:43] The second sentence (هَدانا لِهٰذا) is required to have a pronoun in it which refers to the first sentence (الحَمْدُ لِلَّهِ). This pronoun is termed (العائِدُ) and it relates the second expression to the first. In the example, the concealed pronoun (هُوَ) estimated in the verb (هَدانا) is the (العائِدُ) in the second sentence which refers to the word (اللَّهِ). The second sentence becomes a relative clause (صِلَةٌ) for the first sentence. The Relative Noun (الَّذِي) also has a concealed pronoun (هُوَ) which also refers to the same word in the first sentence.

There are two types of Relative Nouns: those related to particles (المَوْصُولُ الحَرْفِيُّ) and those related to nouns (المَوْصُولُ الإِسْمِيُّ). The topic of this section is the the former and the latter is the topic of the next section. The best known of these particles are five: أَنَّ، أَنْ، ما، كَيْ، لَوْ. Three are Nawāṣib (النَّواصِبُ), meaning accusative particles (أَنَّ، أَنْ، كَيْ). The other two are known as (ما وَ لَوِ المَصْدَرِيَّةُ), in other words, used in the meaning of a Maṣdar.

Obviously, the Relative Noun related to particles are not actually nouns, rather they are particles which are interpreted in the meaning of a Maṣdar along with its relative clause. It is a rule that when an accusative particle having the meaning of a Maṣdar is combined with a verb, the expression can also be interpreted with the verb's Maṣdar. Taking one of the examples from the text: ﴿أَوَ لَمْ يَكْفِهِمْ أَنَّآ أَنْزَلْنا عَلَيْكَ الكِتابَ﴾ *"Is it not enough for them that We have revealed to you a book."* [29:51] The relative clause (أَنْزَلْنا عَلَيْكَ الكِتابَ) can also be expressed using the verb's Maṣdar (إِنْزالٌ) in its place, as in: أَوَ لَمْ يَكْفِهِمْ إِنْزالُنا عَلَيْكَ الكِتابَ *Is it not enough for them our revelation of the book upon you*.

We can examine each of the author's remaining examples (refer to the source for the complete expression):

- ﴿وَ أَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ *"That fasting is beter for you..."* [2:184] The accusative particle (أَنْ) and the verb which it governs (تَصُومُوا) can be interpreted with the verb's Maṣdar (صَوْمٌ), as in: صَوْمُكُمْ خَيْرٌ لَكُمْ *Your fasting is better for you*.
- ﴿بِما نَسُوا يَوْمَ الحِسابِ﴾ *"Because they forgot the day of reckoning."* [38:26] Here, the particle (ما المَصْدَرِيَّةُ) along with the verb following it may be interpeted with the verb's Maṣdar (نِسْيانٌ), as such: بِنِسْيانِهِمْ يَوْمَ الحِسابِ *Because of their forgetting the day of reckoning*.
- ﴿وَ لِكَيْ لا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ﴾ *"So that there should be no difficulty for the believers."* [33:37] In this example, the defective verb (كانَ) can also be interpreted with its Maṣdar (كَوْنٌ), as in: لِكَيْ لا كَوْنٌ عَلَى الْمُؤْمِنِينَ حَرَجٌ *In order that there should be no difficulty for the believers*.
- ﴿يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ﴾ *"Every one of them loves that he should be granted a life of a thousand years."* [2:96] The Maṣdar (تَعْمِيرٌ) can replace the verb (يُعَمَّرُ), as in: يَوَدُّ أَحَدُهُمْ لَوْ تَعْمِيرُهُ أَلْفَ سَنَةٍ *Every one of them loves if his living is for a thousand years*.

تكميل

(تَكْمِيلٌ:) وَ المَوْصُولُ الإِسمِيُّ ما ٱفْتَقَرَ إِلَىٰ صِلَةٍ وَ عائِدٍ، وَ هُوَ: الَّذِي لِلْمُذَكَّرِ وَ الَّتِي لِلْمُؤَنَّثِ وَ اللَّذانِ وَ اللَّتانِ لِمُثَنَّاهُما بِأَلِفٍ إِنْ كانا مَرْفُوعَيِ المَحَلِّ، وَ بِالياءِ إِنْ كانا مَنْصُوبَيْهِ أَوْ مَجْرُورَيْهِ. وَ الأُوْلَىٰ وَ الَّذِينَ مَطْلَقاً لِجَمْعِ المُذَكَّرِ، وَ اللاَّئِي وَ اللاَّتِي و اللَّواتِي لِجَمْعِ المُؤَنَّثِ. وَ مَنْ وَ ما وَ أَلْ وَ أَيٌّ وَ ذُو وَ ذا بَعْدَ ما أَوْ مَنِ الإِسْتِفْهامِيَّتَيْنِ لِلْمُؤَنَّثِ وَ المُذَكَّرِ.

[2.38] Completion: The Relative Noun

The Relative Noun related to nouns (المَوْصُولُ الإِسمِيُّ) are those which require a relative clause and pronoun (referring to the main clause). It is (الَّذِي) for the masculine and (الَّتِي) for the feminine. For the (masculine and feminine) dual is (الَّذانِ) with Alif, if they (the masculine and feminine are) in the place of a nominative word. With Yā if they are in the place of the accusative or genitive. For the masculine plural is (أُوْلَىٰ) and (الَّذِينَ), without exception (for all cases). For the feminine plural is (اللاَّئِي) and (اللاَّتِي) and (اللَّواتِي).

(Also, there are:) (مَنْ); (ما); (أَلْ); (أَيٌّ); (ذُو) and (ذا) following the interrogative (ما) or interrogative (مَنْ) for the feminine and masculine.

[2.38] COMMENTARY

This is the completion of the previous section on the Relative Noun, the third type of Mabniyyāt or indeclineable nouns. The topic of this section is the Relative Noun related to nouns (المَوْصُولُ الإِسمِيُّ). As previously mentioned, the purpose of the Relative Noun is to make two expressions relative to one another, as in: ﴿فَٱتَّقُوا النَّارَ الَّتِي وُقُودُها النَّاسُ وَ الحِجارَةُ﴾ *"Then be on your guard against the fire of which men and stones are the fuel."* [2:24] The Relative Noun is placed between two expressions. The expression following the Relative Noun is linked to the expression preceding it by a pronoun embedded in the second expression (وَقُودُها). This pronoun, termed (العائِدٌ), refers to the word (النَّارَ), a feminine noun, in the first expression, thereby making the latter expression relative to first, meaning that the fuel of the fire will be men and stones.

The Relative Noun for the singular, masculine and feminine are (الَّذِي) and (الَّتِي), respectively. For the dual, the Relative Nouns are (الَّذانِ) and (الَّتانِ) for the masculine and feminine. This is the form for words in the place of a nominative word. When the Relative Noun is in the place of an accusative or genitive word, the forms are (الَّذَيْنِ) and (الَّتَيْنِ).

For the plural, the masculine forms are: (الأُوْلَىٰ) and (الَّذِينَ). These two forms are used for all grammatical states. The feminine forms are: (اللاَّئِي) and (اللاَّتِي) and (اللَّواتِي). Likewise, these forms are used for all grammatical states.

There is another group of Relative Nouns which are used for both the masculine and feminine:

- (مَنْ) Meaning: he who, she who, as in: ﴿أَ لَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّماواتِ﴾ *"Do you not see that Allāh is He Whom obeys whatever is in the heavens..."* [22:18]
- (ما) Used for the inanimate, as in: ﴿وَ اللَّهُ خَلَقَكُمْ وَ ما تَعْمَلُونَ﴾ *"And Allāh has created you and what you make."* [37:96]
- (الْ) This Definite Article is used in the meaning of (الَّذِي), as in: جآءَ الَّذِي أَنا الضّارِبُهُ *He whom I have struck came*.
- (أَيُّ) At times, this noun can be used in the meaning of a Relative Noun, as in: يَسُرُّنِي أَيُّهُمْ هَو قادِمٌ. *Whichever of them pleases me he is arriving*. Likewise, its feminine form (أَيَّة) can be used in a similar manner.
- (ذُو) Is used in the meaning of (الَّذِي) as in:

فَأَنَّ الماَءَ مآءُ أَبِي وَ جَدِّي   وَ بِئْرِي ذُو حَفَرْتُ وَ ذُو طَوَيْتُ

"Surely the water is the water of my father and my grandfather.
And my well is that which I have dug and that which I covered." [24]

- (ذا) This word is used in the meaning of a Relative Noun when it is combined with two interrogative nouns (ما) and (مَنْ), as in: ماذا و مَنْ ذا. These two words will examined in the next section.

مسئلة

(مَسْئَلَةٌ:) وَ إِذا قُلْتَ ماذا صَنَعْتَ وَ مَنْ ذا رَأيْتَ فَذا مَوْصُولَةٌ، وَ مَنْ وَ ما مُبْتَدَئانِ. وَ الجَوابُ رَفْعٌ وَ لَكَ إِلْغائُها ، فَهُما مَفْعُولانِ وَ تَرْكِيبُها مَعَهُما بِمَعْنَىٰ أَيُّ شَيْءٍ أَوْ أَيُّ شَخْصٍ. فَالْكُلُّ مَفْعُولٌ وَ الجَوابُ عَلَىٰ التَّقْدِيرَينِ نَصْبٌ وَ قِسْ عَلَيْهِ، نَحْوُ: ماذا عَرَضَ وَ مَنْ ذا قامَ، إِلاَّ أَنَّ الجَوابَ رَفْعٌ مُطْلَقاً.

[2.39] An Issue

When you say: ماذا صَنَعْتَ *What is that which you've made?* And: مَنْ ذا رَأَيْتَ *Who is that whom you have seen?* Then, (ذا) is a Relative Noun. (ما) and (مَنْ) are both Mubtada and the reply (to the question) is nominative. It is (permissible) for you to nullify (its government). Then, they (meaning ما and مَنْ) are objects. You can construct (ذا) with (ما) and (مَنْ) in the meaning of *which thing* or *which person*.

Then, all are objects and the reply (is based on the) estimation of the accusative. Make anologies based upon it, as in: ماذا عَرَضَ *What is that which happened?* and: مَنْ ذا قامَ *Whom is that who stood?* Except that the reply is nominative, without exception.

[2.39] COMMENTARY

This section completes the discussion of the Relative Noun with the review of one issue. More specifically, this section deals with the word (ذا) when combined with the interrogatives (ما) and (مَنْ).

The author gives two examples and then offers some perspectives on its syntax. The first perspective is that the interrogatives, meaning (ما) and (مَنْ) are the Mubtada. The word (ذا) is the Relative Noun and the verbs (صَنَعْتَ، رَأَيْتَ) are the Khabar. The reply, meaning the reply to the question, is nominative, as in: ماذا صَنَعْتَ؟ *What is that which you have made?* (reply:) دارٌ *A house*, meaning: هِيَ دارٌ *It is a house*. مَنْ ذا رَأَيْتَ؟ *Who is that whom you saw?* (reply:) زَيْدٌ *Zaid*, in other words: هَوَ زَيْدٌ *He is Zaid*.

Next, the author mentions that it is permissible to eliminate (ذا) from both expressions, as in: ما صَنَعْتَ؟ *What did you make?* مَنْ رَأَيْتَ؟ *Whom did you see?* In doing this, however, the two interrogatives become objects (المَفْعُولُ) for the verb. More specifically, they become objects which are placed ahead of their governing agents (the verb). Therefore, what is estimated is: صَنَعْتَ ما؟ and: رَأَيْتَ مَنْ؟. In this view, the word (ذا) is regarded to be extraneous (الزّائِدَةُ) and, therefore, non-essential to the expression's meaning.

When the word (ذا) is combined with these two interrogatives, its meaning is estimated to be: أَيُّ شَيْءٍ *Which thing* or: أَيُّ شَخْصٍ *Which person*, as in: أَيُّ شَيْءٍ صَنَعْتَ؟ *Which thing have you made?* أَيُّ شَخْصٍ رَأَيْتَ؟ *Which person have you seen?*

From the text, the author says: *"Then, all are objects and the reply (is based on the) estimation of the accusative..."* Meaning that from this perspective, the interrogatives are verbal objects in all scenarios, whether the word (ذا) is considered extraneous or not. In both cases, these interrogatives are considered objects placed ahead of the verbs following them, as in: صَنَعْتَ ماذا؟، رَأَيْتَ مَنْ ذا؟. As verbal objects, they are in the place of the accusative. The reply to the question, then, will also be accusative based on an estimated expression for both scenarios, as in: ماذا صَنَعْتَ؟ *What is that which you've made?* (reply:) داراً *A house*, in other words: صَنَعْتُ داراً *I made a house*. Or ما صَنَعْتَ؟ *What have you made?* (reply:) داراً *A house,* with the same reply.

The author mentions that you can make an anology based on this and then provides two examples: ماذا عَرَضَ *What is that which happened?* and: مَنْ ذا قامَ *Who is that who stood?* The important point regarding these examples is that the verbs in both are intransitive, meaning that they do not require an object to complete its meaning. As such, it is not possible to regard these interrogatives to be verbal objects placed ahead of the verb.

In this scenario, the interrogatives (ما) and (مَنْ), whether combined with the word (ذا) or not, are the Mubtada and the verbs are the Khabar. The reply to the question is nominative, without exception due to the estimation of the following: ماذا عَرَضَ؟ *What is that which happened?* (reply:) عَرَضَ ذَهابُكَ *Your leaving happened,* مَنْ ذا قامَ *Whom is that who stood (reply:)* زَيْدٌ *Zaid.* In other words, قامَ زَيْدٌ *Zaid stood*. In each case, the reply is nominative whether the word (ذا) is combined with the interrogative or not.

و منها

(وَ مِنْها:) المُرَكَّبُ و هُوَ ما رُكِّبَ مِنْ لَفْظَيْنِ لَيْسَ بَيْنَهُما نِسْبَةٌ. فَإِنْ تَضَمَّنَ الثَّانِي حَرْفاً بُنِيا كَخَمْسَةَ عَشَرَ وَ حادِي عَشَرَ وَ أَخَواتِهِما إِلاَّ ٱثْنَىٰ عَشَرَ وَ فَرْعَيْهِ، إِذِ الأَوَّلُ مِنْها مُعْرَبٌ عَلَىٰ المُخْتارِ وَ إِلاَّ أُعْرِبَ الثَّانِي كَبَعْلَبَكَّ إِنْ لَمْ يَكُنْ قَبْلَ التَّرْكِيبِ مَبْنِيّاً كَسِيبَوَيْهْ.

[2.40] From The Mabniyyāt: Compounds (المُرَكَّبُ)

It is that which is compounded of two words not having any relationship between them. Then, if the second (word) embraces (the meaning) of a particle, they are both made Mabniy, like: خَمْسَةَ عَشَرَ *Fifteen* and حادِي عَشَرَ *Eleven* and their sisters, except إِثْنَىٰ عَشَرَ *Twelve* and its branches.

Then, the first (word) of (twelve) is Mu'rab, based on the preferred (opinion). Otherwise, the second (word) is Mu'rab, like: بَعْلَبَكَّ *Ba'labakka*, if it was not a Mabniy (word) before the construction, like: سِيبَوَيْهْ *Sibawaih*.

[2.40] COMMENTARY

The fourth category of the Mabniyyāt or indeclineable nouns are compounds (المُرَكَّبُ). The author defines a compound as two words combined together without any relationship between them. This definition excludes words such as: عَبْدُ اللَّهِ *'Abdullah*, since these two words have the relationship of an Iḍāfah between them.

The author mentions: *"Then, if the second (word) embraces (the meaning) of a particle, they are both made Mabniy, like: خَمْسَةَ عَشَرَ Fifteen and حادِي عَشَرَ Eleven and their sisters, except إِثْنَىٰ عَشَرَ Twelve and its branches."*

The example of fifteen is given: خَمْسَةَ عَشَرَ , wherein both are Mabniy. The particle whose meaning is implied in the compound is (و), meaning: خَمْسَةَ وَ عَشَرَ. Both words in this type compound are Mabniy based on Fatḥah. The exception to this rule is إِثْنَىٰ عَشَرَ *Twelve* and her sisters, meaning إِثْنَتا عَشَرَ and ثَنَتا عَشَرَ .

Twelve is an exception because it is considered Mu'rab, based on the preferred opinion of the author. This number (إِثْنانِ), as previously mentioned, mimics the dual, although it is not. Therefore, in the nominative case it is: (إِثْنانِ) and in the accusative and genitive case it is:(إِثْنَيْنِ).

If the meaning of a particle is not inferred in the construction, then, the second word of the compound is Mu'rab, as in: بَعْلَبَكُّ *Ba'labakk.* The name of this Lebanese city is a compound of (بَعْلَ) and (بَكَّ) whose meaning is archaic. In the nominative state, it is: بَعْلَبَكُّ. In the accusative and genitive states, it is: بَعْلَبَكَّ .

The last point is that the second word will be Mu'rab unless that word was Mabniy originally before being placed in a compound construction. The example given is the name of the famous grammarian, Sibawaih. His name is a compound wherein the second word (وَيهْ) is Mabniy based on Sukūn originally. Therefore, after becoming a compound it remains unchanged.

التوابع

(التَّوابِعُ:) كُلُّ فَرْعٍ أُعْرِبَ بِالإِعْرابِ سابِقِهِ، وَ هِيَ خَمْسَةٌ: الأَوَّلُ: النَّعْتُ وَ هُوَ ما دَلَّ عَلَىٰ مَعْنًى فِي مَتْبُوعِهِ مُطْلَقاً. وَ الأَغْلَبُ ٱشْتِقاقُهُ وَ هُوَ إِمَّا بِحالِ مَوْصُوفِهِ وَ يَتْبَعُهُ إِعْراباً وَ تَعْرِيفاً وَ تَنْكِيراً وَ إِفْراداً وَ تَثْنِيَةً وَ جَمْعاً وَ تَذْكِيراً وَ تَأْنِيثاً، أَوْ بِحالِ مُتَعَلَّقِهِ، وَ يَتْبَعُهُ فِي الثَّلاثَةِ الأَوَّلِ، وَ أَمَّا فِي البَواقِي فَإِنْ رَفَعَ ضَمِيرَ المَوْصُوفِ فَمُوافِقٌ أَيْضاً، نَحْوُ: جاۤءَنِي ٱمْرَأَةٌ كَرِيمَةُ الأَبِ، وَ رَجُلانِ كَرِيما الأَبِ، وَ رِجالٌ كِرامُ الأَبِ. وَ إِلاَّ فَكَالفِعْلِ، نَحْوُ: جاۤءَنِي رَجُلٌ حَسَنَةٌ جارِيَتُهُ، أَوْ عالِيَةٌ أَوْ عالٍ دارُهُ وَ لَقِيتُ ٱمْرَأَتَيْنِ حَسَناً عَبْداهُما، أَوْ قائِماً أَوْ قائِمَةً فِي الدَّارِ جارِيَتُهُما.

[2.41] Tawābi': Appositive Subordinates (التَّوابِعُ)

(Appositive Subordinates) are every branch (of apposition wherein words are) given I'rāb with the I'rāb (of the word's) principle. (The Appositive Subordinates) are five. The first: the Adjective. It is that subordinate which indicates a meaning in its principle, without exception. Most often it is a derivative. It is either in the state of the principle and follows it in I'rāb, definiteness, indefiniteness, (being) singular, dual, plural, masculine and feminine. Or (the subordinate is) in the state of (words) connected to (the principle) and follows (the principle) in the first three (of eight matters of agreement).

Regarding the remaining (five), if the pronoun of the principle is made nominative, then there is agreement also, for example: جاۤءَنِي ٱمْرَأَةٌ كَرِيمَةُ الأَبِ *A woman of a noble father came to me;* جاۤءَنِي رَجُلانِ كَرِيما الأَبِ *Two men of a noble father came to me;* جاۤءَنِي رِجالٌ كِرامُ الأَبِ *Men of a noble father came to me*.

Otherwise, it is like a verb, for example: جاۤءَنِي رَجُلٌ حَسَنَةٌ جارِيَتُهُ *A man his servant is good came to me;* جاۤءَنِي رَجُلٌ عالِيَةٌ دارُهُ *There came to me a man his house is lofty;* جاۤءَنِي رَجُلٌ عالٍ دارُهُ *There came to me a man his house is lofty*. And لَقِيْتُ ٱمْرَأَتَيْنِ حسَناً عَبْداهُما *I met two women of two good servants;* لَقِيْتُ ٱمْرَأَتَيْنِ قائِماً (أَوْ قائِمَة) فِي الدّارِ جارِيَتُهُما *I met two women their servants were standing in the house.*

[2.41] COMMENTARY

This section begins a new discussion regarding Mu'rab words. In grammar, there is a category of words known as the **Tawābi'** or Appositive Subordinates, due to their need to follow their principle word in I'rāb, number, gender, definiteness and indefiniteness. The term Tawābi' (تَوابِعٌ) is the plural of (تابِعٌ), meaning: *following, succeeding, subordinate*, etc. This category is related to those words which are subordinates to words to which they are linked in apposition. The subordinate word is known as (التَّابِعُ) and the principle to which it is in apposition is the (المَتْبُوعُ).

The Appositive Subordinates are in five categories. The first category and the topic of this section is the adjective (النَّعْتُ). Grammarians also use the term (الصِّفَةُ) in a synonymous meaning. A few grammarians, however, do make a distinction between the two. One such grammarian, Khaleel Ibn Aḥmad, has the view that the (النَّعْتُ) is used specifically for praiseworthy attributes while the (الصِّفَةُ) may be used for praiseworthy attributes and other types of attributes as well. Others say that the (الصِّفَةُ) refers to transitional states, like standing and sitting, while the (النَّعْتُ) refers to character or that which is created, as in generosity and color, respectively.

An adjective is defined as: *"The part of speech that modifies a noun or other substantive by limiting, qualifying, or specifying."* [25] The adjective is the appositive subordinate due to its relationship to the noun which it modifies, the principle. The principle is known as: (المَنْعُوتُ) or (المَوْصُوفُ) while the adjective is the (النَّعْتُ) or (الصِّفَةُ). The adjective will display agreement with the word that it modifies in some of the following eight matters: 1) I'rāb; 2) definiteness; 3) indefiniteness; 4) being singular; 5) being dual; 6) being plural; 7) masculinity and 8) femininity.

For example: ﴿هُوَ اللَّهُ الخالِقُ البارِئُ المُصَوِّرُ﴾ *"He is Allāh the Creator, the Maker, the Fashioner..."* [59:24] The three words following the Glorious name of God, namely (الخالِقُ البارِئُ المُصَوِّرُ) are all adjectives modifying this Glorious name. These adjectives agree with the word which they modify in I'rāb in that all are nominative. They agree in definiteness, as displayed by the Definite Article. All the adjectives are also in agreement being singular and masculine.

The author defines the adjective in the following terms: *"It is that subordinate which indicates a meaning in its principle, without exception."* Meaning that the adjective's meaning is not for itself, rather its meaning is found in the noun which it modifies. Each attribute in the example is implied in the meaning of the Glorious name of God (اللَّهُ).

Without exception, means without restrictions, like that of time. This is a subtle point which distinguishes the adjective from the Ḥāl (الحالُ), which describes a subject or object within the context of a particular time, as in: جآءَنِي زَيْدٌ راكِباً *Zaid came to me riding*. While the Ḥāl (راكِباً) is descriptive, its meaning is restricted to the particular time when Zaid came. As such, this attribute does not signify any permanency. The attributes of God, on the other hand, are permanent attributes unaffected by time or other restrictions.

At times, the adjective may be related to words connected to a noun rather than to the noun itself, as in: هِنْدٌ العالِمُ أَبُوها *Hind's father is the scholar*. In this expression, the attribute (العالِمُ) modifies the word following it (أَبُو). However, the genitive pronoun attached to this modified word, namely (ها) makes direct reference to the Mubtada (هِنْدٌ). From the reference of this pronoun, it is understood that all that follows the Mubtada (العالِمُ أَبُوها) is its Khabar. As such, the Mubtada is indirectly modified by this adjective as the nature of the Khabar is to make attribution to its Mubtada. In this scenario, the adjective is required to agree with the word that it modifies in the first three of the eight areas of possible agreement, meaning I'rāb, definiteness and indefiniteness.

Regarding the remaining five areas of possible agreement, agreement is required when the nominative pronoun implied in the adjective directly references the nominative pronoun implied in the modified word. The author gives three examples exemplifying this point:

- جآءَنِي ٱمْرَأَةٌ كَرِيمَةُ الأَبِ *A woman of a noble father came to me*. The adjective (كَرِيمَةٌ) has a pronoun implied within it (هِيَ) which makes reference to the nominative pronoun implied in the modified noun (إِمْرَأَةٌ), which is also (هِيَ). This referencing of the pronouns here is the government which the adjective effects upon the modified word (المَنْعُوتُ), the verbal subject in this sentence. This referencing also requires that the adjective agree with the modified noun in the five remaining matters, namely being singular, dual, plural, masculine and feminine. As a result, the adjective is also singular and feminine.

The adjective has another word attached to it as its Tamyeez (الأَبِ). The Tamyeez clarifies the meaning of the word to which it is attached. It is from this that we understand that the ascription of noblity is related to the Tamyeez, meaning the father. The relationship of a woman and father is, of course, understood but it also connects the Tamyeez with the subject. Estimated in this expression is the following: جآءَنِي امْرَأَةٌ كَرِيمَةٌ هِيَ الأَبُ. Had it not been for the Iḍāfah (كَرِيمَةُ الأَبِ), the adjective (كَرِيمَةٌ) would have remained indefinite, one of the first three areas of required agreement.

- جآءَنِي رَجُلانِ كَرِيما الأَبِ *Two men of a noble father came to me*. In a similar manner to the previous example, the adjective (كَرِيما) has implied within it a pronoun (هُما) which references the pronoun of the sentence's subject (رَجُلانِ), also (هُما). The agreement between the implied pronouns of the adjective and the noun which it modifies, then, is the obvious indicator of their relationship as subordinate (تابِعٌ) and principle (مَتْبُوعٌ). Likewise, the adjective has its Tamyeez (الأَبِ) attached to it in an Iḍāfah relationship. .

  As the subject is nominative and dual, the adjective is also nominative and dual. As a rule, the Nūn of the dual (كَرِيمانِ) is always elided when it is the first-term of an Iḍāfah. Therefore, in addition to agreement in I'rāb, there is agreement in that both the adjective and modified word are dual and masculine.

- جآءَنِي رِجالٌ كِرامُ الأَبِ *Men of a noble father came to me*. Continuing in the same manner, the adjective (كِرامُ) has a pronoun implied within it (هُمْ) which makes reference to the pronoun implied in the verbal subject (رِجالٌ), also (هُمْ). The adjective has its Tamyeez (الأَبِ) annexed to it in an Iḍāfah. The adjective is masculine and plural in agreement with the word which it modifies (رِجالٌ).

When an adjective is not nominative due to the reference of its implied pronoun to the implied pronoun in the modified word, rather it is nominative due to a word associated with the modified word, then the situation of an adjective is like that of a verb. If the verb is put in the place of the adjective and it agrees with the word that it makes nominative in these five possible areas of agreement, then it is required for the adjective to agree with the modified word. If the verb does not agree in these five areas of agreement, then, the adjective is not required to agree in these five areas. The author gives four examples:

- جآءَنِي رَجُلٌ حَسَنَةٌ جارِيَتُهُ *A man came to me his servant is good.* The adjective (حَسَنَةٌ) modifies the noun (رَجُلٌ). However, the adjective is governed by the word connected to the modified noun (جارِيَتُهُ). If a verb is put in the place of the adjective, it will be required for the verb to agree with that which follows it, meaning its subject, as in: جآءَنِي رَجُلٌ حَسُنَتْ جارِيَتُهُ. As the rule for verbs stipulates that when the verb's subject is a true feminine noun (مُؤَنَّثٌ حَقِيقِيٌّ) and there is no separation between the verb and its subject, the verb must agree with the subject's gender. Thus, a masculine verb would be inappropriate in this situation. Therefore, agreement with the modified word (رَجُلٌ) is not required.

- جآءَنِي رَجُلٌ عالِيَةٌ دارُهُ أَوْ عالٍ دارُهُ *A man came to me his house is lofty.* The modified noun is (رَجُلٌ) and its adjective may be either (عالِيَةٌ) or (عالٍ), feminine or masculine, respectively. If a verb is put in the place of the adjective, agreement is permissible (not required) as the word (دار) is a literal feminine (مُؤَنَّثٌ لَفْظِيٌّ), as in: جآءَنِي رَجُلٌ عَلا دارُهُ أَوْ عَلَتْ دارُهُ.

  When a verb's subject is a literal feminine word, agreement is not required as long as the subject is an apparent noun. Therefore, the masculine or feminine form of the verb will suffice. As such, the adjective may also be masculine or feminine.

- لَقِيْتُ ٱمْرَأَتَيْنِ حَسَناً عَبْداهُما *I met two women of two good servants.* The modified noun (إِمْرَأَتَيْنِ) is in the accusative as it is the object of the verb (لَقَيْتُ). If we replace the adjective with a verb, as in: لَقِيْتُ ٱمْرَأَتَيْنِ حَسُنَ عَبْداهُما, it is required for the verb to be singular and masculine in agreement with its subject (عَبْداهُما), a masculine noun. Therefore, the adjective (حَسَناً) is required to be singular and masculine. Its agreement with the modified noun is in I'rāb only.

- لَقِيْتُ ٱمْرَأَتَيْنِ قائِماً (أَوْ قائِمَةً) فِي الدَّارِ جارِيَتُهُما *I met two women their servants were standing in the house*. In this expression, the modified word is (إِمْرَأَتَيْنِ) and the adjective is either (قائِماً) or (قائِمَةً). According to the rule, if we put a verb in the place of the adjective, we have the following expression: لَقِيْتُ ٱمْرَأَتَيْنِ قامَ فِي الدَّارِ جارِيَتُهُما.

The verb's subject (جارِيَتُهُما) is a true feminine word (مُؤَنَّثٌ حَقِيقِيٌّ) and the rule regarding is that when a verb's subject is a true feminine noun and also an apparent noun with separation between the verb and its subject, agreement is permissible, not required. Therefore, the verb may be masculine (as seen in the example) or it may be feminine due to agreement with its subject, as in: قامَتْ. The adjective, likewise, may agree with the word associated with the modified word (جارِيَتُهُما) in being feminine or not, It does, however, agree with it in being singular. Again, the adjective does follow the modified word in I'rāb.

الثاني

(الثَّانِي:) المَعْطُوفُ بِالحَرْفِ وَ هُوَ تابِعٌ بِواسِطَةِ الواوِ أَوِ الفآءِ أَوْ ثُمَّ أَوْ حَتَّىٰ أَو أَمْ أَوْ إِمَّا أَوْ أَوْ أَوْ بَلْ أَوْ لا أَوْ لٰكِنْ، نَحْوُ: جآءَنِي زَيْدٌ وَ عَمْرٌو. وَ جَمَعْناكُمْ وَ الأَوَّلِينَ. وَ قَدْ يُعْطَفُ الفِعْلُ عَلَىٰ ٱسْمٍ مُشابِهٍ لَهُ وَ بِالعَكْسِ. وَ لا يَحْسُنُ العَطْفُ عَلَىٰ المَرفُوعِ المُتَّصِلِ بارِزاً أَوْ مُسْتَتِراً إِلاَّ مَعَ الفَصْلِ بِالمُنْفَصِلِ أَوْ فاصِلٍ ما، أَوْ تَوَسُّطِ لا بَيْنَ العاطِفِ وَ المَعْطُوفِ، نَحْوُ: جِئْتُ أَنا وَ زَيْدٌ، وَ يَدْخُلُونَها وَ مَنْ صَلَحَ وَ ما أَشْرَكْنا وَ لا آبآئُنا.

[2.42] Second (Tawābi'): Apposition With A Particle (المَعْطُوفُ بِالحَرْفِ)

It is the subordination (of one word to its principle) by the mediation of (و) or (ف) or (ثُمَّ) or (حَتَّىٰ) or (أَمْ) or (إِمَّا) or (أَوْ) or (بَلْ) or (لا) or (لٰكِنْ), for example: جآءَنِي زَيْدٌ وَ عَمْرٌو *Zaid and 'Amr came to me;* وَ جَمَعْناكُمْ وَ الأَوَّلِينَ *We have gathered you and those of yore*. At times, the verb is in apposition to a noun resembling it and vice versa. Apposition is not proper with a nominative dependent (pronoun, be it) apparent or concealed, except with disjuncture with a separator or whatever (type) separation it may be. Or by placing (لا) between the subordinate and the principle, for example: جِئْتُ أَنا وَ زَيْدٌ *I and Zaid came;* يَدْخُلُونَها وَ مَنْ صَلَحَ *The will enter along with those who do good;* وَ ما أَشْرَكْنا وَ لا آبآئُنا *We would not have associated (aught with Him) nor our fathers.*

[2.42] COMMENTARY

The second of the Appositive Subordinates (التَّوابِعُ) are those subordinate words which are in apposition to their principle by means of a conjunctive particle placed between them, for example: رَأَيْتُ زَيْداً وَ باقِراً *I saw Zaid and Bāqir*. With this type of apposition, there are three components: the principle which is known as (المَعْطُوفُ) in this type construction; the conjunctive particle (حَرْفُ العَطْفِ) and the subordinate or the (المَعْطُوفُ عَلَيْهِ). In this example, the principle (المَعْطُوفُ), is (زَيْداً); the conjunctive particle is (وَ) and the subordinate word (المَعْطُوفُ عَلَيْهِ), is (باقِراً).

The conjunctive particle is the medium of apposition between the principle and subordinate words. What is implicit in this type of apposition is that the subordinate word is in the same ruling as its principle. The principle (زَيداً) is a word in the accusative due to being the verbal object (المَفْعُولُ بِهِ) of the verb preceding it. The subordinate word (باقِراً) is in the same ruling as the verb's object and is also accusative. As a result, it is understood that both Zaid and Bāqir were seen.

The author mentions ten conjunctive particles of apposition (حُرُوفُ العَطْفِ):

- (وَ) The best known of the conjunctive particles, as in: ﴿وَ لَقَدْ أَرْسَلْنا نُوحاً وَ إِبْراهِيمَ﴾ *"And certainly We sent Nūḥ and Ibrāheem."* [57:26] Generally, no sequence of action is implied with this particle, as in: جآءَنِي زَيْدٌ وَ عَمْرٌو *Zaid and 'Amr came to me*. Zaid is the principle and 'Amr is the subordinate. It cannot be discerned from the context whether Zaid and 'Amr came together or separately or whether Zaid came first or 'Amr. Sometimes, however, a sequence may be understood from the context of an expression, as understood from the preceding verse.

- (فَ) This particle is used to signify that an action has occurred in a certain sequence (التَّرْتِيبُ), as in: جآءَنِي زَيْدٌ فَعَمْرٌو *Zaid came to me, then 'Amr*. From this particle, we understand Zaid came first, then afterward, 'Amr came. Again, Zaid is the principle and subject in the sentence and 'Amr is the subordinate.

  Another example: ﴿سَبِّحِ ٱسْمِ رَبِّكَ الأَعْلَىٰ الَّذِي خَلَقَ فَسَوَّىٰ﴾ *"Glorify the name of your Lord, the Most High, Who creates, then makes complete."* [87:1-2] Meaning creation of things came first, then its completion. Both the principle (خَلَقَ) and subordinate (سَوَّىٰ) are verbs.

- (ثُمَّ) This particle has a similar meaning to the preceding particle (فَ) except that it implies a delay (مُهْلَةٌ) between the sequence of actions, as in: جآءَنِي زَيْدٌ ثُمَّ عَمْرٌو. *Zaid came to me, then, 'Amr*. English, however, does not adequately convey the distinction between (فَ) and (ثُمَّ) except with additional wording. Another example to consider: ﴿وَ مِنْ آياتِهِ أَنْ خَلَقَكُمْ مِنْ تُرابٍ ثُمَّ إِذآ أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ﴾ *"And on of His signs is that He created you from dust, then lo! you are mortals (who) scatter."* [30:20] The principle is a dependent pronoun (كُمْ) and subordinate an independent pronoun (أَنْتُمْ).

- (حَتَّىٰ) Sometimes, this particle is used in the meaning of a conjunctive particle, as in: ماتَ النّاسُ حَتَّىٰ الأَنْبِيآءُ *People die, even prophets*. Meaning that people and prophets die. The word *People* (النَّاسُ), is both the nominative subject and the principle. *Prophets* (الأَنْبِيآءُ), is the subordinate and also nominative. We understand, therefore, that people and prophets are in the same ruling with regard to death.

- (أَمْ) This particle often follows the Equalizing Hamzah (هَمْزَةُ التَّسْوِيَةِ) which signifies equality between the principle (المَعْطُوفُ) and the subordinate (المَعْطُوفُ عَلَيْهِ), as in: ﴿سَوآءٌ عَلَيْنآ أَجَزِعْنآ أَمْ صَبَرْنا ما لَنا مِنْ مَحِيصٍ﴾ *"It is the same to us whether we are impatient (now) or patient, there is no place for us to fly to."* [14:21] Meaning that impatience (the principle) or patience (the subordinate) are equal. The apposition here is between the two verbs (جَزِعْنآ) and (صَبَرْنا).

  This particle may also be used in combination with an interrogative particle, as in: ﴿ءَ أَنْتُمْ تَخْلُقُونَهُ أَمْ نَحْنُ الخالِقُونَ﴾ *"Is it you that create it or are We the creators?"* [56:59] The apposition being between the two independent pronouns in this verse (أَنْتُم) and (نَحْنُ). Refer to section 5.7 for more on this particle.

- (إِمَّا) This particle is used to establish one of two matters, as in: العَدَدُ إِمَّا زَوْجٌ وَ إِمَّا فَرْدٌ *Numbers are either even or (either) odd*. In this type expression, there are two subordinate words following the particle, both are the Khabar of the principle (العَدَدُ), and all are nominative. A few grammarians doubt that the second instance of (إِمَّا) is a particle of apposition as it is preceded by another particle (وَ) apparently having the same purpose.

  Or it can signify doubt in matters, as in: جآءَنِي إِمَّا زَيْدٌ وَ إِمَّا عَمْرٌو *Either Zaid or (either) 'Amr came to me*. At times, its meaning may be ambiguous to the listener, as in: ﴿وَ آخَرُونَ مُرْجَوْنَ لأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ﴾ *"And others are made to await Allāh's command, whether He chastise them or whether He turns to them (mercifully)."* [9:106] As the verse implies, the listener does not yet know which situation he will face. In each instance, the particle is followed by a verbal sentence.

Also, the particle can signify having a choice between two or more matters, as in: ﴿يا ذا القَرْنَيْنِ إِمَّآ أَنْ تُعَذِّبَ وَ إِمَّآ أَنْ تَتَخِذَ فِيهِمْ حُسْناً﴾ *"O Zul-Qarnain! Either give them a chastisement or do them a benefit."* [18:86] Or it may provide details of a matter, as in: ﴿إِنَّا هَدَيْناهُ السَّبِيلَ إِمَّا شاكِراً وَ إِمَّا كَفُوراً﴾ *"Surely We have shown the way: he may be thankful or unthankful."* [76:3] The two accusative words following the particle (كَفُوراً) and (شاكِراً) clarify the state of the person guided to the path. The person, the dependent pronoun attached to the verb (هَدَيْناهُ) is the principle, meaning that he is either grateful or ungrateful. Refer to section 5.9 for more regarding this particle.

- (أَوْ) This particle occurs in numerous meanings. At times, it may signify doubt, as in: ﴿قالَ قائِلٌ مِنْهُمْ كَمْ لَبِثْتُمْ قالُوا لَبِثْنا يَوْماً أَوْ بَعْضَ يَوْمٍ﴾ *"A speaker among them said: How long have you tarried? They said: We have tarried for a day or part of a day."* [18:19] As both the principle and subordinate are equal, it expresses doubt since both, meaning a day or part of a day, cannot both be correct. It can signify ambiguity for the listener, as in: ﴿إِنَّآ أَوْ إِيَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلالٍ مُبِينٍ﴾ *"And most surely we or you are on a right way or manifest error.* [34:24]. Or it signifies a choice between matters, as in: ﴿فَكَفَّارَتُهُ إِطْعامُ عَشَرَةِ مَساكِينَ مِنْ أَوْسَطِ ما تَطْعِمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ﴾ *"So its expiation is the feeding of ten poor men out of the middling (food) you feed your families with or their clothing..."* [5: 89]

Sometimes, the choice is between permissible matters, as in: جالِسِ العُلَمآءَ أَوِ الزُّهادَ *Sit with scholars or ascetics*. Or with negation, it can signify a choice between two forbidden or disliked matters, as in: ﴿وَ لا تَطِعْ مِنْهُمْ آثِماً أَوْ كَفُوراً﴾ *"And obey not from among them a sinner or an ungrateful one."* [76:24] It may also have the meaning of (بَلْ), as in: ﴿وَ أَرْسَلْناهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ﴾ *"And We sent him (Yūnus) to a hundred thousand, rather they exceeded."* [37:147] It can signify division between the principle and subordinate, as in: ﴿وَ قالُوا كُونُوا هُوداً أَوْ نَصارَىٰ تَهْتَدُوا﴾ *"And they say: Be Jews or Christians, you will be on the right course."* [2:135]

- (بَلْ) This particle is used as a particle of apposition, in variance with it's original meaning, when it signifies that the ruling has been transferred from the principle (المَعْطُوفُ) to the subordinate (المَعْطُوفُ عَلَيْهِ), as in: جآءَنِي زَيْدٌ بَلْ عَمْرٌو *Zaid came to me, rather 'Amr*, meaning that Zaid has not come. At times, it follows a command or negation, in the same meaning, as in: ما جآءَنِي زَيْدٌ بَل عَمْرٌو *Zaid didn't come to me, rather 'Amr,* meaning rather 'Amr didn't come.

- (لا) This particle is used in a similar manner to the previous particle except in the reverse, meaning that the ruling is established for the principle (المَعْطُوفُ) rather than the subordinate (المَعْطُوفُ عَلَيْهِ), as in: خُذِ الكِتابَ لا القَلَمَ *Take the book, not the pen*. Meaning the book, the principle, is what is being commanded to take.

- (لـكِنْ) This particle is also used in a manner similar to (بَلْ) in that the ruling is established for the subordinate (المَعْطُوفُ عَلَيْهِ), as in: لَيسَ زَيْدٌ كاتِباً لـكِنْ شاعِراً *Zaid is not a writer but a poet*. In its original usage, this particle is most often preceded by the conjunctive particle (وَ), as in: ﴿وَ ما ظَلَمْناهُمْ وَ لـكِنْ كانُوا هُمُ الظَّالِمِينَ﴾ *"And We are not unjust to them, but they themselves were unjust."* [43:76]

The author provided a couple of examples in the text:

- جآءَنِي زَيْدٌ وَ عَمْرٌو *Zaid and 'Amr came to me*. The particle of apposition (وَ) signifies that 'Amr, the subordinate (المَعْطُوفُ عَلَيْهِ), is in the same ruling as Zaid, the principle (المَعْطُوفُ). Zaid is the verb's subject and, therefore, nominative. As a result, it is understood that both Zaid and 'Amr came.

- ﴿وَ جَمَعْناكُمْ وَ الأَوَّلِينَ﴾ *"We have gathered you and those of yore*." [77:38] Again, the particle of apposition is (وَ). The difference in this expression is that the apposition is being made to an accusative dependent pronoun (كُمْ) as opposed to an apparent noun, as found in the previous example. Again, the particle of apposition signifies that both the principle (المَعْطُوفُ) and subordinate (المَعْطُوفُ عَلَيْهِ) are in the same ruling as verbal objects and accusative nouns. Therefore, we understand that people of the present and those of the past will be gathered together.

Next, the author states a few rules in the text: *"At times, the verb is in apposition to a noun resembling it and vice versa."*

The noun resembling the verb is a reference to the noun which is a derivative of a verb, like the Active Participle (إِسْمُ الفاعِلِ) which is derived from an active voice verb. Or the Passive Participle (إِسْمُ المَفْعُولِ) which is derived from a passive voice verb.

For example: الضَّارِبُونَ زَيْداً فَقَتَلُوهُ *The strikers of Zaid, then murdered him*. The verb (قَتَلُوهُ) following the particle of apposition (فَ) is in apposition with the Active Participle (الضَّارِبُونَ). The meaning is: الَّذِينَ ضَرَبُوا زَيْداً فَقَتَلُوهُ *Those who struck Zaid, then murdered him,* wherein the Active Participle can replace an active voice verb.

Another example: ﴿فَالمُغِيراتِ صُبْحاً فَأَثَرْنَ بِهِ نَقْعاً﴾ *"Then those that make raids at morn, then thereby raise dust."* [100:3-4] In this expression, the principle (المَعْطُوفُ) is the Active Participle (المُغِيرات) and the subordinate (المَعْطُوفُ عَلَيْهِ) is the verb (أَثَرْنَ) which follows the particle of apposition (فَ).

The reverse is also permissible, meaning the apposition of a derivative noun to a verb, as in: ﴿يُخْرِجُ الحَيَّ مِنَ المَيِّتِ وَ مُخْرِجُ المَيِّتِ مِنَ الحَيِّ﴾ *"He brings forth the living from the dead and He is the bringer forth of the dead from the living."* [6:95] The Active Participle (مُخْرِج) is in apposition to the verb (يُخْرِجُ) by means of the particle (وَ).

The next rules mentioned in the text are: *"Apposition is not proper with a nominative dependent (pronoun be it) apparent or concealed, except with disjuncture with a separator or whatever (type) separation it may be. Or by placing (لا) between the noun and the word in apposition, for example: جِئْتُ أَنا وَ زَيْدٌ I and Zaid came; يَدْخُلُونَها وَ مَنْ صَلَحَ They will enter along with those who do good; وَ ما أَشْرَكْنا وَ لا آبآئُنا We would not have associated (aught with Him) nor our fathers."*

Apposition is not proper with a nominative dependent pronoun, meaning a pronoun of the subject in a verb, whether that pronoun's concealment is implied (المُسْتَتِرُ), as in: فَعَلَ, or conspicuous (المُبارِزُ), as in: فَعَلْتَ. The author provides an example which gives the proper manner of making such an apposition: جِئْتُ أَنا وَ زَيْدٌ *I and Zaid came*.

The independent pronoun (أَنا) is added to emphasize the dependent nominative pronoun (of the first person) conspicuously concealed in the verb. The apposition, then, is made to the independent pronoun rather than the nominative pronoun concealed in the verb. The independent pronoun (أَنا) provides the required separator between the verb (جِئْتُ) and the word in apposition (زَيْدٌ). Therefore, it would improper to say: جِئْتُ وَ زَيْدٌ.

In the second example: ﴿يَدْخُلُونَها وَ مَنْ صَلَحَ﴾ *"They will enter along with those who do good."* [13:23], the word (مَنْ) is in apposition to the verb (يَدْخُلُونَ) by means of the particle (وَ). More specifically, apposition is made to the pronoun concealed in the verb (هُمْ). In accordance with the rule, the apposition is proper because the accusative pronoun attached to the verb (ها) provides the required separation between the verb (يَدْخُلُونَ) and the noun in apposition to it (مَنْ).

The next rule is that apposition is also made proper when the particle of negation (لا) is placed between the principle (المَعْطُوفُ) and the subordinate (المَعْطُوفُ عَلَيْهِ), as in the example: ﴿وَ ما أَشْرَكْنا وَ لا آبآئُنا﴾ *We would not have associated (aught with Him) nor our fathers."* [6:148] The principle (المَعْطُوفُ) is the verb (أَشْرَكْنا) whose nominative pronoun (نَحْنُ) is conspicuously concealed. The subordinate (المَعْطُوفُ عَلَيْهِ), in other words (آبآئُنا), is separated from this verb by the particle of negation (لا) following the particle of apposition (وَ). This particle of negation provides the required separation between the (المَعْطُوفُ) and the (المَعْطُوفُ عَلَيْهِ) in accordance to the rule.

تتمّة

(تَتِمَّةٌ:) وَ يُعادُ الخافِضُ عَلَىٰ المَعْطُوفِ عَلَىٰ ضَمِيرٍ مَجْرُورٍ، نَحْوُ: مَرَرْتُ بِكَ وَ بِزَيْدٍ. وَ لا يُعْطَفُ عَلَىٰ مَعْمُولَيْ عامِلَيْنِ مُخْتَلِفَيْنِ عَلَىٰ المَشْهُورِ إِلاَّ فِي نَحوِ: فِي الدَّارِ زَيْدٌ وَ الحُجْرَةِ عَمْرٌو.

[2.43] Completion:

The genitive particle returns to the principle word based upon a genitive pronoun, for example: مَرَرْتُ بِكَ وَ بِزَيْدٍ *I passed by you and by Zaid*. Apposition is not made upon words governed by two different governing agents, according to the best known (views), except in the following (manner): فِي الدَّارِ زَيْدٌ وَ الحُجْرَةِ عَمْرٌو *In the house is Zaid and (in the) room is 'Amr*.

[2.43] COMMENTARY

This section completes the topic of apposition by means of a particle (العَطْفُ بِالحَرْفِ). This section is related to the subordinate word which is in apposition to a genitive word as its principle.

In the example given in the text, مَرَرْتُ بِكَ وَ بِزَيْدٍ *I passed by you and by Zaid,* the principle (المَعْطُوفُ) is the genitive pronoun (كَ) which is preceded by the genitive particle (بِ). The verb (مَرَرْتُ) is a transitive verb which requires this genitive particle in order to connect to other words needed to complete its meaning. The word in apposition, meaning the subordinate (بِزَيْدٍ), is also required to connect to the verb in the same manner as the principle (المَعْطُوفُ), making it genitive as well. The following example: مَرَرْتُ بِكَ وَ زَيْدٍ, is not correct for the subordinate because it lacks the genitive particle (بِ) connecting it to the principle's governing agent, namely the verb. Without the subordinate's connection with the principle's governing agent or the verb, it cannot be said that both the subordinate and the principle are in the same ruling.

The next point is related to an expression in which there are two different governing agents. In this expression, the Mubtada is (زَيْدٌ) and nominative and the word (الدَّارِ) is genitive due to the government of the genitive particle (فِي). Together (فِي الدَّارِ), they form the Khabar for (زَيْدٌ). The author's point is that the words following the particle of apposition (وَ) cannot make apposition to that which is before it in this type of arrangement.

It is possible for the word, (عَمْرٌو) to be in apposition to (زَيْدٌ), however, the word (الحُجْرَةِ) cannot be in apposition to (الدَّارِ), in the opinion of most grammarians. The reason is that Zaid is the Mubtada and what follows it is its Khabar. Following the particle of apposition (وَ), we can make apposition between 'Amr and Zaid with 'Amr being in the same ruling of the Mubtada. The word following 'Amr (الحُجْرَةِ), on the other hand, has no apparent reason for being genitive.

The proper manner of making apposition in this type of expression is to place the genitive word ahead of the nominative word, as in: فِي الدَّارِ زَيْدٌ. Likewise, the arrangement after the particle of apposition should also place the genitive word ahead of the nominative word, as in: وَ الحُجْرَةِ عَمْرٌو, making the final expression: فِي الدَّارِ زَيْدٌ وَ الحُجْرَةِ عَمْرٌو *Zaid is in the house and 'Amr (is in) the room*. What makes this expression proper is that the apposition is made between the genitive words (الدَّارِ) and (الحُجْرَةِ) respectively, making the word (الحُجْرَةِ) subordinate to a genitive word, thereby making it genitive also. Then, the words Zaid and 'Amr each become a Mubtada placed after its Khabar. As the Mubtada, each has its own government (الإِبْتِدائِيَّةُ) which makes both nominative.

الثالث

(الثَّالِثُ:) التَّأْكِيدُ وَ هُوَ تَابِعٌ يُفِيدُ تَقْرِيرَ مَتْبُوعِهِ أَوْ شُمُولَ الحُكْمِ لأَفْرادِهِ. وَ هُوَ إِمَّا لَفْظِيٌّ وَ هُوَ اللَّفْظُ المُكَرَّرُ، أَوِ المَعْنَوِيُّ وَ أَلْفاظُهُ: النَّفْسُ وَ العَيْنُ وَ يُطابِقانِ المُؤَكَّدَ فِي غَيْرِ التَّثْنِيَةِ. وَ هُما فِيها كَالجَمْعِ، تَقُولُ: جآءَنِي زَيْدٌ نَفْسُهُ وَ زَيْدانِ أَنْفُسُهُما وَ الزَّيْدُونَ أَنْفُسُهُم. وَ كِلا وَ كِلْتا لِلْمُثَنَّىٰ. وَ كُلٌّ وَ جَمِيعٌ وَ عامَّةٌ لِغَيْرِهِ مِنْ ذِي أَجْزآءٍ يَصِحُّ ٱفْتِراقُها وَ لَوْ حُكماً، نَحْوُ: إِشْتَرَيْتُ العَبْدَ كُلَّهُ. وَ يَتَّصِلُ بِضَمِيرٍ مُطابِقٍ لِلْمُؤَكَّدِ. وَ قَدْ يُتْبَعُ كُلٌّ بِأَجْمَعَ وَ أَخواتِهِ.

[2.44] The Third (Tawābi'): Takeed (Emphatic Apposition) (التَّأْكِيدُ)

(Emphatic Apposition) is the subordinate word signifying the establishment of its principle. Or (it signifies) the inclusion of the ruling for (the principle's) members. Emphatic Apposition is either literal and it is the repeated word. Or related to meaning and its words are: (النَّفْسُ) and (العَيْنُ). These two agree with the emphasized word in other than their dual (form). Regarding the dual, these two are like the plural. You say: جآءَنِي زَيْدٌ نَفْسُهُ *Zaid came to me himself* and زَيْدانِ أَنْفُسُهُما *The (two) Zaids themselves* and زَيْدُونَ أَنْفُسُهُمْ *The Zaids themselves*.

(Emphatic Apposition) for the dual is (كِلا) and (كِلْتا). For other than (the dual) there is (كُلٌّ); (جَمِيعٌ) and (عامَّةٌ), for that which has members that can be properly separated (from one another), although only in ruling. For example: إِشْتَرَيْتُ العَبْدَ كُلَّهُ *I purchased the servant, all of him*. These (three) connect to a pronoun agreeing with the emphasized word. Sometimes (كُلٌّ) is followed by (أَجْمَع) and her sisters.

[2.44] COMMENTARY

The third type of the Appositive Subordinates (التَّوابِعُ) is Emphatic Apposition (التَّأْكِيدُ). With this type of apposition, the subordinate word (التَّابِعُ) is in apposition to a word that it emphasizes, meaning the principle (المَتْبُوعُ). However, in this type of expression the principle is termed the (المُؤَكَّدُ) and the subordinate the (التَّأْكِيدُ). The purpose of this apposition is to emphasize the establishment of the principle word or the inclusion of the sentence's ruling for all of the principle's members.

Emphatic Apposition is of two types:

- Literal Emphasis (التَّأْكِيدُ اللَّفْظِيُّ). It is the principle word which has been repeated in order to signify emphasis, as in: جآءَنِي زَيْدٌ زَيْدٌ *Zaid came to me, Zaid.*
- Emphasis Related to Meaning (التَّأْكِيدُ المَعْنَوِيُّ). Emphasis is made by another word functioning as the principle's subordinate. Two words commonly used for this meaning of emphasis are (نَفْسٌ) and (عَيْنٌ), as in: جآءَنِي زَيْدٌ نَفْسُهُ أَوْ عَيْنُهُ *Zaid came himself.*

The author mentions that these two words of emphasis (نَفْسٌ، عَيْنٌ) will emphasize another word in forms other than its dual form, as in:

جآءَنِي زَيْدٌ نَفْسُهُ؛ جآءَنِي زَيْدانِ أَنْفُسُهُما؛ جآءَنِي زَيْدُونَ أَنْفُسُهُمْ

Note that in the second example, the word of emphasis (التَّأْكِيدُ) utilizes its plural form (أَنْفُسٌ) while its principle (المُؤَكَّدُ) is in the dual form. It is the attached pronoun (هُما) which agrees with the principle's dual form. Therefore, only the singular and plural forms are used for these two words. The word (عَيْنٌ) follows the same rule with regard to its plural (أَعْيُنٌ). As the author put it: *"With regards to the dual, these two are like the plural:"*

جآءَنِي زَيْدٌ عَيْنُهُ؛ جآءَنِي زَيْدانِ أَعْيُنُهُما؛ جآءَنِي زَيْدُونَ أَعْيُنُهُمْ

When it is desired for the subordinate word itself to be dual, the following two words are used (كِلا و كِلْتا) for the masculine and feminine, respectively. A pronoun will also be attached which refers back to the principle noun, as in: جآءَنِي رَجُلانِ كِلاهُما *Two men came to me, both of them*. For the feminine: جآءَنِي امْرَأَتانِ كِلْتاهُما *Two women came to me both of them*.

For the plural, there are three words of emphasis: (كُلٌّ), (جَمِيعٌ) and (عامَةٌ). The author mentioned that these words are used to emphasize another word having members, although those members may only be conceptual or abstract, as in the author's example: إِشْتَرَيْتُ العَبْدَ كُلَّهُ *I purchased the servant*, all of him. In an abstract sense, a servant can be purchased in a partnership with each partner owning a particular share. Each share constitutes a part of the whole, although the share itself is a member in concept only.

Each of these words differ only slightly in their meaning, as in: جآءَنِي القَوْمُ كُلُّهُمْ *The people came to me, each of them;* جآءَنِي القَوْمُ جَمِيعُهُمْ *The people came to me, all of them* and the last: جآءَنِي القَوْمُ عامَّتُهُمْ *The people came to me, the mass of them*. These three words remain unchanged with regard to their principle and only the attached pronoun reflects agreement with the principle, as in: جآءَنِي النِّسآءُ كُلُّهُنَّ أَوْ جَمِيعُهُنَّ أَوْ عامَّتُهُنَّ *The women came to me, the mass of them*.

The last point made by the author is that the noun (أَجْمَعُ) or one of her sisters can be found emphasizing the word (كُلٌّ), as in: جآءَنِي القَوْمُ كُلُّهُمْ أَجْمَعُونَ *The people came to me, each of them all together*. Or for the feminine: جآءَنِي النِّسآءُ كُلُّهُنَّ جَمْعآءُ *The women came to me, each of them all together.* The masculine plural is used in the first example and the feminine plural is used in the second example in order to agree with the principle words (القَوْمُ) and (النِّسآءُ) which are masculine and feminine, respectively.

The sisters of (أَجْمَع) all come to emphasize either (كُلٌّ) or (أَجْمَع) displaying agreement in gender and number. The sisters are:

- (أَبْتَعُ). This word is used with (كُلٌّ), as in: جآءَنِي القَوْمُ كُلُّهُمْ أَبْتَعُونَ *The people came to me, each of them*. Likewise, it also uses its masculine plural and feminine plural forms for agreement with the principle, as in: جآءَنِي النِّسآءُ كُلُّهُنَّ بَتْعآءُ *The women came to me, each of them*.

- (أَكْتَعُ). It is only used in combination with (أَجْمَع), as in: رَأَيْتُهُمْ أَجْمَعِينَ أَكْتَعِينَ *I saw them, each of them*. For the feminine: رَأَيْتُهُنَّ جَمْعآءُ كَتْعآءُ *I saw them, each of them*.

- (أَبْصَعُ). Also only used with (أَجْمَعُ), as in: أَخَذْتُ حَقِّي أَجْمَعُ أَبْصَعُ *I took my rights, all of them*. Similarly, it uses its masculine plural (أَبْصَعُونَ، أَبْصَعِينَ) or feminine plural (بَصْعآءُ) to agree with the principle which is also a masculine or feminine plural, as in: رَأَيْتُهُنَّ جَمْعآءُ بَصْعآءُ *I saw them, all together*.

مسئلتان

(مَسْئَلَتانِ:) لا يُؤَكَّدُ النَّكِرَةُ إلاَّ مَعَ الفآئِدَةِ وَ مِنْ ثَمَّ ٱمْتَنَعَ رَأَيْتُ رَجُلاً نَفْسَهُ. وَ جازَ ٱشْتَرَيْتُ عَبْداً كُلَّهُ. وَ إذا أُكِّدَ المَرْفُوعُ المُتَّصِلُ بارِزاً أَوْ مُسْتَتِراً بِالنَّفْسِ وَ العَيْنِ، فَبَعْدَ المُنْفَصِلِ، نَحْوُ: قُومُوا أَنْتُمْ أَنْفُسُكُمْ. وَ قُمْ أَنْتَ نَفْسُكَ.

[2.45] Two Issues

An indefinite word is only emphasized with (there being some) benefit. For that reason, رَأَيْتُ رَجُلاً نَفْسَهُ *I saw a man himself*, is disallowed. When a dependent nominative pronoun, be it conspicuously concealed or implied, is emphasized with (النَّفْسُ) and (العَيْنُ), (the word of emphasis) should follow a separator. For example: قُومُوا أَنْتُمْ أَنْفُسُكُمْ *You yourselves stand!* And: قُمْ أَنْتَ نَفْسُكَ *Stand, you yourself!*

[2.45] COMMENTARY

The topic of Emphatic Apposition is concluded with this section covering two issues. The first issue is that there is no emphasis related to meaning (التَّأْكِيدُ المَعْنَوِيُّ) when the principle is an indefinite noun, unless there is some benefit. The author provides an example while saying that it is not allowed: رَأَيْتُ رَجُلاً نَفْسَهُ *I saw a man himself*. The meaning does not justify the emphasis. If the emphasis were not present, its meaning would be virtually unchanged. On the other hand, إشْتَرَيْتُ عَبْداً كُلَّهُ *I purchased a servant all of him*, the emphasis (كُلَّهُ) provides beneficial information regarding the emphasized word (عَبْداً) and its absence does alter the meaning of the expression.

The second point is that Emphatic Apposition is not made with a verb's nominative pronoun, meaning the pronoun of the subject, regardless of whether the pronoun's concealment is conspicuous (المُبارِزُ) as in (فَعَلْتَ) or implied (المُسْتَتِرُ), as in (فَعَلَ). The nominative pronoun should by emphasized with an independent pronoun. Then, the independent pronoun becomes the principle while it must agree with the nominative pronoun it refers to in the verb. This pronoun also provides a separator between the verb and the word of principle, making this emphatic apposition proper, as in: قُومُوا أَنْتُمْ أَنْفُسُكُمْ *You yourselves stand!* And: قُمْ أَنْتَ نَفْسُكَ *Stand, you yourself!*

الرابع

(الرَّابِعُ:) البَدَلُ وَ هُوَ التَّابِعُ المَقْصُودُ إِصالَةً بِما نُسِبَ إِلَىٰ مَتْبُوعِهِ. وَ هُوَ بَدَلُ الكُلِّ مِنَ الكُلِّ، وَ البَعْضِ مِنَ الكُلِّ، وَ الإِشْتِمالِ وَ هُوَ الَّذِي ٱشْتَمَلَ عَلَيْهِ المُبْدَلُ مِنْهُ بِحَيْثُ يَتَشَوَّقُ السَّامِعُ إِلَىٰ ذِكْرِهِ، نَحْوُ: يَسْئَلُونَكَ عَنِ الشَّهْرِ الحَرامِ قِتالٍ فِيهِ. وَ البَدَلُ المُبايِنُ وَ هُوَ إِنْ ذُكِرَ لِلْمُبالَغَةِ، سُمِّيَ بَدَلَ البَدآءِ كَقُولِكَ: حَبِيبِي قَمَرٌ شَمْسٌ. وَ يَقَعُ مِنَ الفُصَحآءِ أَوْ لِتَدارُكِ الغَلَطِ فَبَدَلَ الغَلَطِ، نَحْوُ: جآءَنِي زَيْدٌ الفَرَسُ. وَ لا يَقَعُ مِنْ فَصِيحٍ.

[2.46] The Fourth (Tawābi'): Equivalent Apposition (البَدَلُ)

Equivalent Apposition is the subordinate word intended originally for that which is attributed to its principle. Equivalent Apposition is (either) the substitution of the whole for the whole; a part for the whole; and the comprehensive (equivalence), it is that (expression) which includes the equivalent (in apposition) in such a manner that the listener desires its mention. For example: يَسْئَلُونَكَ عَنِ الشَّهْرِ الحَرامِ قِتالٍ فِيهِ *They ask you concerning the sacred month, about fighting in it*.

(And, there is) the Explicative Equivalent. If it is mentioned for exaggeration, it is called an Initial Equivalent, as in your saying: حَبِيبِي قَمَرٌ شَمْسٌ *My love is a moon, a sun*. (The Initial Equivalent) occurs in the eloquent 'Arabic or (it occurs) to bring about awareness of an error. Then, it is an Equivalence of Error, for example: جآءَنِي زَيْدٌ الفَرَسُ *Zaid came to me, the horse*. (This type equivalence) does not occur in eloquent 'Arabic.

[2.46] COMMENTARY

The fourth type of Appositive Subordinates (التَّوابِعُ) is the subordinate word having a relationship of Equivalent Apposition with its principle. Implicit in this type of relationship is the equivalence in meaning between the subordinate (التَّابِعُ) and the principle (المَتْبُوعُ). In this type relationship, the principle is known as the (المُبْدَلُ مِنْهُ) and the subordinate is the (البَدَلُ). As the author mentions: *"Equivalent Apposition is the subordinate word intended originally for that which is attributed to its principle."* Meaning that the substituted word, the subordinate, is intended to have the meaning attributed to its principle.

This can better understood with an example: أَكَلْتُ الرَّغِيفَ نِصْفَهُ *I ate the bread, half of it*. The speaker's intent is to mention that he ate half of the bread not that he ate bread. In other words, he intends that the meaning attributed to the principle word (الرَّغِيفَ) is attributed to the subordinate (نِصْفَهُ). Due to this, the subordinate (البَدَلُ) and the principle (المُبْدَلُ مِنْهُ) are considered equivalent. Grammarians say that a test of this equivalency is that the subordinate word must be able to be governed by the same governing agent as its principle, as in: أَكَلْتُ نِصْفَهُ *I ate half of it*. In addition, the meaning of the expression should not be spoiled by the removal of the principle.

The author mentioned four specific types of Equivalent Apposition in the text:

- (بَدَلُ الكُلِّ مِنَ الكُلِّ) *"The substitution of the whole for the whole..."* A relationship wherein the subordinate word embraces the meaning of its principle in its entirety to such an extent that the subordinate can be substituted for the principle, for example: ﴿إِهْدِنا الصِّراطَ المُسْتَقِيمَ صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾ *"Keep us on the right path, the path of those upon whom Thou hast bestowed favors."* [1:6-7] The principle is the first instance of the word (الصِّراطَ), a verbal object in the accusative, followed by an adjective signifying the *right* path or *straight* path. The second instance of the word (صِراطَ) is the equivalent subordinate which embraces the entire meaning of its principle (الصِّراطَ المُسْتَقِيمَ). Therefore, we understand its meaning to be: *The (right) path of those upon whom Thou hast bestowed favors*. Wherein the path has the same meaning in both instances: the right path.
- (بَدَلُ البَعْضِ مِنَ الكُلِّ) *"A part for the whole."* In this type of apposition, the subordinate's meaning embraces all of the principle's meaning, although the subordinate is only part of the principle, in meaning, as in: ضَرَبْتُ زَيْداً رَأْسَهُ *I struck Zaid, his head*. Although the subordinate word (رَأْسَهُ) only represents a portion of the principle (زَيْداً), its meaning embraces Zaid in his entirety.
- (بَدَلُ الإِشْتِمالِ) *"The comprehensive (equivalence)."* With this type of apposition, the principle's meaning embraces the subordinate in such a manner that when the listener hears the principle, he would also like to hear the subordinate as well. The author gives an example: ﴿يَسْئَلُونَكَ عَنِ الشَّهْرِ الحَرامِ قِتالٍ فِيهِ﴾ *"They ask you concerning the sacred month about fighting in it..."* [2:217]

The sacred month is mentioned so as to get the listener's interest in what follows. The meaning of the principle embraces the subordinate so that asking about the sacred month includes asking about fighting within that month as well.

- (بَدَلُ المُبايِنُ) *"The Explicative Equivalent."* It is the subordinate which is intended to explain or clarify the principle. It is either for the purpose of exaggeration or to clarify an error. When used for exaggeration, the Explicative Equivalent exaggerates a quality found in the subordinate word over a quality found in the principle word, as in: حَبِيبِي قَمَرٌ شَمْسٌ *My beloved is a moon, a sun*. By mentioning the sun after the moon, it signifies that the subordinate is greater than the principle, just as the sun's light eclipses that of the moon. The speaker mentions the principle first, although the subordinate is intended. The subordinate word is referred to as the Initial Equivalent (بَدَلُ البِدآءِ) because it was intended as the principle, but was placed as the subordinate for a desired result.

  The second type of Explicative Equivalent is that which comes to correct an error and it is referred to as an Equivalence of Error (بَدَلُ الغَلَطِ). It is the subordinate word that is mentioned by the speaker to replace the principle word which was spoken in error, as in the author's example: جآءَنِي زَيْدٌ الفَرَسُ *Zaid came to me, the horse*. Meaning that the subordinate word (الفَرَسُ) is the correction. The author mentions that the first type, the Initial Equivalent is found in the eloquent 'Arabic (الفُصَحآءُ), meaning in literature, poetry, etc. The second type, the Equivalent of Error, is not found in literature and poetry.

Grammarians mention that the subordinate (البَدَلُ) and the principle (المُبْدَلُ مِنْهُ) have four types of relationships in Equivalent Apposition:

- A relationship wherein there is the substitution of a definite noun for a definite noun, as in: ﴿إِهْدِنا الصِّراطَ المُسْتَقِيمَ صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ﴾ *"Keep us on the right path, the path of those upon whom Thou hast bestowed favors."* [1:6-7] The principle is defined with the Definite Article and the subordinate is defined by the second-term in its Iḍāfah relationship with the word following it.

- A relationship wherein there is the substitution of an indefinite noun for an indefinite noun, as in: ﴿إِنَّ لِلْمُتَّقِينَ مَفازاً حدآئِقَ وَ أَعْناباً﴾ *"Surely for those who guard (against evil) is achievement, gardens and vineyards."* [78:31-32] Both the principle (مَفازاً) and the subordinate (حدآئِقَ) are indefinite words.

- A relationship wherein there is the substitution of an definite noun for an indefinite noun, as in: ﴿وَ إِنَّكَ لَتَهْدِي إِلَىٰ صِراطٍ مُسْتَقِيمٍ صِراطِ اللَّهِ﴾ *"And most surely you show the way to the right path, the path of Allāh."* [42:52-53] The principle is indefinite (صِراطٍ) while the subordinate is in an Iḍāfah relationship (صِراطِ اللَّهِ) and, therefore, definite.

- A relationship wherein an indefinite noun is substituted for a definite noun, as in: ﴿لَنَسْفَعاً بِالنَّاصِيَةِ ناصِيَةٍ كاذِبَةٍ﴾ *"We would certainly smite his forehead, a lying, sinful forehead."* [96:15-16]

هداية

(هِدايَةٌ:) لا يَبْدَلُ الظَّاهِرُ عَنِ المُضْمَرِ فِي بَدَلِ الكُلِّ إِلاَّ مِنَ الغائِبِ، نَحْوُ: ضَرَبْتُهُ زَيْداً. وَ قالَ بَعْضُ المُحَقِّقِينَ: لا يُبْدَلُ المُضْمَرُ مِنْ مِثْلِهِ، وَ لا مِنَ الظَّاهِرِ. وَ ما مُثِّلَ بِهِ لِذٰلِكَ مُصَوَّغٌ عَلَىٰ العَرَبِ، وَ نَحْوُ: قُمْتُ أَنا ، وَ لَقِيتُ زَيْداً إِيَّاهُ تَأْكِيدٌ لَفْظِيٌّ.

[2.47] A Guidance:

The apparent noun is not substituted for the pronoun in the Equivalent Apposition of the whole, except in the third-person, for example: ضَرَبْتُهُ زَيداً *I struck him, Zaid*. Some scholars say the pronoun is not substituted for its equivalent nor for an apparent noun, the likes of that have not been formulated by the 'Arab. And (the example of): قُمْتُ أَنا *I stood,* and (the example of): لَقِيتُ زَيْداً إِيَّاهُ *I met Zaid, him,* it is literal emphasis.

[2.47] COMMENTARY

Three rules: substitution is only made for a pronoun in the third-person; there is no substitution of one pronoun for another pronoun and a pronoun is not substituted for an apparent noun. The example: قُمْتُ أَنا *I stood*, is not Equivalent Apposition, rather it is literal emphasis (التَّأْكِيدُ اللَّفْظِيُّ) wherein a word is repeated. The independent pronoun merely emphasizes the dependent pronoun attached to the verb, its principle. Likewise, the accusative pronoun (إِيَّاهُ) emphasizes the pronoun concealed in its principle (زَيْداً).

الخامس

(الخامِسُ:) عَطْفُ البَيانِ وَ هُوَ تابِعٌ يُشْبِهُ الصِّفَةَ فِي تَوْضيحِ مَتْبُوعِهِ، نَحْوُ: جآءَ زَيْدٌ أَخُوكَ. وَ يَتْبَعُهُ فِي أَرْبَعَةٍ مِنَ عَشَرَةٍ كَالنَّعْتِ. وَ يَفْتَرِقُ عَنِ البَدَلِ فِي نَحْوِ: هِنْدٌ قامَ أَبُوها زَيْدٌ، لأَنَّ المُبْدَلَ مِنْهُ مُسْتَغْنٍ عَنْهُ وَ هُنا لا بُدَّ مِنْهُ. وَ فِي نَحْوِ: يا زَيْدُ الحارِثُ، وَ جآءَ الضَّارِبُ الرَّجُلِ زَيْدٍ، لأَنَّ البَدَلَ فِي نِيَّةِ تَكْرارِ العامِلِ. وَ يا الحارِثُ وَ الضَّارِبُ زَيْدٍ مُمْتَنِعانِ.

[2.48] The Fifth (Tawābi'): Explicative Apposition (عَطْفُ البَيانِ)

Explicative Apposition is the subordinate word resembling an adjective in clarifying its principle, for example: جآءَ زَيْدٌ أَخُوكَ *Zaid, your brother came*. It follows (its principle) in four of the ten (matters of agreement) like the adjective. (Explicative Apposition) is distinguished from Equivalent Apposition, in the following: هِنْدٌ قامَ أَبُوها زَيْدٌ *Hind, her father Zaid stood,* because the principle is free of need (of the subordinate in Equivalent Apposition) and here it requires it. In the following example: يا زَيْدُ الحارِثُ *O Zaid the tiller;* and: الضّارِبُ الرَّجُلِ زَيْدٍ *The striker of the man is Zaid*, (it is not Equivalent Apposition) because the subordinate (equivalent) in intention is the repetition of the governing agent. (The likes of): يا الحارِثُ and: الضّارِبُ زَيْدٍ are both disallowed.

[2.48] COMMENTARY

The fifth type of Appositive Subordinates (التَّوابِعُ) is that subordinate word in a relationship of explicative apposition with its principle. Meaning that a subordinate word resembling an adjective clarifies the principle word. In the example: جآءَ زَيْدٌ أَخُوكَ *Zaid, your brother came,* the subordinate word (أَخُوكَ) clarifies the meaning of the principle (زَيْدٌ) to such an extent that if the principle itself were removed, the listener would still understand that the principle was intended, as in: جآءَ أَخُوكَ *Your brother came*.

The subordinate word in explicative apposition also resembles an adjective (النَّعْتُ) in its agreement with its principle. The subordinate will agree with its principle in number, gender, definiteness or indefiniteness and grammatical state.

In the example, the subordinate (أَخُوكَ) agrees with its principle (زَيْدٌ) in that both are singular and masculine. The principle, is a proper name and, therefore, a definite noun. The subordinate word is the first-term in an Iḍāfah construction and, likewise, a definite noun. Both the subordinate and principle are nominative. These are the four areas of agreement mentioned by the author.

The author previously mentioned the ten areas of agreement, they are:

- Number: 1-Singular (المُفْرَدُ) 2-Dual (المُثَنَّى) 3-Plural (الجَمْعُ)
- Gender: 4-Masculine (المُذَكَّرُ) 5-Feminine (المُؤَنَّثُ)
- Definiteness: 6-Definite (المَعْرِفَةُ) 7-Indefinite (النَّكِرَةُ)
- Grammatical State: 8-Nominative (الرَّفْعُ) 9-Accusative (النَّصْبُ) 10-Genitive (الجَرُّ)

Grammarians also say that in the Explicative Apposition, the subordinate word is often a better known word than the principle, as in: ﴿إِنَّما المَسِيحُ عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ﴾ *"The Messiah, 'Isa son of Marium is only an Apostle of Allāh."* [4:171] Meaning that the name of the prophet (عيسَى), peace be upon him, is better known than his title (المَسِيحُ), the principle. The name provides essential clarification of the title, in such a manner that there can be no doubt about its meaning.

In distinguishing the Explicative Apposition (عَطْفُ البَيانِ) from Equivalent Apposition (البَدَلُ), the author mentions: *"(Explicative Apposition) is distinguished from Equivalent Apposition, in the following: هِنْدٌ قامَ أَبُوها زَيْدٌ Hind, her father Zaid stood, because the principle is free of need (of the subordinate in Equivalent Apposition) and here it requires it."*

This example highlights a fundamental difference between these two types of apposition. In the example provided: هِنْدٌ قامَ أَبُوها زَيْدٌ , *Zaid* is the subordinate and (أَبُوها) is the principle. The explicative subordinate (عَطْفُ البَيانِ) clarifies the principle word just as an adjective modifies its noun. However, if the principle (أَبُوها) is removed, the meaning of the expression is often spoiled, as in: هِنْدٌ قامَ زَيْدٌ. The principle's need of the subordinate in completing its meaning is a key indicator of Explicative Apposition.

The equivalent subordinate (البَدَلُ), on the other hand, is a substitute for its principle. It may be descriptive or nondescriptive. It differs from the explicative subordinate in that if its principle is removed, its meaning is not spoiled, as in: أَكَلْتُ نِصْفَهُ *I ate half of it,* taken from: أَكَلْتُ الرَغِيفَ نِصْفَهُ wherein the principle is (الرَّغِيف). As an equivalent, the subordinate embodies the meaning of its principle. If the principle is not mentioned, its meaning is still understood.

As the explicative subordinate resembles an adjective, it displays agreement with its principle in a manner similar to that of an adjective and the noun that it modifies. The equivalent subordinate, however, does not agree with its principle like an adjective since sometimes the equivalent subordinate is indefinite while its principle is definite, and vice versa.

The distinctions between Explicative Apposition (عَطْفُ البَيانِ) and Equivalent Apposition (البَدَلُ) are subtle as both are used in similar circumstances. In fact, Grammarians agree that wherever it is permissible to use Explicative Apposition, it is permissible to use Equivalent Apposition, although the reverse is not always true. Here are a few other distinctions between these two types of apposition:

- The equivalent subordinate can be a sentence while explicative subordinate is a single word.
- It also permissible that the equivalent subordinate is substituted for an entire sentence, while the explicative subordinate can follow only one word as its principle.
- The equivalent subordinate can be in apposition with a verb while the explicative subordinate's principle must be a noun.
- The equivalent subordinate may be in apposition with a pronoun, as in: ضَرَبْتُهُ زَيْداً, while the explicative subordinate is only found in apposition with an apparent noun.
- The equivalent subordinate is often a Derivative Noun (إِسْمُ المُشْتاقِّ) while the explicative subordinate is often a Substantive Noun (إِسْمُ الجامِدِ).
- The the speaker's intention (النِّيَّةُ) is the source of repetition of the agent governing the equivalent subordinate and its principle, while this is not the case with Explicative Apposition.

The author also provided two additional examples to illustrate another difference between these two types of apposition.The first example: يا زَيْدُ الحارِثُ *O Zaid the tiller*, is an example of Explicative Apposition wherein the subordinate word (الحارِثُ) clarifies the principle (زَيْدُ). The point of this example is that the subordinate is shown to be a explicative subordinate since it cannot replace the principle. The principle is a Munāda, a definite word by definition which is never found possessing the Definite Article. Therefore, subordinate (الحارِثُ) with its Definite Article is not appropriate as the Munāda and cannot stand in the place of the principle and be governed by the same governing agent as the principle. As such, the author says that (يا الحارِثُ) is disallowed.

The second example: الضّارِبُ الرَجُلِ زَيْدٍ *The stricker of the man is Zaid*. In this example, the adjective (الضّارِبُ), is in an literal Iḍāfah (الإِضافَةُ اللَّفْظِيَّةُ) construction with the principle which follows it (الرَّجُلِ). As in the previous example, the subordinate word cannot be put in the place of its principle (الرَّجُلِ) because in the Literal Iḍāfah, the word with the Definite Article must be attached to a word also possessing the Definite Article. The subordinate word, Zaid, does not possess the Definite Article and, therefore, cannot replace its principle word. This indicates that it is also Explicative Apposition. Therefore, the construction of (الضارِبُ زَيْدٍ) is disallowed.

The author makes a final point: *"(It is not Equivalent Apposition) because the subordinate (equivalent) in intention is the repetition of the governing agent."*

Meaning that in the examples, the relationship of Equivalent Apposition (البَدَلُ) is not proven because in Equivalent Apposition, the intention of the speaker accounts for the repetition of the governing agent so that it can be said that the equivalent subordinate is governed by the same governing agent as its principle. As previously mentioned, in an Explicative Apposition, the subordinate is not placed in the expression with such intention and the subordinate's governing agent may differ from that of its principle, as demonstrated in these two examples. Due to this that the author says that both of these examples are disallowed, meaning disallowed as examples of Equivalent Apposition. Rather, they are both are examples of Explicative Apposition (عَطْفُ البَيانِ).

الأسماء العاملة المشبّهة بالأفعال

(الأَسْمآءُ العامِلَةُ المُشَبَّهَةُ بِالأَفْعالِ:) وَ هِيَ خَمْسَةٌ أَيْضاً: الأَوَّلُ: المَصْدَرُ وَ هُوَ ٱسْمٌ لِلْحَدَثِ الَّذِي ٱشْتُقَّ مِنْهُ الفِعْلُ. وَ يَعْمَلُ عَمَلَ فِعْلِهِ مُطْلَقاً إِلاَّ إِذا كانَ مَفْعُولاً مُطْلَقاً، إِلاَّ إِذا كانَ بَدَلاً عَنِ الفِعْلِ فَوَجْهانِ. وَ الأَكْثَرُ أَنْ يُضافَ إِلَىٰ فاعِلِهِ. وَ لا يَتَقَدَّمُ مَعْمُولُهُ عَلَيْهِ. وَ إِعْمالُهُ مَعَ اللاَّمِ ضَعِيفٌ كَقَوْلِهِ: ضَعِيفُ النِّكايَةِ أَعْدآئَهُ.

[2.49] Nominal Governing Agents Resembling A Verb

The nominal governing agents resembling a verb are also five (categories). The first is the Maṣdar. The Maṣdar is a noun signifying the occurrence of an action from which the verb is derived. The Maṣdar governs with the government of its (correspondng) verb without exception, except when it is the Absolute Object (or) except when the Maṣdar is substituted for a verb, then, there are two perspectives. Mostly, the Maṣdar is annexed to its subject (in an Iḍāfah) and the word which it governs is never placed ahead of the Maṣdar. The Maṣdar's government (while possessing) the Lām is weak, like (the poet's) saying: ضَعِيفُ النِّكايَةِ أَعْدآئَهُ *Weakness is the damage to his enemy*.

[2.49] COMMENTARY

The next category of discussion is related to nouns which, as a governing agent (العامِلُ), bears resemblance to a verb. The resemblance which these nouns have to a verb is their ability govern other words, particularly in the nominative and accusative states.

The first of these five categories is related to the Verbal Noun or the **Maṣdar** (المَصْدَرُ). The Maṣdar can be thought of as the root word in the 'Arabic system of word derivation. Other nouns and verbs can be derived from the Maṣdar. The most important characteristic of the Maṣdar, however, is its verbal quality. This verbal quality gives the Maṣdar the ability to govern other words as its subject and object, just as a verb can govern a subject and object, as in: ضَرَبَ زَيْدٌ عَمْرواً *Zaid hit 'Amr*. As a rule, the verb governs its subject in the nominative state and governs its object in the accusative state.

The rule of the Maṣdar is that it most often governs its subject as the Muḍāf governs its Muḍāf Ilaihi, meaning the subject will be genitive. The Maṣdar governs its object in the accusative, most often.

We can produce the same meaning of the previous example by replacing the verb with a Maṣdar, as in: ضَرْبُ زَيْدٍ عَمْرواً حاصِلٌ *Zaid's hitting of 'Amr is achieved*. In this expression, the Mubtada is the Maṣdar (ضَرْبُ) and the Maṣdar is also the Muḍāf for its subject. As the Mubtada, the Maṣdar is nominative. The Maṣdar's subject is the Muḍāf Ilaihi (زَيْدٍ) which is genitive. The Maṣdar's object is (عَمْرواً), in the accusative, and the word (حاصِلٌ) is the Khabar of the Mubtada, in the nominative state.

The major difference between the verb and the Maṣdar, in meaning, is that the verb signifies the occurrence of an action within a particular time-period, like the past, present or future. The Maṣdar alone can only signify the occurrence of an action within the time period in which it is mentioned. Other words are required to signify the action of the Maṣdar within the context of the past or future.

In the text, the author defines the Maṣdar in the following terms: *"The Maṣdar is a noun signifying the occurrence of an action from which the verb is derived."*

Meaning that the Maṣdar signifies the action indicated in the verb that is derived from that same Maṣdar. The meaning of the Maṣdar (الضَّرْبُ), *striking*, is understood from the meaning of the verb that is derived from this Maṣdar, namely (ضَرَبَ) *He struck s.th*.

Regarding the government of the Maṣdar, the author mentions: *"The Maṣdar governs with the government of its (correspondng) verb without exception, except when it is the Absolute Object (or) except when the Maṣdar is substituted for a verb, then, there are two perspectives.*

The rule is that the Maṣdar's government will be the same as the verb that is derived from it. The author's mention of the phrase: *without exception*, means that in whatever context of time the Maṣdar may be understood in an expression, it will always have the government of a verb, as in: ضَرْبُ زَيْدٍ عَمْرواً أَمْسِ حاصُلٌ *Zaid's striking of 'Amr was achieved yesterday;* or: ضَرْبُ زَيْدٍ عَمْرواً غَداً حاصُلٌ *Zaids striking of 'Amr will be achieved in the morning*.

The definition also implies that if the verb is transitive, likewise, the Maṣdar will be transitive. This can be observed in the example of the Maṣdar (ضَرْبٌ). If the verb is doubly transitive, likewise, the Maṣdar will be doubly transitive, as in: ظَنٌّ زَيْدٍ عَمْرواً قائِماً خَطَأٌ *Zaid's thinking of 'Amr's standing is mistaken*. The words (عَمْرواً) and (قائِماً) are both objects of the doubly transitive verb (ظَنَّ), in the accusative. Similarly, if the verb requires three objects, its Maṣdar also requires three objects, as in: إعْلامُ زَيْدٍ عَمْراً عَلِيّاً قائِماً خَطَأٌ *Zaid's informing 'Amr (that) 'Ali is standing is a mistake*.

The exception is when the Maṣdar happens to be the Absolute Object (المَفْعُولُ المُطْلَقُ) in an expression, as in: ضَرَبْتُ زَيْداً ضَرْباً شَدِيداً *I hit Zaid with a powerful strike*. The Absolute Object (ضَرْباً) is a Maṣdar derived from the verb which is its governing agent (ضَرَبْتُ). Its purpose is related to emphasis (التَّأْكِيدُ) or clarification the kind of action (بَيانُ النَوْعِ) which has occurred (as in the example) or clarification of the number of times (بَيانُ العَدَدِ) an action has occurred, as in: ضَرَبْتُ زَيْداً ضَرْبَيْنِ *I hit Zaid with two strikes*. The author's reason for mentioning this type of Maṣdar is that it does not govern any other word.

That being said, there is an instance in which it can be said that the Absolute Object governs another word, as in: ما أَنْتَ إلاَّ ضَرْباً عَمْرواً *You have only struck 'Amr with a strike*. Here, the Absolute Object (ضَرْباً) is in apposition with a verb that has been elided, as a requirement. The original estimated expression is: ما أَنْتَ إلاَّ تَضْرِبُ ضَرْباً عَمْرواً. The author says that there are two perspectives to consider in this expression, meaning: ما أَنْتَ إلاَّ ضَرْباً عَمْرواً:

- The first perspective is that after the verb's removal, the Absolute Object remains as the equivalent subordinate (البَدَلُ) for the elided verb. As the equivalent subordinate of the verb, the Maṣdar governs the word (عَمْرواً) as the verb's proxy (النّائِبُ), making it accusative.

- The second perspective is that the elided verb (تَضْرِبُ) is the actual governing agent causing the accusative state in its object (عَمْرواً), although it is unwritten.

Next, the author mentions two other important rules regarding the Maṣdar: *"Mostly, the Maṣdar is annexed to its subject (in an Iḍāfah) and the word which it governs is never placed ahead of it (the Maṣdar)."*

As previously mentioned, the Maṣdar will most often be in an Iḍāfah construction with its subject, as in: ضَرْبُ زَيْدٍ عَمْرواً حاصِلٌ, wherein (ضَرْبُ) the Maṣdar is also the Muḍāf, the first-term of the Iḍāfah while the second-term is the Maṣdar's subject (زَيْدٍ). The rule is qualified by mentioning the phrase: *most often*, because it is possible to find the Maṣdar with its object annexed to it, instead of its subject, although this occurrence is found infrequently, as in: ضَرْبُ عَمْرٍو زَيْدٌ حاصِلٌ *Zaid's striking of 'Amr is achieved*.

The second rule is that the word which the Maṣdar governs (المَعْمُولُ) is never placed ahead of the Maṣdar itself, as in: عَمْرواً ضَرْبُ زَيْدٍ حاصِلٌ, wherein it is improper for the Maṣdar's object (عَمْرواً) to precede the Maṣdar itself. The following example is proper: زَيْدٌ ضَرْبُ عَمْرٍو *Zaid is the striker of 'Amr*. Since Zaid is placed before the Maṣdar, it cannot be governed by the Maṣdar. As a result, Zaid becomes the Mubtada with its own government. The Maṣdar, then, becomes its Khabar.

The author's final point is: *"The Maṣdar's government (while possessing) the Lām is weak, like (the poet's) saying:* ضَعِيفُ النِّكايَةِ أَعْدآئَهُ *Weakness is the damage to his enemy."*

The full verse of poetry is as follows:

ضَعِيفُ النِّكايَةِ أَعْدآئَهُ　　　يَخالُ الفِرارَ يُراخِي الأَجَلَ

Weakness is the damage to his enemy.
(Who) imagines fleeing and delaying the time (of death)[26]

The author's point is that the government of the Maṣdar in this verse is weakened due to the Maṣdar possessing the Definite Article (النِّكايَةِ). The estimation of the original expression is: ضَعِيفُ نِكايَتِهِ أَعْدآئَهُ *Weakness is his damage to his enemy*, wherein the Maṣdar has a pronoun attached to it as its subject. With the elision of the pronoun and the inclusion of the Definite Article, the object (أَعْدآئَهُ) is then made accusative by a pronoun which is elided. Since a verb's (or Maṣdar's) object is produced by the action of the subject, it is considered weak that the object is made accusative by a pronoun, the subject, which is not mentioned in the expression.

الثاني و الثالث

(الثَّانِي وَ الثَّالِثُ:) إِسْمُ الفاعِلِ وَ المَفْعُولِ، فَٱسْمُ الفاعِلِ ما دَلَّ عَلَىٰ حَدَثٍ. وَ فاعِلِهِ عَلَىٰ مَعْنَىٰ الحُدُوثِ. فَإِنْ كانَ صِلَةً لأَلْ عَمِلَ مُطْلَقاً، وَ إِلاَّ فَيُشْتَرَطُ كَوْنُهُ لِلْحالِ وَ الإِسْتِقْبالِ، وَ ٱعْتِمادُهُ بِنَفْيٍ أَوِ ٱسْتِفْهامٍ، أَوْ مُخْبَرٍ عَنْهُ أَوْ مَوْصُوفٍ أَوْ ذِي حالٍ. وَ لا يَعْمَلُ بِمَعْنَىٰ الماضِي خِلافاً لِلْكَسآئِيِّ. وَ كَلْبُهُمْ باسِطٌ ذِراعَيْهِ بِالوَصِيدِ، حِكايَةُ حالٍ ماضِيَةٍ. وَ ٱسْمُ المَفْعُولِ ما دَلَّ عَلَىٰ حَدَثٍ وَ مَفْعُولِهِ. وَ هُوَ فِي العَمَلِ وَ الشَّرْطِ كَأَخِيهِ.

[2.50] The Second And Third: The Active & Passive Participles (إِسْمُ الفاعِلِ وَ إِسْمُ المَفْعُولِ)

The Active Participle is that which signifies the occurrence of an action and its subject (signifies) the meaning of (bringing an action into existence). If (the participle) is a clause for the Alif-Lām, it governs without exception. Otherwise, it is conditional that the participle (be interpreted) for present and for the future. (It is conditional that) it is reliant on negation or interrogation or (that it be) a Khabar, a noun modified (by an adjective) or a word possessing the Ḥāl.

Present Participle does not govern in the meaning of the past-tense, in variance with al-Kasāi. (The expression:) وَ كَلْبُهُمْ باسِطٌ ذِراعَيْهِ بِالوَصِيدِ *"While their dog (lay) outstretching its paws at the entrance,"* is a narrative of a state in the past.

The Passive Participle is that which signifies the occurrence of an action and its effect. With regard to government and conditions, the Passive Participle is like its brother (the Active Participle).

[2.50] COMMENTARY

The second and third type of noun whose government resembles that of a verb are the **Active and Passive Participles** (إِسْمُ الفاعِلِ وَ إِسْمُ المَفْعُولِ). In 'Arabic, a participle is a noun which resembles a verb in that it signifies the occurrence of an action (الحَدَثُ) or the existence of a state or effect (الحُدُوثُ). The Active Participle signifies an agent or the source of an action. Or it signifies the agent embodying a particular impermanent state or an agent embodying the effect indicated in that participle.

The Passive Participle signifies the agent affected by the action implied in the participle. Or it signifies a state or effect resultant from the action implied in the participle.

The Active Participle

The Active Participle is derived from the present-tense active-voice verb (فِعْلُ المُضارِعِ المَعْلُومِ) If the Active Participle is derived from a primary verb, it will have the pattern (فاعِلٌ), as in: ضارِبٌ *Striker;* كاتِبٌ *Writer;* عالِمٌ *Scholar*. When derived from a derivative verb, the Active Participle's pattern is derived from the present-tense verb. To illustrate the method of deriving the Active Participle, we'll use the derivative verbs (ضارَبَ، يُضارِبُ) and (عَلَّمَ، يُعَلِّمُ):

- First, the Particle of the Present-Tense (حَرْفُ المُضارِعِ) is removed from the beginning of the verb and replaced with the letter Meem vowelled with Ḍammah (مُـ), as in: يُضارِبُ - مُضارِبُ؛ يُعَلِّمُ - مُعَلِّمُ.
- If needed, the consonant before the last letter is vowelled with Kasrah. In both of these examples, the consonant is already vowelled with Kasrah. If the weak letter (اليآءِ) occurs before the final consonant, the weak letter will be unable to accept any vowel and it will remain as it is, as in: (أَفادَ) يُفِيدُ - مُفِيدُ.
- The vowel on the final consonant is replaced with an appropriate sign of I'rāb, for example: يُضارِبُ - مُضارِبُ= مُضارِبٌ؛ يُعَلِّمُ - مُعَلِّمُ= مُعَلِّمٌ؛ يُفِيدُ - مُفِيدُ= مُفِيدٌ.
- From the verb (يُضارِبُ) *To contend, to vie*, the Active Participle (مُضارِبٌ) *Contender, contestant*, is derived. From the verb (يُعَلِّمُ) *To teach*, we derive (مُعَلِّمٌ) *A teacher*. From (يُفِيدُ) *To benefit, be of use*, we derive (مُفِيدٌ) *Beneficial, useful*.

The author mentions that when the Active Participle is a clause for Alif-Lām (أَلْ), it governs like a verb, without exception. For example: جآءَ الضّارِبُ زَيْداً أَمْسِ, *The striker of Zaid came yesterday*. The Maṣdar has the Alif-Lām attached which implies the meaning of a Relative Noun (إِسْمُ المَوْصُولِ) with the Maṣdar functioning as its clause (صِلَةٌ). What is estimated here is: جآءَ الَّذِي ضارِبٌ زَيْداً, *He who is the striker of Zaid came*.

The author mentions this point about the government of the Active Particle with the Alif-Lām due to a rule that Active Participle governs like a verb when it is interpreted in the present or future-tense. The author wants to make the point that with the Alif-Lām attached, the Active Participle governs like a verb even when interpreted in the past-tense, as demonstrated in example above.

This being the case, the Active Participle still governs its object (زَيْداً) in the accusative. This is the meaning of the author's phrase: *without exception*, meaning whether the participle is interpreted in the past, present or future tenses, it still governs like a verb.

Otherwise, when the Active Participle does not possess the Alif-Lām, it can only be interpreted in the present or future-tense. Therefore, according to this rule, the following expression is not proper due to the inclusion of the word (أَمْسِ): جآءَ ضارِبٌ زَيْداً أَمْسِ. With the inclusion of this word denoting the past, it negates that the Active Participle can govern the word following it as its object.

If the Active Participle does not possess the Alif-Lām, then it must depend upon other factors present in an expression. When these factors are present, the participle will have the government of a verb. These factors are:

- There must be negation (النَّفْي) in the expression, as in: ما ضارِبُ زَيْدٍ أَحداً *Zaid is not the striker of anyone*. Following the particle of negation (ما), the participle (ضارِبُ) has its subject (زَيْدٍ) annexed to it in an Iḍāfah. The word (أَحداً) is the participle's object.

- Or interrogation is present in the expression (الإِسْتِفْهامُ), as in: أَضارِبُ زَيْدٍ أَحداً *Is Zaid the striker of anyone?* This expression is the same as the previous example, except that the participle follows a particle of interrogation (أَ).

- Or the participle is related, as a Khabar, to another word found in the expression (المُخْبِرُ عَنْهُ), as in: زَيْدٌ ضارِبٌ هُوَ عَمْرواً *Zaid is the striker of 'Amr*. The first word (زَيْدٌ) is the Mubtada, and the participle (ضارِبٌ) is its Khabar. The pronoun (هُوَ) is the subject for the participle and the word (عَمْرواً) is the object of the participle. These three words (ضارِبٌ هُوَ عَمْرواً) collectively, form the Khabar of the Mubtada (زَيْدٌ).

- Or it is reliant upon a word modified in a manner similar to an adjective (المَوْصُوفُ), as in: مَرَرْتُ بِرَجُلٍ ضارِبٌ هوَ عمْرواً *I passed by a man he is the striker of 'Amr*. The word (رَجُلٍ) is the word modified (المَوْصُوفُ). The participle and the words following it, meaning (ضارِبٌ هوَ عمْرواً) are all in the ruling of an adjective (الصِّفَةُ) for the modified word (رَجُلٍ).

- Or it is reliant upon the possessor of the Ḥāl (ذِي الحالِ), as in: جآءَ زَيْدٌ راكِباً هُوَ فَرَساً *Zaid came riding on a horse.* The subject (زَيْدٌ) is also the (ذِي الحالِ) because the Ḥāl (راكِباً) is related to this subject. The Ḥāl itself, is the Active Participle as well.

The final point regarding the Active Participle is that, as mentioned, the Active Participle is never interpreted in the meaning of the past-tense except with the attachment of the Alif-Lām. The grammarian al-Kasāi offered the following Qurānic verse as an exception to that particular rule: ﴿وَ كَلْبُهُمْ باسِطٌ ذِراعَيْهِ بِالوَصِيدِ﴾ *"While their dog (lay) outstretching its paws at the entrance."* [18:18] al-Kasāi maintains that the Active Participle (باسِطٌ) governs the word following it (ذِراعَيْهِ) as its object, in the accusative, despite the fact the participle does not possess the Definite Article.

The author, however, disagrees. His point of view is that this verse is not interpreted in the past tense. Rather, it is merely a narration (الحِكايَةُ) of a past event and, as such, the meaning of the participle is interpreted in the present-tense, not the past.

Passive Participle

The Passive Participle signifies the agent affected by the action implied in the participle. For example, the Passive Participle (مَضْرُوبٌ) *Struck,* indicates the person (or thing) receiving the action of being struck. Or it signifies a state or effect resultant from the action implied in the participle. For example (مَحْفُوظٌ) *Preserved,* signifies the result of memorization or preservation.

The Passive Participle is derived from the passive voice verb (الفِعْلُ المَجْهُولُ). When derived from a primary verb, its pattern is (مَفْعُولٌ). When derived from a derivative verb, the Passive Participle is formed in a manner similar to the Active Participle except that the consonant before the final letter is vowelled with Fatḥah (if necessary).

If the weak letter (ي) precedes the final consonant, the weak letter is changed to Alif in order to agree with the vowel Fatḥah. Observe the following words which we previously used to demonstrate the Active Participle (the Active Participle is in parenthesis):

يُضارَبُ - مُضارَبُ= مُضارَبٌ (مُضارِبٌ)؛ يَعَلَّمُ-مُعَلَّمُ= مُعَلَّمٌ (مُعَلِّمٌ)؛ يُفادُ- مُفادُ= مُفادٌ (مُفِيدٌ)

The Passive Particle (مُضارَبٌ) means: *Contested, vied for*. The participle (مُعَلَّمٌ) means: *Taught*. The participle (مُفادٌ) means *Benefitted, utilized*. Compare its meanings with that of the Active Participle.

The author remarks that the Passive Participle is like the Active Participle with regards to government and conditions. The Passive Participle governs its subject and object in the same manner as the Active Participle. If the Passive Participle possesses Alif-Lām, it governs while being interpreted in the past, present or future tenses, as in: المَضْرُوبُ زَيْدٌ أَمْسِ *Zaid was he who was struck yesterday*.

Without the Alif-Lām, the Passive Participle governs with the same conditions as the Active Participle:

- It must depend on Negation (النَّفْيِ), as in: ما مَضْرُوبُ زَيْدٍ *Zaid is not struck*. It should be noted that the passive-voice verb removes the verb's subject, as in: ما ضُرِبَ زَيْدٌ *Zaid was not struck*. The word (زَيْدٌ) is known as the Proxy-Subject. Originally, it would have been the object in an active-voice verb, as in: ضَرَبَ عَمْرٌو زَيْداً *'Amr struck Zaid*. When the verb is changed to the passive-voice, the subject is removed and the object replaces the subject as its proxy and the former object assumes the nominative I'rāb of the subject, as in: ضُرِبَ زَيْدٌ *Zaid was struck*. Just as the Active Participle annexes its subject in an Iḍāfah construction, the Passive Participle also annexes its proxy-subject in an Iḍāfah construction.

- Or it depends on interrogation (الإِسْتِفْهامُ), as in: أَمَضْرُوبُ زَيْدٍ *Is Zaid struck?*

- Or the particle is a Khabar related to its Mubtada (المُخْبِرُ عَنْهُ), as in: زَيْدٌ مَضْرُوبٌ *Zaid is struck*. In this expression, the Mubtada (زَيْدٌ) is followed by the Passive Participle, the Khabar of the Mubtada.

- Or it is related to a word being modified as an adjective modifies its noun (المَوْصُوفُ), as in: حائِنُ رَجُلٍ مَضْرُوبٌ *The fool of a man is struck*. In this expression, the Passive Participle describes the word (رَجُلٍ).

- Or the participle is related to the (ذِي الحالِ), as in: جآءَنِي زَيْدٌ مَضْرُوباً *Zaid came to me being struck*. Wherein Zaid, the subject, is the (ذِي الحالِ) in that the Ḥāl (مَضْرُوباً) is related to the subject (زَيْدٌ) while the Passive Participle is the Ḥāl itself.

الرابع

(الرَّابِعُ:) الصِّفَةُ المُشَبَّهَةُ وَ هِيَ ما دَلَّ عَلَىٰ حَدَثٍ وَ فاعِلِهِ عَلَىٰ مَعْنَىٰ الثُّبُوتِ. وَ تَفْتَرِقُ عَنِ ٱسْمِ الفاعِلِ بِصَوْغِها عَنِ اللاَّزِمِ دُونَ المُتَعَدِّي كَحَسَنٍ وَ صَعْبٍ، وَ بِعَدِمِ جَوازِ كَوْنِها صِلَةً لأَلْ وَ بِعَمَلِها مِنْ غَيْرِ شَرْطِ زَمانٍ. وَ بِمُخالَفَةِ فِعْلِها فِي العَمَلِ. وَ بِعَدَمِ جَرَيانِها عَلَىٰ المُضارِعِ.

[2.51] The Fourth: The Adjective Resembling (An Active Particle- الصِّفَةُ المُشَبَّهَةُ)

It is that noun signifying the occurrence of an action while its subject indicates a meaning of a permanent (attribute). It is distinguished from the Active Participle by its form (derived) from the intransitive verb, not the transitive verb, like: حَسَنٌ *Good, handsome;* صَعْبٌ *Difficult*. (It is also distinguished) by the lack of permissibility in its being a relative clause for the Alif-Lām and (distinguished in that) its government is without the condition of time. (It is also distinguished) by being at variance with its verb in government and by the lack of its coming (in the forms resembling) the present-tense verb.

[2.51] COMMENTARY

The fourth type of noun whose government resembles that of a verb is the **Adjective Resembling The Active Participle** (الصِّفَةُ المُشَبَّهَةُ بِإِسْمِ الفاعِلِ). This adjective, like a verb, signifies the occurrence of an action or state. Likewise, it indicates an agent of that action or subject. For example, the adjective (حَسَنٌ), its meaning is: *To be good, handsome*.

Like the Active Participle, it indicates that the agent or subject is described by the quality of being good or handsome. It differs from the Active Participle in that the attribute described for the subject is considered to be a permanent attribute. Whatever the Active Participle attributes to its subject, on the other hand, is considered temporary or transitional, like: تاجِرٌ *A trader;* كاتِبٌ *A writer*. Both descriptions may be attributed at one particular time while at another time, the same attributes may not be valid or appropriate. This adjective, however, describes an attribute, like being handsome, which is always present in the person being described.

Unlike the Active Participle, whose patterns are formed according to rules of derivation (القِياسُ), this adjective is derived from the usage of the 'Arabs (السَّماعِيُّ). There are few patterns associated with this adjective (an example is given in parenthesis):

فَعَلٌ (حَسَنٌ)؛ فَعْلٌ (صَعْبٌ)؛ فُعالٌ (شُجاعٌ)؛ فَعِيلٌ (شَرِيفٌ)؛ فَعُولٌ (ذَلُولٌ)

Being derived from a passive-voice verb, it is similar to the Passive Participle in that it will not govern a word as its subject in the nominative. Rather, it governs a Proxy-Subject in the nominative. The Proxy-Subject was originally an object in the accusative. With the intransitive verb, this subject is removed and replaced by the object which becomes the proxy-subject and assumes the nominative I'rāb of the subject, as in: زَيْدٌ حَسَنٌ خُلُقُهُ *Zaid is good in his character*.

Grammarians say that when the adjective governs a word in the nominative state, the adjective does not have a pronoun concealed within it referring to another word, as in the previous example (زَيْدٌ حَسَنٌ خُلُقُهُ). When this adjective governs another word in either the accusative or genitive, there is a pronoun concealed within the adjective referring to the described word (المَوْصُوفُ), as in: زَيْدٌ حَسَنٌ خُلُقاً *Zaid is good in character;* زَيْدٌ حَسَنُ الخُلُقِ *Zaid is good in character*. In both instances, there is a pronoun concealed (هُوَ) in the adjective (حَسَنٌ) which refers back to the described word (زَيْدٌ).

The author mentions five distinctions between the Adjective Resembling The Active Participle (الصِّفَةُ المُشَبَّهَةُ) and the Active Participle (إِسْمُ الفاعِلِ):

- The first, this adjective is only derived from the intransitive verb (الفِعْلُ اللاَّزِمُ), not the transitive verb (الفِعْلُ المُتَعَدِّي). The Active Participle, on the other hand, can be derived from both a transitive and intransitive verb.

- The second, this adjective does not function as a Relative Noun when the Definite Article is attached, as is the case with the Active Participle. It is permissible to attach the Definite Article to this adjective, however, it will not signify the meaning of the Relative Noun, as in: جآءَ زَيْدٌ الحَسَنُ الوَجْهَ Zaid, beautiful in the face came.

- The third, this adjective's government is not limited to any time period. The Active Participle, however, does not have the government of a verb when it is interpreted in past-tense while having the Definite Article attached.

- The fourth, this adjective governs other words in variance with the Active Principle. The Active Participle, governs its subject in the nominative state and it governs its object in the accusative. On the other hand, this adjective does not govern its subject in the nominative, rather, it governs its verb's Proxy-Subject in the nominative. The adjective most often refers to its subject with a pronoun concealed within it, meaning that it does not govern its subject directly, as does the Active Participle.

- The fifth, this adjective does not follow the rules of the present tense verb from which it is derived. Meaning that it does not follow the vowelization pattern of the verb from which it was derived. For example, the adjective (شَرِيفٌ) is derived from the verb (يَشْرُفُ). This adjective is not formed directly from the present-tense, rather, these adjectives are formulated according to usage (سَماعِيٌّ). The Active Participle, on the other hand, is derived directly from the present-tense verb and reflects the vowelization pattern of that verb, as in; يُضارِبُ - مُضارِبٌ.

تبصرة

(تَبْصِرَةٌ:) وَ لِمَعْمُولِها ثَلاثُ حالاتٍ: الرَّفْعُ بِالفاعِلِيَّةِ، النَّصْبُ عَلَىٰ التَّشْبِيهِ بِالمَفْعُولِ إِنْ كانَ مَعْرِفَةً. وَ التَّمْيِيزِ إِنْ كانَ نَكِرَةً. وَ الجَرُّ بِالإِضافَةِ، وَ هِيَ مَعَ كُلٍّ مِنْ هٰذِهِ الثَّلاثَةِ إِمَّا بِاللَّامِ أَوْ لا. وَ المَعْمُولُ مَعَ كُلٍّ مِنْ هٰذِهِ السِّتَّةِ إِمَّا مُضافٌ أَوْ بِاللَّامِ أَوْ مُجَرَّدٌ.

صارَتْ ثَمانِيَةَ عَشَرَ. فَالمُمْتَنِعُ أَلْحَسَنُ وَجهِهِ وَ الحَسَنُ وَجْهٍ. وَ ٱخْتُلِفَ فِي حَسَنُ وَجْهِهِ. أَمَّا البَواقِي فَالأَحْسَنُ ذُو الضَّمِيرِ الواحِدِ وَ هُوَ تِسْعَةٌ. وَ الحَسَنُ ذُو الضَمِيرَيْنِ وَ هُوَ ٱثْنانِ. وَ القَبِيحُ الخالِي مِنَ الضَمِيرِ وَ هُوَ أَرْبَعَةٌ.

[2.52] Enlightenment

For the words governed by (the Adjective Resembling An Active Participle), there are three states. The nominative state (due to being) the subject. Accusative for a resemblance to the object, if it is definite and (resemblance of) the Tamyeez, if it is indefinite. The genitive state is due to Iḍāfah. With all of these three states, (the adjective) is either with Alif-Lām or without. The words governed with each of these six (situations) are either in Iḍāfah or with Lām or devoid (of Lām).

It becomes eighteen (scenarios). Then, الحَسَنُ وَجْهِهِ and الحَسَنُ وَجْهٍ is not allowable. There is difference (in opinions) regarding: حَسَنُ وَجْهِهِ. Regarding the remaining (scenarios), the best is possessing one pronoun, and it is nine (scenarios). The Good (scenarios are that the adjective) possess two pronouns, and that is two (scenarios). The worst (scenario) is devoid of any pronoun, and it is four (scenarios).

[2.52] COMMENTARY

This section, termed *Enlightenment* delves deeper into the topic of the government of the Adjective Resembling the Active Participle (الصِّفَةُ المُشَبَّهَةُ بِإِسْمِ الفاعِلِ). Specifically, it enumerates the various possibilities regarding the I'rāb of the words governed (المَعْمُولُ) by this adjective.

From the text, the author begins delineating the first of eighteen scenarios: *"For the words governed by (the Adjective Resembling An Active Participle), there are three states. The nominative state for the subject. Accusative for a resemblance to the object, if it is definite and the Tamyeez, if it is indefinite. The genitive state due to Iḍāfah."*

Basically, for the words governed by this adjective (المَعْمُولُ), there are three states:

- The nominative state due to the governed word's being the subject of the adjective, as in: جآءَنِي زَيْدٌ حَسَنٌ وَجْهُهُ *Zaid handsome in his face* came to me.
- The accusative state due to the governed word's resemblance to a verbal object (المَفْعُولُ), as in: جآءَنِي زَيْدٌ حَسَنُ الوَجْهَ. This is when the governed word is definite. If the accusative word is indefinite, it is deemed to be the Tamyeez for the adjective, as in: جآءَنِي زَيْدٌ حَسَنٌ وَجْهاً.
- The genitive state resulting from being the Muḍāf Ilaihi for the adjective, as in: جآءَنِي زَيْدٌ حَسَنُ الوَجْهِ.

The author mentions that there are eighteen possible scenarios. Refer to the chart below for a summary of these scenarios:

بِالجَرِّ	بِالنَّصْبُ	بِالرَّفْعِ	جآءَنِي زَيْدٌ	
مَمْتَنِعٌ	حَسَنٌ	أَحْسَنُ	الحَسَنُ وجهه	١)
أَحْسَنُ	أَحْسَنُ	قَبِيحٌ	الحَسَنُ الوَجْه	٢)
مُمْتَنِعٌ	أَحْسَنُ	قَبِيحٌ	الحَسَنُ وَجْه	٣)
مُخْتَلِفٌ فِيهِ	حَسَنٌ	أَحْسَنُ	حَسَنٌ وَجْهه	٤)
أَحْسَنُ	أَحْسَنُ	قَبِيحٌ	حَسَنٌ الوَجْه	٥)
أَحْسَنُ	أَحْسَنُ	قَبِيحٌ	حَسَنٌ وَجْه	٦)

Legend: (أَحْسَنُ) Best; (حَسَنٌ) Good; (مُمْتَنِعٌ) Disallowed; (قَبِيحٌ) Disliked and (مُخْتَلِفٌ فِيهِ) Differences of opinion with regard to its correctness.

Based on the preceding chart, there are two situations which are disallowed, namely: جآءَنِي زَيْدٌ الحَسَنُ وَجْهٍ and: جآءَنِي زَيْدٌ الحَسَنُ وَجْهِهِ. In both examples, the adjective is Muḍāf to its governed word (المَعْمُولُ). Grammarians say that an Iḍāfah commonly signifies three meanings:

- Definiteness (التَّعْرِيفُ), as in: غُلامُ زَيْدٍ *The servant of Zaid.* Definiteness is implied in an Iḍāfah when the second-term of the Iḍāfah or the Muḍāf Ilaihi is a definite noun, as in the example, or defined by the Definite Article, as in: كِتابُ اللَّهِ *The book of Allāh*.

- Specification (التَّخْصِيصُ), as in: غُلامُ رَجُلٍ *Servant of a man.* This meaning is implied in the Iḍāfah whose second-term is indefinite. These two meanings are signified in the Iḍāfah related to meaning (الإِضافَةُ المَعْنَوِيَّةُ).

- Reduction of wording (التَّخْفِيفُ) is signified in the literal Iḍāfah (الإِضافَةُ اللَّفْظِيَّةُ), as in: ضارِبُ زَيْدٍ *The striker of Zaid*. In this type of Iḍāfah, the first-term is an adjective, like an Active Participle, Passive Participle or the Adjective Resembling The Active Participle. The reduction of wording signifies the contraction of words into a meaning implied in the Iḍāfah or it also involves the removal of Tanween, the Nūn of the dual or the plural.

The first example (جآءَنِي زَيْدٌ الحَسَنُ وَجْهٍ) is disallowed because it does not signify any of the three meanings commonly implied in an Iḍāfah. The Alif-Lām on the first-term negates the meaning of definiteness and specification. In reality, the Iḍāfah related to meaning does not allow the first-term to possess the Alif-Lām. The Alif-Lām is allowed on the first-term in the Literal Iḍāfah (الإِضافَةُ اللَّفْظِيَّةُ). However, most grammarians are of the opinion that if the first-term is definite with Alif-Lām, the second-term should also be definite with Alif-Lām, as in: مَرَرْتُ بِالضّارِبِ الرَّجُلِ *I passed by the striker of Zaid*. Only a minority of scholars accept that the second-term may be a definite noun without Alif-Lām, as in: الضّارِبُ زَيْدٍ. In the first example, none of these conditions exist.

The second example (جآءَنِي زَيْدٌ الحَسَنُ وَجْهِ) is disallowed because the first-term of the Iḍāfah is a definite noun while the second-term is an indefinite noun. As just mentioned, this type of Iḍāfah is rejected by most grammarians.

Next, the author mentions that there is one scenario in which there is a difference of opinion, namely: جآءَنِي زَيْدٌ حَسَنُ وَجْهِهِ. Some scholars are of the view that it is not allowed due to the pronoun in the governed word (وَجْهِهِ) which refers back to the adjective. Grammarians of Kūfah (الكُوفِيِينَ) allow this in the meaning of reduction of wording (التَّخْفِيفُ) when the pronoun is removed, as in: جآءَنِي زَيْدٌ حَسَنُ وَجْهِ.

According to the author, the best scenarios (أَحْسَنُ) are those in which there is only one pronoun. These are nine instances:

- جآءَنِي زَيْدٌ الحَسَنُ وَجْهُهُ (Nominative). This is based on the view that the governed word is the subject for the adjective. The pronoun is annexed to the governed word in an Iḍāfah and it refers back to the adjective's subject (زَيْدٌ).
- جآءَنِي زَيْدٌ الحَسَنُ الوَجْهَ (Accusative). This is based on the governed word resembling an object for the adjective. The pronoun (هُوَ) is concealed in the adjective as a subject for the adjective. What is estimated is: الحَسَنُ هُوَ الوَجْهُ.
- جآءَنِي زَيْدٌ الحَسَنُ الوَجْهِ (Genitive). This is based on the governed word being the Muḍāf Ilaihi (in a literal Iḍāfah) and the pronoun is concealed in the adjective which refers back to Zaid as its subject. The governed word is considered its object as it is not proper to annex an adjective's subject to it in an Iḍāfah.
- جآءَنِي زَيْدٌ حَسَنٌ وَجْهاً (Accusative). Based the governed word resembling the Tamyeez of the adjective due to being indefinite. The pronoun is concealed in the governed word which refers back to the adjective. What is estimated in this expression is: الحَسَنُ هُوَ الوَجْهُ.
- جآءَنِي زَيْدٌ حَسَنٌ وَجْهُهُ (Nominative). Based on the governed word being a subject for the adjective. The governed word has the pronoun annexed to it which refers back to the adjective.
- جآءَنِي زَيْدٌ حَسَنُ الوَجْهَ (Accusative). Based on the governed word resembling an object for the adjective. The subject is the pronoun concealed in the adjective.
- جآءَنِي زَيْدٌ حَسَنُ الوَجْهِ (Genitive). Based on the governed word being the Muḍāf Ilaihi for the adjective. The subject is the pronoun concealed in the adjective and the governed word is considered its object.

- جآءَنِي زَيْدٌ حَسَنٌ وَجهاً (Accusative). Based on the governed word resembling a Tamyeez for the adjective. The subject is the pronoun concealed in the adjective.

- جآءَنِي زَيْدٌ حَسَنٌ وَجهِ (Genitive). Based on the governed word being the Muḍāf Ilaihi for the adjective. The governed word is also its object due to it being inappropriate for an adjective to have its subject annexed to it. The subject is the pronoun concealed in the adjective referring back to (زَيْدٌ).

Next, the author mentions that there are two scenarios which are considered good (حَسَنٌ) and these two scenarios have two pronouns in the expression:

- جآءَنِي زَيْدٌ الحَسَنُ وَجْهَهُ (Accusative). Based on the governed word resembling an object for the adjective. The concealed pronoun in the adjective and the pronoun annexed to the governed word (وَجْهَهُ) both refer to the subject (زَيْدٌ).

- جآءَنِي زَيْدٌ حَسَنٌ وَجْهَهُ (Accusative). Based on the governed word resembling an object for the adjective. As in the previous example, both the pronoun concealed in the adjective and pronoun annexed to the governed word refer to the subject.

Lastly, the author mentions that four scenarios are considered disliked (قَبِيحٌ). These expressions are considered disliked because they are all devoid of any pronoun:

- جآءَنِي زَيْدٌ الحَسَنُ الوَجْهُ (Nominative). Based on the governed word being a subject for the adjective.

- جآءِنِي زَيْدٌ الحَسَنُ وَجْهُ (Nominative). Also based on the governed word being a subject for the adjective.

- جآءَنِي زَيْدٌ حَسَنُ الوَجْهُ (Nominative). Also based on the governed word being a subject for the adjective.

- جآءَنِي زَيْدٌ حَسَنٌ وَجْهُ (Nominative). Also based on the governed word being a subject for the adjective.

In all four expressions, there is no concealed pronoun referencing the subject, nor does any pronoun attached to the governed word, nor does any estimated pronoun. For these reasons, they are considered disliked.

الخامس

(الخامِسُ:) إِسْمُ التَّفْضِيلِ وَ هُوَ ما دَلَّ عَلَىٰ مَوْصُوفٍ بِزِيادَةٍ عَلَىٰ غَيْرِهِ، وَ هُوَ أَفْعَلُ لِلْمُذَكَّرِ وَ فُعْلَىٰ لِلْمُؤَنَّثِ. وَ لا يُبْنَىٰ إِلاَّ مِنْ ثُلاثِيٍّ تامٍّ مُتَصَرِّفٍ قابِلٍ لِلتَّفاضُلِ غَيْرِ مُصَوَّغٍ مِنْهُ أَفْعَلُ لِغَيْرِ التَّفْضِيلِ. فَلا يُبْنَىٰ مِنْ نَحْوِ: دَحرَجَ وَ نِعْمَ وَ صارَ وَ ماتَ وَ لا مِنْ عَوِرَ وَ خَضِرَ وَ حَمِقَ لِمَجِيئِ أَعْوَرَ وَ أَخْضَرَ وَ أَحْمَقَ لِغَيْرِهِ. فَإِنْ فُقِدَ الشَّرْطُ تَوُصِّلَ بِأَشَدَّ وَ نَحْوِهِ. وَ أَحْمَقُ مِنْ هَبَنَّقَةَ شاذٌّ، وَ أَبْيَضُ مِنَ اللَّبَنِ نادِرٌ.

[2.53] Fifth: The Superlative Noun (إِسْمُ التَّفْضِيلِ)

The Superlative Noun is a noun which indicates that a described word is in excess over another word. It is (on the pattern of) أَفْعَلُ for the masculine and فُعْلَىٰ for the feminine. It is only constructed from the three-letter (verbs), non-defective verbs, fully inflected verbs appropriate for the superlative (which are) not formed from (the pattern of) أَفْعَلُ for other than the superlative.

It is not constructed from (words like): دَحْرَجَ، نِعْمَ، صارَ، ماتَ. Nor (is it constructed from words like): عَوِرَ، خَضِرَ، حَمِقَ, due to the coming of: أَعْوَرَ، أَخْضَرَ، أَحمَقَ, for other than the superlative. If a condition is not found, it is connected with شَدَّةٌ and words similar to it. (Regarding the example): أَحمَقُ مِنْ هَبَنَّقَةَ *More foolish than a fool,* is an exception. (In regards to the example): أَبْيَضُ مِنَ اللَّبَنِ *Whiter than milk*, it is rare.

[2.53] COMMENTARY

The fifth category of words having government resembling that of a verb is the Superlative Noun (إِسْمُ التَّفْضِيلِ). In English, the superlative has three stages, as in: good, better and best. In 'Arabic, however, these three stages may be signified with only one word, as in: ﴿لِلَّذِينَ أَحسَنُوا الحُسْنَىٰ وَ زِيادَةٌ﴾ *"For those who do good is good (reward) and more (than this)."* [10:26] ﴿وَ إِذا حُيِّيتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْها﴾ *"And when you are greeted with a greeting, greet with a better (greeting) than it..."* [4:86] ﴿نَحْنُ نَقُصُّ عَلَيْكَ أَحسَنَ القَصَصِ﴾ *"We narrate to you the best of narratives."* [12:3]

The Superlative Noun has two forms: (أَفْعَلُ) for the masculine and (فُعْلَى) for the feminine. The masculine form is a diptote, meaning that it has only two indicators of I'rāb for the three grammatical states, (أَفْعَلُ) for the nominative and (أَفْعَلَ) for the accusative and genitive states. Due to being terminated with the weak letter Alif, the feminine form is unable to indicate I'rāb.

The Superlative Noun is a derivative noun derived from verbs with five conditions:

- It is derived from the Three-Letter Primary Verb (الفِعْلُ الثُّلاثِيُّ المُجَرَّدُ), like: حَسُنَ - أَحْسَنُ. It is not formed from Three-Letter Derivative Verbs (الفِعْلُ الثُّلاثِيُّ المَزِيدُ فِيهِ) nor is it derived from Four-Letter Verbs (الفِعْلُ الرُّباعِيُّ), whether primary or derivative.

- It is derived from non-defective verbs (الفِعْلُ التَّامُّ), meaning that they are not formed from defective verbs like (كانَ) and her sisters.

- It is derived from fully inflected verbs (مُتَصَرِّفٌ), meaning verbs which have complete forms for the past, present, command-verb, etc. This excludes verbs like (نِعْمَ) and (لَيسَ) which have only past-tense forms.

- It is derived from verbs whose meaning is appropriate for the superlative. For example, the verb (ماتَ), *to die,* is not appropriate since it cannot be said that someone is more dead than someone else.

- It is not derived from verbs which have nouns on the pattern of (أَفْعَلُ) signifying a meaning other than the superlative. These verbs generally signify color and defects, such as: أَخْضَرُ *Green;* أَعْوَرُ *One-eyed;* أَحمَقُ *Foolish.*

In the text, the author gives examples of words not appropriate for the Superlative Noun: *"It is not constructed from: دَحْرَجَ، نِعْمَ، صارَ، ماتَ. Nor (is it constructed from): عَوِرَ، خَضِرَ، حَمِقَ, due to the coming of: أَعْوَرَ، أَخْضَرَ، أَحمَقَ, for other than the superlative."*

The word (دَحْرَجَ) is a four-letter verb; (نِعْمَ) is not fully-inflective; (صارَ) is one of the sisters of (كانَ), a defective verb; (ماتَ) has a meaning inappropriate for the superlative. The last three examples are all words signifying color or defect on the pattern of (أَفْعَلَ) in a meaning other than the superlative.

The author mentions that if one of these five conditions are not found, it is not proper to form the superlative from that verb. Rather, a words like (شَدٌّ، أَكْثَرُ، أَبْلَغُ) is used to emphasize excess. This word will be followed by the verb's Maṣdar. This is the common manner of forming a superlative meaning from derivative verbs or verbs whose meaning is inappropriate for the superlative, as in: زَيْدٌ أَكْثَرُ إِسْتِكْباراً مِنْ عَمْرٍو *Zaid is more arrogant than 'Amr;* زَيْدٌ أَشَدُّ مَوْتاً مِنْ باقِرٍ *Zaid's death was more severe than Bāqir's;* شَعْرُ زَيْدٍ أَشَدُّ بَياضاً مِنْ أَبِيهِ *Zaid's hair is whiter than his father*.

In the end, the author mentioned two examples: *"(The example):* أَحْمَقُ مِنْ هَبَنَّقَةَ *More foolish than a fool, is an exception. (The example):* أَبْيَضُ مِنَ اللَّبَنِ *Whiter than milk, is rare."*

The first example is an exception to the rule of forming the superlative due to (أَحْمَقُ) being a word derived from a verb denoting a defect. The second example is rare and cannot be used as a rule.

تتمّة

(تَتِمَّةٌ:) وَ يُسْتَعْمَلُ إِمَّا بِمِنْ أَوْ بِأَلْ أَوْ مُضافاً، فَالأَوَّلُ: مُفْرَدٌ مُذَكَّرٌ دائِماً، نَحْوُ: هِنْدٌ وَ الزَّيْدانِ أَفْضَلُ مِنْ عَمْرٍو. وَ قَدْ يُحْذَفُ مِنْ، نَحْوُ: أَللَّهُ أَكْبَرُ. وَ الثّانِي: يُطابِقُ مَوْصُوفَهُ وَ لا يُجامِعُ مَعَ مِنْ، نَحْوُ: هِنْدٌ الفُضْلَىٰ وَ الزَّيْدانِ الأَفْضَلانِ. وَ الثّالِثُ: إِنْ قُصِدَ تَفْضِيلُهُ عَلَىٰ مَنْ أُضِيفَ إِلَيْهِ وَجَبَ كَوْنُهُ مِنْهُم. وَ جازَتِ المُطابَقَةُ وَ عَدَمُها، نَحْوُ: الزَّيْدانِ أَعْلَما النّاسِ أَوْ أَعْلَمُهُمْ. وَ عَلَىٰ هٰذا يَمْتَنِعُ: يُوسُفُ أَحْسَنُ إِخْوَتِهِ. وَ إِنْ قُصِدَ تَفْضِيلُهُ مُطْلَقاً فَمُفْرَدٌ مُذَكَّرٌ مُطْلَقاً، نَحْوُ: يُوسُفُ أَحسَنُ إِخْوَتِهِ وَ الزَّيْدانِ أَحْسَنُ إِخْوَتِهِما أَيْ أَحْسَنُ النّاسِ مِنْ بَيْنِهِمْ.

[2.54] Completion

(Superlative Noun) is utilized either with (مِنْ) or (أَلْ) Alif-Lām or as the Muḍāf. The first (مِنْ) is singular and masculine always, for example: هِنْدٌ وَ الزَّيْدانِ أَفْضَلُ مِنْ عَمْرٍو *Hind and the two Zaids are more virtuous than 'Amr*. At times, (مِنْ) is elided, for example: اللَّهُ أَكْبَرُ *Allāh is the greatest*. The second with (أَلْ), it agrees with its described word and is not combined with (مِنْ), for example: هِنْدٌ الفُضْلَىٰ *Hind is the most virtuous;* الزَّيْدانِ الأَفْضَلانِ *The two Zaids are the most virtuous*. The third (مُضافٌ), if the superlative is intended for that which is annexed to it, it is required that it be from it. It is permissible to agree or not agree (with the described word), for example: الزَّيْدانِ أَعْلَما النّاسِ أَوْ أَعْلَمُهُمْ *The two Zaids are the most knowledgeable of people*.

Based on this, يُوْسُفُ أَحْسَنُ إِخْوَتِهِ *Yūsuf is the best of his brothers,* is not allowed. If the its superlative is intended absolutely, it is masculine, without exception, like: يُوسُفُ أَحْسَنُ إِخْوَتِهِ *Yūsuf is the best of his brethren;* الزَّيْدانِ أَحْسَنُ إِخْوَتِهِما *The two Zaids are the best of their brothers,* meaning the best of people among them.

[2.54] COMMENTARY

This section is a completion of the topic of the usage of the Superlative Noun (إِسْمُ التَّفْضِيلِ). As the author mentions, there are three methods of utilizing the Superlative Noun:

- The superlative is used with the genitive particle (مِنْ). The Superlative Noun, however, remains masculine and singular although the word that it describes (المَوْصُوفُ) may be dual, plural or feminine, as in the examples: هِنْدٌ أَفْضَلُ مِنْ عَمْرٍو *Hind is more virtuous than 'Amr;* الزَّيْدانِ أَفْضَلُ مِنْ عَمْرٍو *The two Zaids are more virtuous than 'Amr.* Sometimes the genitive particle may be removed from the expression, as in: اللَّهُ أَكْبَرُ *Allāh is the greatest*, meaning: اللَّهُ أَكْبَرُ مِنْ شِبْهِهِ.

- The superlative possesses the Definite Article (أَلْ). When used in this manner, there must be agreement between the superlative and the word which it describes, as in: هِنْدٌ الفُضْلَى *Hind is the most virtuous;* الزَّيْدانِ الأَفْضَلانِ *The two Zaids are the most virtuous*.

- The superlative has another word annexed to it in an Iḍāfah construction. The author mentions that the annexed word must be a member of the same group as the described word, as in: زَيْدٌ أَعْلَمُ النَّاسِ *Zaid is the most learned of men*. Wherein it is intended that the described word (زَيْدٌ) is more learned than the word annexed to the superlative (النَّاسِ). In this usage, it is permissible for the superlative to follow the word that it describes as in: الزَّيْدانِ أَعْلَما النَّاسِ *The two Zaids are the most learned of men*. Or it permissible that there not be agreement between the two, as in: الزَّيْدانِ أَعْلَمُ النَّاسِ *The two Zaids are the most learned of men*.

Next, the author gives an example an says that it is not permissible: يُوسُفُ أَحْسَنُ مِنْ إِخْوَتِهِ *Yūsuf is the best of his brothers*. The reason is the particle (مِنْ) denotes being a part (تَبْعِيضٌ) of the whole. We cannot say that Yūsuf is part of the whole because his brothers, eleven of them, are the whole of his brothers. This differs from the example *Zaid is the best of men*, because Zaid is a part of men, meaning that the described word (زَيْدٌ) is part of the word annexed to the superlative (النَّاسِ).

The author mentions the following at the end of the section: *"If the its superlative is intended without exception, then, it is masculine, without exception, like:* يُوسُفُ أَحْسَنُ إِخْوَتِهِ *Yūsuf is the best of his brothers;* الزَّيْدانِ أَحسَنُ إِخْوَتِهِما *The two Zaids are the best of their brothers, meaning the best of people among them."*

What the author intends is that when the superlative is intended to denote that the described word exceeds the word annexed to the superlative and other than that word, then the superlative is required to be masculine and singular. With that intention, the example with Yūsuf becomes permissible because it includes his eleven brothers and other than his brothers. Similarly, the second example: الزَّيْدانِ أَحسَنُ إِخْوَتِهِما is also proper because it includes the brothers of Zaid and others as well, meaning people in general.

تبصرة

(تَبْصِرَةٌ:) وَ يَرْفَعُ الضَمِيرَ المُسْتَتِرَ اتِّفاقاً وَ لا يَنْصِبُ المَفْعُولَ بِهِ إِجْماعاً. وَ رَفْعُهُ لِلظّاهِرِ قَلِيلٌ، نَحْوُ: رَأَيْتُ رَجُلاً أَحْسَنَ مِنْهُ أَبُوهُ. وَ يَكْثُرُ ذٰلِكَ فِي نَحْوِ: ما رَأَيْتُ رَجُلاً أَحْسَنَ فِي عَيْنِهِ الكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ، لأَنَّهُ بِمَعْنَى الفِعْلِ.

[2.55] Enlightenment

It is agreed that the Superlative Noun gives the nominative state to the pronoun concealed (in it). It does not give the accusative state to any object, by consensus. It seldom gives the nominative state to an apparent noun, as in: رَأَيْتُ رَجُلاً أَحسَنَ مِنْهُ أَبُوهُ *I saw a man the best of him is his father*. Mostly, that is in: ما رَأَيْتُ رَجُلاً أَحسَنَ فِي عَيْنِهِ الكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ *I have not seen a man with better Kuḥl in his eye than in the eye of Zaid*. Because it is in the meaning of a verb.

[2.55] COMMENTARY

This section is also related to the Superlative Noun (إِسْمُ التَّفْضِيلِ). The topic is the government of the superlative. It is agreed among grammarians that the superlative gives the nominative state to the pronoun concealed within it, as in: زَيْدٌ أَفْضَلُ مِنْ عَمْرٍو *Zaid is more virtuous than 'Amr*. Concealed in the superlative (أَفْضَلُ) is the nominative pronoun (هُوَ) which refers back to the described word (المَوْصُوفُ), namely (زَيْدٌ).

There is a consensus among grammarians that the superlative does not give the accusative state to any word as its object. Infrequently, the superlative gives the nominative state to an apparent noun as its subject, as in: رَأَيْتُ رَجُلاً أَحْسَنَ مِنْهُ أَبُوهُ *I saw a man the best of him is his father*. In this example, the superlative gives the nominative to an apparent noun (أَبُوهُ) as its subject. Attached to the subject, however, is a pronoun referring back to the described word (رَجُلاً).

Finally, the author indicates the manner in which the superlative commonly gives the nominative state to an apparent noun: ما رَأَيْتُ رَجُلاً أَحسَنَ فِي عَيْنِهِ الكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ *I have not seen a man with better Kuḥl in his eye that in the eye of Zaid*. In this example, the superlative (أَحسَنَ) describes a collective noun (رَجُلاً). The superlative gives the nominative state to an apparent noun (الكُحْلُ) following it as its subject. What makes this example different than the previous example is that this apparent noun does not possess a pronoun which refers back to the described word (رَجُلاً).

It gives the nominative state to this apparent noun as its subject because the superlative has the meaning of a verb. If a verb of the same meaning is inserted in the place of the superlative, its meaning is unchanged, as in: ما رَأَيْتُ رَجُلاً يَحْسُنُ فِي عَيْنِهِ الكُحْلُ مِنْهُ فِي عَيْنِ زَيْدٍ. Therefore, the superlative has the same government over this word as its subject as a verb governs the same word as its subject.

(خاتِمَةٌ:)

مَوانِعُ صَرْفِ الإِسْمِ تِسْعٌ فَعُجْمَةٌ　　وَ جَمْعٌ وَ تَأْنِيثٌ وَ عَدْلٌ وَ مَعْرِفَةٌ
وَ زائِدَتا فَعْلانِ ثُمَّ تَرَكُّبٌ　　كَذٰلِكَ وَزْنُ الفِعْلِ وَ التَّاسِعُ الصِّفَةُ
بِثِنْتَيْنِ مِنْها يُمْنَعُ الصَّرْفُ هٰكَذا　　بِواحِدَةٍ نابَتْ فَقالُوا مُضَعَّفَةٌ

فَالعُجْمَةُ تَمْنَعُ صَرْفَ العَلَمِ العَجَمِيِّ العَلَمِيَّةِ بِشَرْطِ زِيادَتِهِ عَلَىٰ الثَّلاثَةِ، كَإِبْراهِيمَ. وَ لا أَثَرَ لِتَحَرُّكِ الأَوْسَطِ عِنْدَ الأَكْثَرِ. وَ الجَمْعُ يَمْنَعُ صَرْفَ وَزْنِ مَفاعِلَ وَ مَفاعِيلَ، كَدَراهِمَ وَ دَنانِيرَ بِالنِّيابَةِ عَنْ عِلَّتَيْنِ. وَ أُلْحِقَ بِهِ حَضاجِرُ لِلْأَصْلِ وَ سَراوِيلُ لِلشَّبَهِ. وَ التَّأْنِيثُ إِنْ كانَ بِأَلِفَيْ حُبْلَىٰ وَ حَمْرآءَ نابَ عَنْ عِلَّتَيْنِ وَ إِلاَّ مَنَعَ صَرْفَ العَلَمِ حَتْماً. إِنْ كانَ بِالتَّآءِ كَطَلْحَةَ أَوْ زائِداً عَلَىٰ الثَّلاثَةِ كَزَيْنَبَ، أَوْ مُتَحَرِّكَ الأَوْسَطِ كَسَقَرَ، أَوْ أَعْجَمِيّاً كَجُوْرَ، فَلا يَتَحَتَّمُ مَنْعُ صَرْفِ هِنْدٍ، خِلافاً لِلزَّجّاجِ.

وَ العَدْلُ يَمْنَعُ الصَّرْفَ الصِّفَةِ المَعْدُولَةِ عَنْ أَصْلِها، كَرُباعَ وَ مَرْبَعَ وَ كَأُخَرَ فِي مَرَرْتُ بِنِسْوَةٍ أُخَرَ، إِذِ القِياسُ بِنِسْوَةٍ آخَرَ لأَنَّ ٱسْمَ التَّفْضِيلِ المُجَرَّدَ عَنِ اللاَّمِ وَ الإِضافَةِ مُفْرَدٌ مُذَكَّرٌ دائِماً. وَ يُقَدَّرُ العَدْلُ فِيما سُمِعَ غَيْرَ مُنْصَرِفٍ وَ لَيْسَ فِيهِ سِوَىٰ العَلَمِيَّةِ، كَزُحَلَ وَ عُمَرَ بِتَقْدِيرِ زاحِلٍ وَ عامِرٍ.

وَ التَّعْرِيفُ شَرْطُ تَأْثِيرِهِ فِي مَنْعِ الصَّرْفِ العَلَمِيَّةُ. وَ الأَلِفُ وَ النُّونُ يَمْنَعُ صَرْفَ العَلَمِ، كَعِمْرانَ، وَ الوَصْفِ الغَيْرِ القابِلِ لِلتَّآءِ، كَسَكْرانَ. فَعُرْيانٌ مُنْصَرِفٌ وَ رَحْمٰنٌ مُمْتَنِعٌ. وَ التَرْكِيبُ المَزْجِيُّ يَمْنَعُ صَرْفَ العَلَمِ كَبَعْلَبَكَّ. وَ وَزْنُ الفِعْلِ شَرْطُهُ الإِخْتِصاصُ بِالفِعْلِ أَوْ تَصْدِيرُهُ بِزائِدٍ مِنْ زَوائِدِهِ، وَ يَمْنَعُ صَرْفَ العَلَمِ، كَشَمَّرَ. وَ الوَصْفِ الغَيْرِ القابِلِ لِلتَّآءِ كَأَحْمَرَ فَيَعْمَلٌ مُنْصَرِفٌ لِوُجُودِ يَعْمَلَةٍ.

وَ الصِّفَةُ تَمْنَعُ صَرفَ المَوازِنِ لِلْفِعْلِ بِشَرْطِ كَوْنِها الأَصْلَ فِيهِ وَ عَدَمِ قَبُولِهِ التَّآءَ. فَأَرْبَعٌ فِي مَرَرْتُ بِنِسْوَةٍ أَرْبَعٍ مُنْصَرَفٌ لِوَجْهَيْنِ وَ جَمِيعُ البابِ يُكْسَرُ مَعَ اللاَّمِ وَ الإِضافَةِ وَ الضَّرُورَةِ.

[2.56] Conclusion

The obstacles to declension are nine, then, (it is) a foreign word

A plural, a feminine, a transformed word and a definite word

The two additions of فَعْلانُ, then, the compound

Likewise is the pattern of the verb and the ninth is the adjective

With two from them preventing full-declension, as such

With one representing (two), then, they say it is a duplex.

Then, the foreign word-name prevents full-declension with the condition of being more than three letters, like: إِبْراهِيمُ *Ibrāheem,* and there is no effect in vowelling the middle-letter, with most (grammarians). The plural on the pattern of: مَفاعِلُ and: مَفاعِيلُ, prevents full-declension, like: دَراهِمُ and: دَنانِيرُ, representing two causes. Related to the plural is: حضاجِرُ, due to the origin (being a plural), and: سَراوِيلُ, due to a resemblance (with the plural).

The feminine noun (prevents full-declension) with one of the two Alifs: حُبْلَى and: حَمْرآءُ, representing two causes. Otherwise, the proper name prevents full-declension, definitely, if it possesses the (feminine) Tā, like: طَلْحَةُ *Ṭalḥah*, or it is more than three-letters, like: زَيْنَبُ *Zainab,* or its middle-letter is vowelled, like: سَقَرَ *Saqar,* or it is a foreign name, like: جُورُ *Jūr*. Therefore, هِنْدٌ *Hind,* does not oblige prevention of full-declension, contrary to az-Zajāj.

An adjective transformed from its original (form) prevents full-declension, like: رُباعُ and: مَرْبَعُ, and like: مَرَرْتُ بِنِسْوَةٍ أُخَرُ, then, compare with: نِسْوَةٍ آخَرُ. (It is) because the superlative devoid of the Definite Article and Iḍāfah is always masculine and singular. Transformation is estimated in that which is heard (from 'Arabs) as words prevented from full-declension: it is only a proper name, like: زُحَلُ and: عُمَرُ with the estimation of: زاحِلُ and: عامِرُ.

The definite noun (is prevented from full-declension) with its effect resultant from being a proper name. (The letters) Alif and Nūn prevent full-declension of the proper name, like: عِمْرانُ *'Imrān.* The adjective not capable of accepting the feminine (indicator) Tā̓ (is prevented from full-declension), like: كَسْرانُ. Therefore, عُرْيانُ is fully-declinable, and: رَحْمٰنٌ does not allow (full-declension).

The unlinked compound. The proper name is prevented from full-declension, like: بَعْلَبَكُّ Ba'labakk. The pattern of a verb (prevents full-declension), its condition is that it is (a pattern) particular to a verb or its first letters are the additional letters (particular to a verb). The proper name (on the pattern of a verb) is prevented from full-declension, like: شَمَّرُ; and the adjective not capable of accepting the (feminine indicator) Tā̓, like: أَحْمَرُ. Therefore, يَعْمَلٌ is fully-declinable due to the existence of : يَعْمَلَةٌ.

The adjective patterned (like) a verb is prevented from full-declension with the condition of it being adjectival in its original and (it being) incapable of accepting (the feminine indicator) Tā̓. Therefore, أَرْبَعٌ in the (expression): مَرَرْتُ بِنِسْوَةٍ أَرْبَعٍ is fully-declinable, due to two perspectives.

All of the (previously mentioned) categories, Kasrah is used with the Definite Article, Iḍāfah and (poetic) necessity.

[2.56] COMMENTARY

This is the final section of the second chapter in which the author details matters related to the noun. The topic of this section is declension, in particular, what are the causes which prevent full declension in a noun. Declension is a noun's capability to display an indicator of I'rāb for each grammatical state, meaning the nominative, accusative and genitive. A noun capable of displaying an indicator for all three states is known as a triptote or a fully-declinable noun. The partially-declinable noun, or diptote, is capable of displaying only two indicators for the three grammatical states. One indicator for the nominative state and the other indicator for the accusative and genitive states, similar to the I'rāb of the dual and masculine sound plural.

Observe the name (إِبْراهِيمُ), peace be upon him, in the following two verses: the first, in the nominative state: ﴿وَ إِذْ قالَ إِبْراهِيمُ رَبِّ ٱجْعَلْ هَذا بَلَداً آمِناً﴾ *"And when Ibrāheem said: My Lord, make it a secure town."* [2:126] The genitive state: ﴿وَ عَهِدْنآ إِلَىٰ إِبْراهِيمَ وَ إِسْماعِيلَ أَنْ طَهِّرا بَيْتِي﴾ *"And We enjoined Ibrāheem and Ismā'eel saying: Purify My House..."* [2:125]

Grammarians are agreed that there are nine reasons which cause words to be partially-declinable, as highlighted in the verses of poetry. The rule is that two reasons are sufficient in preventing a word from being fully-declinable or one reason which is known to suffice for two.

The nine reasons preventing full-declension are:

- (العُجْمَةُ) A Foreign Name. Non-'Arabic names are partially-declinable with the condition that those names are used as a proper name in that particular language and it exceeds three letters, as in: إِبْراهِيمُ، يُوسُفُ، هارُونُ. The author noted that names composed of three letters whose middle letter is Sākin or unvowelled, like: نُوحٌ، هُودٌ , are fully-declinable. The combination of being a proper name and a foreign word are the two reason preventing full-declension.

- (الجَمْعُ) A Plural. Two patterns of plurals are partially-declinable: مَفاعِلُ and: مَفاعِيلُ, as in: مُساجِدُ *Mosques;* مَصابِيحُ *Lamps*. Grammarians say that one condition is that the plural is in the form of the Ultimate Plural (مُنْتَهَىٰ الجُمُوعِ), like the patterns mentioned. Another condition is that there should be either two vowelled letters following the Alif of the plural, as in: مَساجِدُ, or three letters following the Alif of the plural of which the middle letter is unvowelled, as in: مَفاتِيحُ. Words in the form of the Ultimate Plural have one reason which suffices for two.

  The author mentions that the word (حَضاجِرُ), *Hyena*, is related to the plural and partially-declinable due to its origin. Originally, this was the plural of (حِضَجْرٌ), however, over time the plural has been used for the singular as well, like a collective noun. Also, the word (سَراوِيلُ) *Trousers,* is a collective noun used for the singular and plural.

- (التَّأْنِيثُ) Feminine Noun. This is a reference to words possessing the Shortened Alif ((الأَلِفُ المَقْصُورَةُ)) and the Extended Alif (الألِفُ المَمْدُودَةُ) as feminine indicators, as in: حُبْلَى and: حَمْرآءُ. Also, proper names possessing the feminine indicator Tā, as in: طَلْحَةُ *Ṭalḥah*, فاطِمَةُ *Fāṭimah*, are partially-declinable.

  Feminine proper names with more than three letters are also partially-declinable, as in: زَيْنَبُ *Zainab*. Proper names which are three-letters with the middle letter vowelled are partially-declinable, as in: سَقَرُ *Saqar*. Proper names composed of three letters in which the middle letter is unvowelled, are fully-declinable, like: هِنْدٌ *Hind*. This view differs from that of the scholar az-Zajāj who believes this type of is partially-declinable. His view is that this does not suffice for two causes of partial-declension. Words in this group have two reasons preventing full-declension: being feminine and a definite noun or proper name.

- (العَدْلُ) Transformation. In the meaning of (العُدُولُ) *to leave off, drop*. Words in this category are adjectives that have been altered from their original form, like: أُخَرُ for: آخَرُ. In the text, the example: مَرَرْتُ بِنِسْوَةٍ أُخَرُ *I passed by another female,* to be compared with: مَرَرْتُ بِنِسْوَةٍ آخَرُ. The first example uses the transformed form of the adjective. The second is the original, the superlative, which the author reminds, is always masculine and singular. The plural of: آخَرُ is: أُخَرُ. The plural has become commonly used in place of the singular and is prevented from being fully-declinable.

  Over time, some words become well-known in their altered form while their original form has become archaic, like: عُمَرُ *'Umar*, and: زُحَلُ *Zuḥal*, whose origins were: عامِرٌ وَ زاحِلٌ, respectively. The first example (أُخَرُ), is an example of *True Transformation* (العُدُولُ الحَقِيقِيُّ) and the second example is an example of Estimated Transformation (العُدُولُ التَّقْدِيرِيُّ). Other examples are the two words mentioned in the text: رُباعُ and: مَرْبَعُ, as in: جآءَنِي النَّاسُ رُباعَ أَو مَرْبَعَ *People came to me four by four*, meaning: أَرْبَعَةً أَرْبَعَةً.

Words in this category will prevent full-declension when combined with being a proper name or an adjective. This category is not combined with the pattern of a verb in preventing full-declension.

- (التَّعْرِيفُ) A Definite Noun. The definite noun, meaning a proper name (العَلَمُ), as in: أَحْمَدُ *Aḥmad*. It may also be a proper name of a place, as in: مِصْرُ *Egypt*. This group may combine with other reasons, like pattern of a verb (أَحْمَدُ) and being feminine (مِصْرُ), in preventing full-declension.

- (الأَلِفُ وَ النُّونُ) Alif and Nūn. In proper names, the additional Alif-Nūn will prevent words from being fully-declinable, as in: عِمْرانُ *'Imrān* and: عُثْمانُ 'Uthmān. Or adjectives possessing the Alif and Nūn, like: سَكْرانُ *A drunkard; and:* عَطْشانُ *Thirst,* with the condition that the adjective doesn't accept the feminine indicator Tā̓. Therefore, the word: عُرْيانٌ is fully-declinable due to the existence of: عُرْيانَةٌ.

  Then, the author mentions that the word (رَحْمٰنٌ) is disallowed from being fully-declinable because, as an adjective, it does not have the form (رَحْمانَةٌ) with the feminine indicator. This is the case when it is used as the name of Allāh, one of the ninety-nine *Beautiful Names* (الأَسماءُ الحُسْنَى). Otherwise, it is fully-declinable, like in the Basmalah.

- (المُرَكَّبُ المَزْجِي) An Unlinked Compound. It is the compound word whose elements have no linkage between them like the linkage in an Iḍāfah, like: عَبْدُ اللَّهِ or the linkage found Isnād, as in: شابَ قَرْناها, which was originally a verb and its subject, now used as a name. Unlinked compounds are words like: بَعْلَبَكُّ *Ba'labakk*, in which the compound words have no relation between them and they are used as one word. This category prevents full-declension when used as a proper name.

- (وَزْنُ الفِعْلِ) Pattern Of A Verb. A noun having a pattern similar to that of a verb can prevent full-declension. The condition is that the pattern is one particular to a verb, as in: شَمَّرُ *Shammar*. If the pattern is not particular to a verb, then, the pattern should begin with one of the letters found beginning the present-tense verb, namely (أتين), as in: أَحْمَدُ *Aḥmad;* تَغْلِبُ *Taghlib;* نَرْجِسُ *Nargis*. Due to existence of (يَعْمَلَةٌ), the word (يَعْمَلُ) is fully-declinable.

A noun having the pattern of a verb which is also a proper name is partially-declinable, due to these two reasons. It also prevents full-declension when the noun is an adjective on the pattern of a verb, as in: أَحْمَرُ *Red*, on the condition that the adjective does not accept the feminine indicator Tā̓. The two reasons here is that the word is on the pattern of a verb and an adjective.

- (الصِّفَةُ) An Adjective. Being an adjective can be a cause in preventing full-declension in a word, provided that the word is adjectival in its origin and does not accept the feminine indicator Tā̓. In the text, the author mentions that the word (أَرْبَع) is fully-declinable in the example: مَرَرْتُ بِنِسْوَةٍ أَرْبَعٍ *I passed by four females*. Then, he mentions that there are two perspectives on the word being fully-declinable. One perspective is that the word (أَرْبَع) is not originally an adjective, rather it is a number (إِسْمُ العَدَدِ) originally. The second perspective is that the word also accepts the feminine indicator Tā̓, as in: أَرْبَعَةٌ, therefore, it is fully-declinable. On the other hand, the word (أَسْوَدُ) *Black,* is partially-declinable as it is descriptive in its origin and is not found possessing the Feminine Tā̓. This category is not combined with that of the definite noun, meaning it is not combined with a proper name.

The author's final point is that Kasrah is used as an indicator of the genitive in the partially-declinable word whenever the word possesses the Definite Article or the word is the first-term of an Iḍāfah. Meaning essentially that the partially-declinable word becomes fully-declinable when possessing the Definite Article, as in:

Nominative: كانَ المَساجِدُ قَدِيماً ; Accusative: رَأَيْتُ المَساجِدَ ; Genitive: مَرَرْتُ بِالمَساجِدِ.

Also, when the partially-declinable noun is the first-term of an Iḍāfah, it also becomes fully-declinable, as in: مَرَرْتُ بِمَساجِدِكُمْ *I passed by your mosques*. Partially-declinable words may also be found with Kasrah in poetry, due to the poetic necessity of rhyme and other considerations.



الحديقة الثالثة

THE THIRD CHAPTER

الحديقة الثالثة

فيما يتعلّق بالأفعال

(فِيما يَتَعَلَّقُ بِالأَفْعالِ:) يَخْتَصُّ المُضارِعُ بِالإِعْرابِ. فَيَرْتَفِعُ بِالتَّجَرُّدِ عَنِ النّاصِبِ وَ الجازِمِ. وَ يُنْصَبُ بِأَرْبَعَةِ أَحْرُفٍ: (لَنْ) وَ هِيَ لِتَأْكِيدِ نَفْيِ المُسْتَقْبَلِ. وَ (كَيْ) وَ مَعْناها السَّبَبِيَّةُ. وَ (أَنْ) وَ هِيَ حَرْفٌ مَصْدَرِيٌّ، وَ الَّتِي بَعْدَ العِلْمِ غَيْرُ ناصِبَةٍ. وَ فِي (أَنْ) الَّتِي بَعْدَ الظَّنِّ وَجْهانِ. وَ (إِذَنْ) وَ هِيَ لِلْجَوابِ وَ الجَزآءِ. وَ تَنْصَبُهُ مُصَدَّرَةً مُباشِرَةً مَقْصُوداً بِهِ لِلإِسْتِقْبالِ، نَحْوُ: إِذَنْ أُكْرِمَكَ لِمَنْ قالَ: أَزُورُكَ. وَ يَجُوزُ الفَصْلُ بِالقَسَمِ، وَ بَعْدَ التّالِيَةِ لِلْواوِ وَ الفآءِ وَجْهانِ.

[3.0] THE THIRD GARDEN:

Regarding Matters Related To The Verb

I'rāb is particular to the present-tense verb. Then, the present-tense verb is in the nominative state with its being devoid of accusative and jussive government. The present-tense is made accusative with four particles: (لَنْ) for emphasizing the negation of the future. (كَيْ) Its meaning is causative. (أَنْ) A verbal-like particle. That which (occurs) after knowledge is non-accusative. In (أَنْ) which follows an assumption, there are two perspectives. (إِذَنْ) is for reply and requital (of a condition). It gives the accusative (in reply or requital) while initiating (an expression), without separation (between the particle and verb when) intended for the future-tense, for example: إِذَنْ أُكْرِمَكَ *Then, I will welcome you,* (said in reply to) he who had said: أَزُورُكَ *I will visit you*. A separator is permissible with an oath. After following Wāw and Fā', there are two perspectives.

[3.0] COMMENTARY

The third garden is dedicated to the verb, in particular, to matters related to the I'rāb of the verb. As the author initially mentions in the text, I'rāb is particular to the present-tense verb (فِعْلُ المُضارِعِ). The past-tense verb (فِعْلُ الماضِيِّ) and the command verb (فِعْلُ الأَمْرِ) are all Mabniy or indeclinable.

The present-tense verb, on the other hand, can be either in the nominative, accusative or jussive state. The jussive state is unique to the verb, while the nominative and accusative states are also shared with the noun. The genitive state is unique to the noun.

As the author mentioned, without the verb being governed by either an accusative or jussive particle, the verb is nominative. In other words, by default, the present-tense verb is nominative, unless governed by other words. Words governing verbs in the accusative state are collectively known as the **Nawāṣib** (النَّواصِبُ). Words governing in the jussive state are known as the **Jawāzim** (الجَوازِمُ).

The main focus of this section are the Nawāṣib or the particles governing the present-tense verb in the accusative state. Refer to section 1.9 for information on the signs of the accusative state in the present-tense verb. The Nawāṣib are four particles:

- (لَنْ) For emphatic negation of the future. There are two meanings generally associated with this particle. The first is emphasis (التَّأْكِيدُ), meaning emphasis on the negation of the future. The second is the meaning eternity (التَّأْبِيدُ), as in:

  ﴿فَإِنْ لَمْ تَفْعَلُوا وَ لَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وُقُودُها النَّاسُ وَ الحِجارَةُ﴾

  "But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel." [2:24]

  Grammarians are not agreed that these two meanings are intrinsically associated with this particle, particularly the meaning of eternity, as the context does not always signify eternity, as in: ﴿فَلَنْ أَبْرَحَ الأَرْضَ حَتَّىٰ يَأْذَنَ لِي أَبِي﴾ *"I will by no means depart from this land until my father permits me..."* [12:80] Obviously, the author is of the opinion that this particle does emphasize negation of the future.

- (أَنْ) Also known as (أَنِ المَصْدَرِيَّةُ) *al-Maṣdariyyah*. This is a reference to the meaning signified by this particle when combined with a present-tense verb. The verb's meaning is interpreted in the meaning of the Maṣdar from which that verb is derived. For example: صَوْمُكُمْ خَيْرٌ لَكُمْ *Your fasting is best for you,"* has same meaning as: ﴿وَ أَنْ تَصُومُوا خَيْرٌ لَكُمْ﴾ [2:184] Grammarians refer to this verb in the accusative as an interpreted Maṣdar (المُؤَوَّلُ).

  The verb governed by this particle can also denote the subjunctive mood, as in: ﴿أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوآ أَنْ تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَ ما نَزَلَ مِنَ الحَقِّ﴾ *"Has not the time yet come for those who believe that their hearts should be humble for the remembrance of Allah and what has come down of the truth?* [57:16]

  Regarding this particle, the author mentions two rules: *"(أَنْ) a verbal-like particle. That which (occurs) after knowledge is non-accusative. In (أَنْ) which follows an assumption, there are two perspectives."*

  Meaning that when knowledge and or certainty is implied, in contrast to the subjunctive mood, this particle does not govern in the accusative, for example: ﴿عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى﴾ *"He knows that there must be among you sick..."* [73:20] On the other hand, the author says that when an assumption is implied in an expression, there are two perspectives. The governed verb may accusative based on the belief than an assumption is not knowledge or certainty. Or the verb may be nominative based on the view of some grammarians that even an assumption is a degree of knowledge.

- (كَيْ) Used to denote the reason that an action mentioned before it has taken place, as in: ﴿كَيْ لا يَكُونَ دُولَةً بَيْنَ الأَغنِيآءِ مِنْكُمْ﴾ *"So that it may not be a thing taken by turns among the rich of you."* [59:7] This reply explains why properties taken under Muslim control are entrusted to the Prophet (Ṣ) to distribute to orphans and the poor. This particle may also signify a meaning similar to (أَنِ المَصْدَرِيَّةُ), as in: ﴿لِكَيْ لا تَأْسَوْ عَلَى ما فاتَكُمْ﴾ *"So that you may not grieve for what has escaped you."* [57:23] This expression's meaning may also be interpreted with the verb's Maṣdar: لا تَكُونُ أَسِياً عَلَى ما فاتَكُمْ.

• (إِذَنْ) Also found as (إِذاً). Regarding this particle, the author writes: *"(إِذَنْ) is for reply and requital (of a condition). It gives the accusative (in reply or requital) while initiating (an expression), without separation (between the particle and verb when) intended for the future-tense, for example: إِذَنْ أُكْرِمَكَ Then, I will welcome you, (Said in reply) to he who said: أَزُورُكَ I will visit you. A separator is permissible with an oath. After following Wāw and Fā, there are two perspectives."*

This particle is used primarily to denote a reply (الجَوابُ) to a preceding expression and the requital (الجَزآءِ) of a conditional clause occurring before it. The author's example is an example of a reply to the expression preceding it: أَزُورُكَ *I will visit you*. إِذَنْ أَكْرِمَكَ *Then, I will honor you*.

The difference between a reply and requital is that the reply is merely a response to an expression occurring before it. The requital is a clause found in response to a conditional governing agent occurring before it, as in: إِنْ زُرْتَنِي فَأُكْرِمُكَ *Had you visited me, then, I would honor you*. Wherein the Conjunctive Particle (فَ) initiates the clause containing the requital to the condition preceding it. The particle (إِذَنْ) usually governs a verb in the clause which is the requital of a conditional clause preceding it, as in: إِنْ زُرْتَنِي فَإِذَنْ أُكْرِمَكَ.

The author enumerated the essential factors in the particle's accusative government: First, that the particle is used for reply or requital. Second, that the particle initiate the expression, meaning that it should not be in apposition or following another word. Third, that the meaning of the expression is interpreted in the future-tense.

When a separator occurs between the particle and the verb which it governs, the particle governs in the nominative, as in: أَزُورُكَ *I will visit you;* إِذَنْ يا زَيْدُ أُكْرِمُكَ *Then, O Zaid, I will honor you.* Excepted from this rule are the words signifying oaths or verbs negated with (لا النَّفْيُ), as in: أَزُورُكَ *I will visit you* إِذَنْ وَ اللَّهِ أَزُورَكَ *Then, by God, I will visit you* or: إِذَنْ لا أُكْرِمَكَ *Then, I will not honor you*.

The author's final point is that whenever this particle follows the particles (وَ) and (فَ) there are two perspectives regarding the I'rāb of the verb. When these particles indicate the requital of a condition, grammarians are agreed that it is permissible that the verb governed by (إِذَنْ) may be nominative or accusative, as in:

﴿وَ إِنْ كادُوا لَيَسْتَفِزُّونَكَ مِنَ الأَرْضِ لِيُخْرِجُوكَ مِنْها وَ إِذاً لا يَلْبَثُونَ خِلافَكَ إِلاَّ قَلِيلاً﴾

"And surely they purported to unsettle you from the land that they might expel you from it, and in that case they will not tarry behind you but a little." [17:76]

A minority of reciters of Qurān (القُرّآءُ) also recite the verb (يَلْبَثُونَ) in the accusative as:(يَلْبَثُوا). The perspective of the nominal state is due to the particle (إِذَنْ) following the conjunctive particles (وَ) which is in apposition with the verb (لَيَسْتَفِزُّونَكَ) which is nominative. Therefore, the particle governs the verb in the nominative as it does not initiate the expression, one of the conditions of accusative government mentioned by the author.

The perspective of the accusative is based on the expression not being connected in apposition by means of the particles of conjunction. Meaning that the conjunctive particle is not understood to imply apposition. That being the case, the particle (إِذَنْ) gives the accusative state as it initiates the expression.

تكميل

(تَكْمِيلٌ:) وَ يُنْصَبُ بِأَنْ مُضْمَرَةً جوازاً بَعْدَ الحُرُوفِ العاطِفَةِ لَهُ عَلَىٰ ٱسْمٍ صَرِيحٍ، نَحْوُ: لَلُبْسُ عَباءَةٍ وَتَقَرَّ عَيْنِي. وَ بَعْدَ لامِ كَيْ إذا لَمْ يَقْتَرِنْ بِلا، نَحْوُ: أَسْلَمْتُ لأَدْخُلَ الجَنَّةَ. وَ وُجوباً بَعْدَ خَمْسَةِ أَحرُفٍ: لامِ الجُحُودِ وَ هِيَ المَسْبُوقَةُ بِكَوْنٍ مَنْفِيٍّ، نَحْوُ: وَ ما كانَ اللّٰهُ لِيُعَذِّبَهُمْ، وَ أَوْ بِمَعْنَىٰ إِلَىٰ أَوْ إِلاَّ، نَحو: لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي. وَ فآءِ السَّبَبِيَّةِ، وَ واوِ المَعِيَّةِ: المَسْبُوقَيْنِ بِنَفْيٍ أَوْ طَلَبٍ، نَحْوُ: زُرْنِي فَأُكْرِمَكَ. وَ لا تَأْكُلِ السَّمَكَ وَ تَشْرَبَ اللَّبَنَ. وَ حَتَّىٰ بِمَعْنَىٰ إِلَىٰ أَوْ كَيْ، إذا أُرِيدَ بِهِ الإِسْتِقْبالُ، نَحْوُ: أَسِيرُ حَتَّىٰ تَغْرُبَ الشَّمْسُ. وَ أَسْلَمْتُ حَتَّىٰ أَدْخُلَ الجَنَّةَ. فَإِنْ أَرَدْتَ الحالَ، كانَتْ حرفَ ٱبْتِداءٍ.

[3.1] Perfection

It is permissible to make the present-tense verb accusative by the concealed particle (أَنْ) following conjunctive particles in apposition with an apparent noun, like: لَلُبْسُ عَباءَةٍ وَ تَقَرَّ عَيْنِي *Surely, the wearing of an 'Abā̓ah, cools my eye*. (And following) the Lām of (Ta'leel) when it is not associated with the (لا) of negation, as in: أَسْلَمْتُ لأَدْخُلَ الجَنَّةَ *I accepted Islam in order to enter paradise*.

(Concealment) is required following five particles: (لامُ الجُحُودِ), it is preceded by negation, for example: وَ ما كانَ اللّٰهُ لِيُعَذِّبَهُمْ *But Allah was not going to chastise them*. And (أَوْ) in the meaning of (إِلَىٰ) or (إِلاَّ), for example: لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي *Certainly, I will persist with you until you give me my right*. And (فآءُ السَّبَبِيَّةِ) and (واوُ المَعِيَّةِ) preceded by negation or a command, as in: زُرْنِي فَأُكْرِمَكَ *Visit me, then, I will honor you,* and: وَ لا تَأْكُلِ السَّمَكَ وَ تَشْرَبَ اللَّبَنَ *Do not eat fish while drinking milk*.

And (حَتَّىٰ) in the meaning of (إِلَىٰ) or (كَيْ), when the future-tense is intended with it, as in: أَسِيرُ حَتَّىٰ تَغْرُبَ الشَّمْسُ *I will travel until the sun sets,* and: أَسْلَمْتُ حَتَّىٰ أَدْخُلَ الجَنَّةَ *I accepted Islam in order to enter paradise*. If the present is intended, then, it is an initiating particle.

[3.1] COMMENTARY

This section completes the topic of the Nawāṣib, or those particles causing the accusative state in the present-tense verb. The topic of this section is the estimation of the particle (أَنْ). The author mentions seven instances wherein this particle is concealed and its accusative government is estimated. In two instances, the concealment is permissible (جَوازاً) and in five instances, the concealment is required (وُجُوباً).

The two instances in which the concealment of (أَنْ) is permissible:

- Following a conjunctive particle (حَرْفُ العَطْفِ) that places the verb governed by (أَنْ) in apposition with an apparent noun (إِسْمٌ صَرِيحٌ), meaning an actual noun as opposed to a verb interpreted in the meaning of a Maṣdar (إِسْمٌ مُؤَوَّلٌ). From the author's example: لَلُبْسُ عَبائَةٍ وَ تَقَرَّ عَيْنِي *Surely, the wearing of an 'Abāah, cools my eye*. In this verse of poetry, the verb (تَقَرَّ) follows the conjunctive particle (وَ) and is in the accusative state due to the estimation of the particle (أَنْ).

  Due to following the conjunction particle (وَ), the verb is placed in apposition with the Mubtada (لُبسُ), which is a Maṣdar, an apparent noun, making the estimation of the accusative particle proper. With the permissibility of concealment of the particle, it is understood that it is also permissible for the particle to be present in an expression, as in: لَلُبْسُ عَبائَةٍ وَ أَنْ تَقَرَّ عَيْنِي.

- Following (لامُ كَيْ), meaning the *Lām of Ta'leel* (لامُ التَّعْلِيلِ). This accusative particle is prefixed to the present-tense verb in order to indicate that the verb clarifies the reason that a particular action, mentioned before it, was performed, as in the example from the text: أَسْلَمْتُ لِأَدْخُلَ الجَنَّةَ *I accepted Islām in order to enter paradise*. Meaning that the purpose of accepting Islām was to enter paradise. It is not permissible to conceal this particle in a negated expression, rather, the particle must be present, as in: لا أُسْلِمُ لِأَنْ أَدْخُلَ النَّارَ *I am not accepting Islām in order to enter into hell*.

The instances in which the concealment of the particle (أَنْ) is required are five:

- (لامُ الجُحُودِ) The Lām of Repudiation. This particle follows negation in an expression, as in the example: ﴿وَ ما كانَ اللَّهُ لِيُعَذِّبَهُمْ﴾ *"But Allah was not going to chastise them (while you were among them)*. [8:33] Here, the verb (يُعَذِّبَهُمْ) is governed by the Lām of Repudiation which indicates the action which is denied, meaning chastising unjust people. It governs the present-tense verb in the accusative based on the estimation of the particle (أَنْ).

- (أَوْ) The conjunctive particle when found in the meaning of (إِلَىٰ) or (إِلاَّ), as in the example: لَأَلْزَمَنَّكَ أَوْ تُعْطِيَنِي حَقِّي *Certainly, I will persist with you until you give me my right*. Meaning: لَأَلْزَمَنَّكَ إِلَىٰ زَمانٍ أَنْ تُعْطِيَنِي حَقِّي *Certainly, I will persist with you until a time (comes) that you give me my right*. The estimation of the particle (أَنْ) is effective in these two meanings only.

- (فاَءُ السَّبَبِيَّةِ) The conjunctive particle Fā̓ which denotes the cause, as in the example: زُرْنِي فَأُكْرِمَكَ *Visit me, then, I will honor you*. Wherein the particle implies that the cause for honoring is resultant from the visit. A condition for this particle is that it occurs in a sentence which is negated or a command is implied.

  This particle only estimates the accusative particle in the meaning of a cause or reason (السَّبَبِيَّةُ). In other meanings, the particle usually indicates apposition with other words occurring before, as in: إِنْ تَزُرْنِي فَأُكْرِمْكَ. In this expression, the particle (فَـ) places the verb following it in apposition with the verb occurring before it (تَزُرْنِي). Due to this verb being governed by the Conditional Particle (إِنِ الشَّرْطِيَّةُ), apposition dictates that the verb (أُكْرِمْكَ) following the particle (فَ) is also governed by the same governing agent, namely (إِنْ), which governs both verbs in the jussive state because the meaning here is conditional not causative.

- (واوُ المَعِيَّةِ) The conjunctive particle in the meaning of (مَعَ) *With,* as in the author's example: وَ لا تَأْكُلِ السَّمَكَ وَ تَشْرَبَ اللَّبَنَ *Do not eat fish while drinking milk*. A similar meaning can be expressed with (مَعَ), as in: وَ لا تَأْكُلِ السَّمَكَ مَعَ شُرْبِ اللَّبَنِ *Do not eat fish while drinking milk*. Also, a condition for this particle is that it is used in an expression that is negated or implies a command.

- (حَتَّىٰ) In the meaning of (إِلَىٰ) as in: أَسِيرُ حَتَّىٰ تَغْرِبَ الشَّمْسُ / *I will travel until the sun sets*. Or the particle has the meaning of (كَيْ), as in: أَسْلَمْتُ حَتَّىٰ أَدْخُلَ الجَنَّةَ / *I accepted Islam in order to enter paradise*. A condition for this particle is that its meaning is interpreted in the future-tense. When the present-tense is intended, the particle is regarded as an initiating particle (حَرْفِ الإِبْتِداءِ) and it governs a present-tense verb in the nominative state, as in: ﴿حَتَّىٰ يَقُولُ الرَّسُولُ وَ الَّذِينَ آمَنُوا مَعَهُ...﴾ *"So that the Apostle and those who believed with him said:"* [2:214], according the Qurānic reciter Nāfi' who interprets its meaning in the present-tense while others recite it in the accusative state.

These, then, are the seven instances wherein the particle (أَنْ) is estimated. In the first two instances, the concealment of the particle is permissible. It is also permissible to use the particle itself. In the final five instances, the concealment of the particle is required, therefore, necessitating the estimation of the particle's accusative government in those particular situations.

فصل

(فَصْلٌ:) وَ الجَوازِمُ نَوْعانِ: فَالأَوَّلُ ما يَجْزِمُ فِعْلاً واحِداً. وَ هَوَ أَرْبَعَةُ أَحْرُفٍ: اللاَّمُ وَ لاءُ الطَّلَبِيَّتانِ، نَحْوُ: لِيَقُمْ زَيْدٌ، وَ لا تُشْرِكْ بِاللَّهِ. وَ لَمْ وَ لَمّا، يَشْتَرِكانِ فِي النَّفْيِ وَ القَلْبِ إِلَىٰ الماضِي. وَ يَخْتَصُّ لَمْ بِمُصاحَبَةِ أَداةِ الشَّرْطِ، نَحْوُ: إِنْ لَمْ تَقُمْ أَقُمْ. وَ بِجوازِ ٱنْقِطاعِ نَفْيِها، نَحْوُ: لَمْ يَكُنْ ثُمَّ كانَ. وَ يَخْتَصُّ لَمّا بِجوازِ حَذْفِ مُضارِعِها، نَحْوُ: قارَبْتُ المَدِينَةَ وَ لَمّا. وَ بِكَوْنِهِ مَتَوَقَّعاً غالِباً، كَقَوْلِكَ: لَمّا يَرْكَبِ الأَمِيرُ لِلْمَتَوَقِّعِ رُكُوبَهُ.

[3.2] The Jawāzim (Jussive Particles)

The Jawāzim are of two kinds. The first is that which governs one verb in the jussive state, they are four particles: (لِ) and (لا) both signifying a command, for example: لِيَقُمْ زَيْدٌ *Zaid (must) stand;* لا تُشْرِكْ بِاللَّهِ *Do not make partners with Allah*. And the particles (لَمْ) and (لَمَّا) both sharing in negation and converting (the meaning) to the past-tense. The particle (لَمْ) is particular in its association with conditional particles, for example: إِنْ لَمْ تَقُمْ أَقُمْ *If you do not stand, I will stand*. (It is also particular in its) permissibility in interrupted negation, as in: لَمْ يَكُونْ ثُمَّ كانَ *It was not, then, it was*. The particle (لَمَّا) is particular to the permissibility of eliding its present-tense verb, as in: قارَبْتُ المَدِينَةَ وَ لَمَّا *While I neared the city while not yet (entering)*. (And it is particular to) being mostly something anticipated, as in your saying: لَمَّا يَرْكَبِ الأَمِيرُ *The Amir has not yet rode*, in anticipation of the Amir's riding.

[3.2] COMMENTARY

The second group of particles governing the present-tense verb is the Jawāzim. The Jawāzim govern the present-tense verb in the jussive state. Refer to section 1.10 for the indicators of the jussive state in the present-tense verb. The topic of this section is the Jawāzim which govern only one verb, the first of two types of Jawāzim. These particular Jawāzim are four particles: (لامُ الأَمْرِ) and (لاءُ النَهْيِ), both used in commands; (لَمْ) and (لَمَّا), both used in negation of the past-tense.

Each of these four Jawāzim are examined along with their examples:

- (لامُ الأَمْرِ) Lām of the Command, as in: لِيَقُمْ زَيْدٌ *Zaid (must) stand.* The present-tense verb has two types of commands. First, is the Second-Person Command Verb (الأَمْرُ الحاضِرُ), such as: إِضْرِبْ *Strike (s.th)!* This command verb is derived from the six forms of of the second-person present-tense verb formed according to certain rules. Second, is the Active Voice Command Verb (الأَمْرُ المَعْلُومُ). This Command Verb utilizes the first-person and third-person forms of the present-tense verb in combination with the (لامُ الأَمْرِ) Lām of the Command, as in: لِيَضْرِبْ *He must strike (s.th)*. This same particle is also used to form commands from the Passive Voice Verb (الأَمْرُ المَجْهُولُ) in all fourteen forms of that verb, such as: لِيُضْرَبْ *He must be struck*.

  In the author's example: لِيَقُمْ زَيْدٌ *Zaid (must) stand,* the verb (يَقُمْ) is governed by the Lām of the Command in the jussive state as the verb was originally: يَقُومُ. The weak letter (و) is elided to prevent the meeting of two Sākin or vowelless letters since the present-tense verb in the jussive state is Sākin at its end in this particular form.

- (لاءُ النَّهْيِ) The Prohibitive Lā. This particle turns the present-tense verb into a negative command or prohibition, as in: ﴿لا تُشْرِكْ بِاللَّهِ﴾ *Do not make partners with Allah*." [31:13] Here again, the Sukūn indicates the jussive state in the verb. This jussive particle should not be confused with the Negating Lā (لاءُ النَّفْيِ) which governs the present-tense verb in the nominative state not the jussive state, as in: لا تُشْرِكُ بِاللَّهِ *You should not make partners with Allah*. The Negating Lā is simple negation.

- (لَمْ) A particle of simple negation of the past. This particle, however, implies negation of the past while utilizing the form of the present-tense verb in the jussive state, as in the author's example: إِنْ لَمْ تَقُمْ أَقُمْ *If you had not stood, I would stand*. Originally, the verb was (قُمْتَ) *you stood*. This is the meaning of the phrase (القَلْبِ إِلَىٰ الماضِي) found in the text, meaning that the present-tense's meaning is converted to that of the past-tense when negated by this particle and its sister (لَمَّا).

The author mentioned that the particularities of this particle is its association with Conditional Paritcles (آداةُ الشَّرْطِ), as seen in the example above, and its permissibility in usage for interrupted negation, meaning the negation which is not continuous from a point in the past until the present time, as seen in the author's other example: لَمْ يَكُونْ ثُمَّ كانَ *It was not, then, it was*.

- (لَمَّا) A particle inferring continuous negation of the past. Meaning that the negation is continuous from a point in the past until the present time, for example: ﴿وَ لـكِنْ قُولُوآ أَسْلَمْنا وَ لَمَّا يَدْخُلِ الإِيْمانُ فِي قُلُوبِكُمْ﴾ *"But say: We submit; and faith has not yet entered into your hearts."* [49:14] Meaning that from a point in the past until the present, faith had not entered into their hearts.

A particularity mentioned for this particle is permissibility in eliding the verb that it governs, as seen in the author's example: قارَبْتُ المَدِينَةَ وَ لَمَّا *While I neared the city,* meaning: وَ لَمَّا أَدْخُلْ *While I had not yet entered*. Most often, this particle signifies the anticipation of an event yet to happen, as seen in the other example from the text: لَمَّا يَرْكَبِ الأَمِيرُ *The Amir has not yet rode*.

الثاني

(الثَّانِي:) ما يَجْزِمُ فِعْلَيْنِ، وَ هُوَ: إِنْ وَ إِذْما وَ مَنْ وَ ما وَ مَتَىٰ وَ أَيُّ وَ أَيَّانَ وَ أَيْنَ وَ أَنَّىٰ وَ حَيْثُما وَ مَهْما. فَالأَوَّلانِ حَرْفانِ، وَ البَواقِي أَسْماءٌ عَلَىٰ الأَشْهَرِ. وَ كُلُّ واحِدٍ مِنْها يَقْتَضِي شَرْطاً وَ جَزاءً، ماضِيَيْنِ اَوْ مُضارِعَيْنِ أَوْ مُخْتَلِفَيْنِ. فَإِنْ كانا مُضارِعَيْنِ أَوِ الأَوَّلُ فَالجَزْمُ. فَإِنْ كانَ الثَّانِي وَحدَهُ فَوَجْهانِ. وَ كُلُّ جزاءٍ يَمْتَنِعُ جَعْلُهُ شَرْطاً فَالْفاءُ لازِمَةٌ لَهُ كَأَنْ يَكُونَ جُمْلَةً ٱسْمِيَّةً أَوِ ٱنْشاۤئِيَّةً أَوْ فِعْلاً جامِداً أَوْ ماضِياً مَقْرُوناً بِقَدْ، نَحْوُ: إِنْ تَقُمْ فَأَنا أَقُومُ، أَوْ فَأَكْرِمْنِي أَوْ فَعَسَىٰ أَنْ أَقُومَ أَوْ فَقَدْ قُمْتُ.

[3.3] The Jawāzim: That Which Governs Two Verbs

Words governing (the present-tense) in the jussive state are:

إِنْ إِذْما مَنْ ما مَتَىٰ أَيُّ أَيَّانَ أَيْنَ أَنَّىٰ حَيْثُما مَهْما

The first two are particles and the remaining are nouns, according to the best-known opinions. Each require a condition and a requital being either two past-tense verbs or two present-tense verbs or two differing verbs. If both are present-tense or the first (is present-tense) then, Jazm (is their state). If the second verb alone (is present-tense), then, there are two perspectives. For every requital that is not permitted to be placed as a condition, Fā̕ (فـ) is required for it as it is a noun sentence or non-informative sentence or a non-inflected verb or a past-tense verb associated with (قَدْ), for example: إِنْ تَقُمْ فَأَنا أَقُومُ *If you stand, then, I will stand;* or: فَأَكْرِمْنِي *Then, honor me;* or: فَعَسَىٰ أَنْ أَقُومَ *Then, perhaps I will stand;* or: فَقَدْ قُمْتُ *Then, I have stood already.*

[3.3] COMMENTARY

This second section on the Jawāzim highlights those Jawāzim that govern two verbs. The first verb establishes a condition (شَرْطٌ) and the second verb is the requital or fulfillment of the condition (جَزاءٌ), as in: إِنْ تَقُمْ أَقُمْ *If you stand, I will stand.*

The first verb (تَقُمْ) sets the condition and the second verb (أَقُمْ) is the requital of that condition. If the action implied in the first verb is performed, it is understood that the second action will be performed as well.

The eleven words mentioned govern either two past-tense verbs in an expression, or two present-tense verbs, or a combination of both. Only the present-tense verb, however, can indicate the jussive state since the past-tense verb is Mabniy or indeclinable. The author mentioned specific rules regarding their government:

- *"If both are present-tense or the first (is present-tense) then, Jazm (is their state)."* For example: مَتَى تَقُمْ أَقُمْ *When you stand, I'll stand;* and: مَتَى تَقُمْ قُمْتُ *When you are standing, I stood*.
- *"If the second verb alone (is present-tense), then, there are two perspectives."* For example: أَيْنَ قُمْتَ أَقُمْ أَوْ أَقُومُ *Where you stood, I am standing*. Some grammarians give the jussive state to the second verb, the present-tense verb, while others give the nominative state to the second verb having the view that the connection to the conditional particle is weakened due to the discontinuation of the past-tense.
- *"For every requital that is not permitted to be placed as a condition, Fā̓ (فَـ) is required for it ..."* Meaning that if the requital is placed in the position of the condition and the meaning is not spoiled, the conjunctive particle (فَـ) is not required. On the other hand, if the meaning is spoiled, the conjunctive particle is required to be prefixed to the requital, be it one word or a sentence. For example: إِنْ تَزُرْنِي فَأُكْرِمُكَ *If you visit me, then, I will honor you*. Its meaning is not preserved when the requital is put in the condition's place: إِنْ أُكْرِمْكَ تَزُرْنِي *If I honor you, you will visit me*, since the reason for honoring a person is the person's visit.

Next, is a brief summary of each of the eleven words mentioned in the text:

- (إِنْ) Known as (إِنِ الشَّرْطِيَّةُ), the foremost of the conditional particles. According to the rules mentioned above, this particle can govern two present-tense verbs in the jussive, for example: ﴿فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ صابِرٌ يَغْلِبُوا مِائَتَيْنِ﴾ *"So if there are a hundred patient ones of you they shall overcome two hundred."* [8:66] Or the first verb is a present-tense verb (in the jussive state) while the second verb is a past-tense verb, as in: ﴿إِنْ لا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ﴾ *"If you will not aid him, Allah certainly aided him."* [9:40] Or the second verb is a present-tense verb (in the nominative state), as in: ﴿وَ إِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شآءَ﴾ *"And if you fear poverty then Allah will enrich you out of His grace if He please."* [9:28]

  This particle may also be used in a manner where a requital is not required. At times it is used to arouse a desire (التَّشْوِيقُ), as in: ﴿وَ ٱشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ﴾ *"And give thanks to Allah if Him it is that you serve."* [2:172] Or, sometimes, it is used in the meaning of a rebuke (التَّوْبِيخُ), as in: ﴿قُلْ فَأْتُوا بِالتَّوْراةِ فَٱتْلُوهآ إِنْ كُنْتُمْ صادِقِينَ﴾ *"Say: Bring then the Taurah and read it, if you are truthful."* [3:93]

- (إِذْما) In the meaning of *Whenever,* as in: إِذْما تَقُمْ أَقُمْ *Whenever you stand, I will stand.*

- (مَنْ) Used for the human in the meaning of *Whoever,* as in: ﴿مَنْ يَعْمَلْ سُوءً يُجْزَ بِهِ﴾ *"Whoever does evil, he shall be requitted with it."* [4:123] This noun is also used in the meaning of interrogation and as a Relative Noun.

- (ما) Used for the non-human in the meaning of *Whatever*, unrelated to time, for example: ﴿ما نَنْسَخْ مِنْ آيَةٍ أَوْ نُنْسِها نَأْتِ بِخَيْرٍ مِنْها أَوْ مِثْلِها﴾ *Whatever communications We abrogate or cause to be forgotten, We bring one better than it or like it."* [2:106] At times, its meaning is related to a time period, as in: ﴿فَما ٱسْتَقامُوا لَكُمْ فَٱسْتَقِيمُوا لَهُمْ﴾ *"So as long as they are true to you, be true to them."* [9:7]

- (مَتَى) In the meaning of *When,* as in: مَتَى تَقُمْ أَقُمْ *When you stand, I will stand*. This noun is also used in the meaning of interrogation.

- (أَيٌّ) In the meaning of *Whichever,* as in: ﴿أَيّاً ما تَدْعُوا فَلَهُ الأَسْمآءُ الحُسْنَى﴾ *"Whichever you call upon, He has the best names."* [17:110]

- (أَيَّانَ) In the meaning of *When, Whenever,* as in: أَيَّانَ تَقُمْ أَقُمْ *Whenever you stand, I will stand*.

- (أَيْنَ) In the meaning of *Where*, as in: أَيْنَ قُمْتَ أَقُومُ أَوْ أَقُمْ *Where you stood, I am standing*.
- (أَنَّىٰ) In the meaning of *Wherever*, as in: أَنَّىٰ قُمْتَ أَقُومُ أَوْ أَقُمْ *Where you stood, I am standing*.
- (حَيْثُما) In the meaning of *Wherever, wheresoever,* as in: حَيْثُما تَقُمْ أَقُمْ *Wheresoever you stand, I will stand*.
- (مَهْما) In the meaning of *Whenever,* as in: مَهْما تَقُمْ أَقُمْ Whenever you stand, I will stand.

Now, for the examples in the text:

- إِنْ تَقُمْ فَأَنا أَقُومُ *If you stand, then, I will stand.* The requital of the condition (فَأَنا أَقُومُ) is a noun sentence (جُمْلَةٌ إِسمِيَّةٌ). Since a noun sentence requires a predicate, it cannot be put in the place of the condition. Therefore, the requital requires the conjunctive particle (فَـ). The noun sentence, with its own government, limits the conditional particle's government to the first verb. The second verb is governed by the Mubtada (أَنا) as its predicate or Khabar in the nominative.

- فَأَكْرِمْنِي *Then, honor me.* Meaning: إِنْ تَقُمْ فَأَكْرِمْنِي *If you stand, then honor me*. The requital (فَأَكْرِمْنِي) is a verbal sentence comprised of a command verb (أَكْرِمْنِي) with its object attached. Since a command verb is non-informative, it is a non-informative verbal sentence (جُمْلَةٌ فِعْلِيَّةٌ إِنْشائِيَّةٌ). Also, since a non-informative sentence cannot be a conditional clause, the requital requires the conjunctive particle (فَـ).

- فَعَسَىٰ أَنْ أَقُومَ *Then, perhaps I will stand.* In other words: إِنْ تَقُمْ فَعَسَىٰ أَنْ أَقُومَ *If you stand, then, perhaps I will stand*. The requital is a verbal sentence whose verb is incapable of inflection (فِعْلُ الجامِدِ), meaning it does not have a present-tense or command-verb. The verb (عَسَىٰ) requires a predicate to clarify its meaning (أَنْ أَقُومَ), thereby negating the government of the conditional particle.

- فَقَدْ قُمْتُ *Then, I have stood already*. Meaning: إِنْ تَقُمْ فَقَدْ قُمْتُ *If you stand, I stood already*. Here, the requital of the condition is a verbal sentence preceded by the particle (قَدْ). Since this particle emphasizes the occurrence of an act, it cannot be put in the place of the condition, and the conjunctive particle is required (فَقَدْ).

مسئلة

(مَسْئَلَةٌ:) وَ يُجْزَمُ بَعْدَ الطَّلَبِ بِإِنْ مُقَدَّرَةً مَعَ قَصْدِ السَّبَبِيَّةِ، نَحْوُ: زُرْنِي أُكْرِمْكَ، وَ لا تَكْفُرْ تَدْخُلِ الجَنَّةَ. وَ مِنْ ثَمَّ ٱمْتَنَعَ لا تَكْفُرْ تَدْخُلِ النَّارَ بِالجَزْمِ لِفَسادِ المَعْنَى.

[3.4] An Issue

After a command, (a present-tense verb) is made jussive due to an estimated (إِنْ) with there being the intention of causality (السَّبَبِيَّةُ), for example: زُرْنِي أُكْرِمْكَ *Visit me (because) I will honor you;* لا تَكْفُرْ تَدْخُلِ الجَنَّةَ *Don't disbelieve, then, you will enter paradise*. For that reason, لا تَكْفُرْ تَدْخُلِ النَّارَ *Don't disbelieve, then, you will enter the hellfire,* is not permitted in the jussive state due to spoilage of the (expression's) meaning.

[3.4] COMMENTARY

The issue explored in this section is the estimation of the conditional particle (إِنْ). With two conditions, the present-tense verb is governed in the jussive state by the estimated particle (إِنْ): first, that there is a command in the expression and, second, that the meaning of the conditional clause must be causative implying the reason or cause of an action, as in: زُرْنِي أُكْرِمْكَ *Visit me (because) I will honor you.* What is estimated from this expression is: زُرْنِي إِنْ تَزُرْنِي أُكْرِمْكَ *Visit me, (because) if you visit me, then, I will honor you*.

In the second example: لا تَكْفُرْ تَدْخُلِ الجَنَّةَ *Don't disbelieve, then, you will enter paradise,* the intended meaning is that the reason for entering paradise is not disbelieving, in other words: faith. What is estimated is: لا تَكْفُرْ إِنْ لا تَكْفُرْ تَدْخُلِ الجَنَّةَ *Don't disbelieve, if you don't disbelieve, you will enter the paradise*. The last example: لا تَكْفُرْ تَدْخُلِ النَّارَ *Don't disbelieve, then, you will enter the hellfire,* is not allowed because its meaning is improper in that faith is not a reason or cause for entering the hellfire.

فصل

(فَصْلٌ:) فِي أَفْعالِ المَدْحِ وَ الذَّمِّ، وَ هِيَ أَفْعالٌ وُضِعَتْ لِإِنْشآءِ مَدْحٍ أَوْ ذَمٍّ. فَمِنْها: نِعْمَ وَ بِئْسَ وَ سآءَ. وَ كُلٌّ مِنْها يَرْفَعُ فاعِلاً مُعَرَّفاً بِاللاَّمِ أَوْ مُضافاً إِلَىٰ مُعَرَّفٍ بِها أَوْ ضَمِيراً مُسْتَتِراً مُفَسَّراً بِتَمْيِيزٍ. ثُمَّ يُذْكَرُ المَخْصُوصُ مُطابِقاً لِلْفاعِلِ. وَ يُجْعَلُ مُبْتَدَءاً مُقَدَّمَ الخَبَرِ أَوْ خَبَراً مَحْذُوفَ المُبْتَدَأِ، نَحْوُ: نِعْمَ المَرْأَةُ هِنْدٌ، وَ بِئْسَ نِسآءُ الرَّجُلِ الهِنْداتُ، وَ سآءَ رَجُلاً زَيْدٌ. وَ مِنْها حَبَّ وَ لا حَبَّ وَ هُما كَنِعْمَ وَ بِئْسَ، وَ الفاعِلُ ذا مُطْلَقاً وَ بَعْدَهُ المَخْصُوصُ. وَ لَكَ أَنْ تَأْتِيَ قَبْلَهُ أَوْ بَعْدَهُ بِتَمْيِيزٍ أَوْ حالٍ عَلَىٰ وِفْقِهِ، نَحْوُ: حَبَّذا الزَّيْدانِ، وَ حَبَّذا زَيْدٌ راكِباً، وَ حَبَّذا ٱمْرَأَةً هِنْدٌ.

[3.5] A Section: The Verbs Of Praise And Blame (أَفْعالُ المَدْحِ وَ الذَّمِّ)

They are verbs formulated for the creative use of praise or blame. Among (these verbs) are: نِعْمَ، بِئْسَ، سآءَ. Each of them gives the nominative state to its subject defined with Lām or (the subject is) Muḍāf for a definite noun or a concealed pronoun clarified by a Tamyeez. Then, the word particularized (with praise or blame) is mentioned in agreement with the subject. It is made the Mubtada with its Khabar placed ahead of it or the Khabar of an elided Mubtada, for example: نِعْمَ المَرْأَةُ هِنْدٌ *How good a woman is Hind;* بِئْسَ نِسآءُ الرَّجُلِ الهِنْداتُ *How wretched women of men are the Hindāt;* سآءَ رَجُلاً زَيْدٌ *How evil a man is Zaid*.

From (these verbs are also): حَبَّ and: لا حَبَّ. They are like: نِعْمَ and: بِئْسَ. Without exception, their subject is: ذا, and after it is the word particularized with praise or blame. You are permitted to place a Tamyeez or Ḥāl either before or after (this word) in agreement with it, for example: حَبَّذا الزَّيْدانِ *How lovely are the two Zaids;* حَبَّذا زَيْدٌ راكِباً *How lovely Zaid is as a rider;* حَبَّذا ٱمْرَأَةً هِنْدٌ *How lovely a woman is Hind*.

[3.5] COMMENTARY

The first group of verbs to be highlighted in this chapter dedicated to the verb are the Verbs of Praise and Blame (أَفْعالُ المَدْحِ وَ الذَّمِّ). These verbs have been mentioned previously as verbs incapable of inflection (الفِعْلُ الجامِدُ), meaning that their sole form is their masculine singular form regardless of the gender or number of the subject to which they refer. The verbs of praise are: نِعْمَ *Good, nice* and: حَبَّ *Lovely, nice*. The verbs of blame are: بِئْسَ *Wretched, miserable,* and: سآءَ *Evil, bad;* لا حبَّ *Not good, bad*.

In reality, not all grammarians are convinced that these words are verbs. There are at least three perspectives in this regard. The Kūfiyyeen regard these words to be nouns. One of their proof lies in the pattern of these words. Its pattern is contrary to any other 'Arabic verb in that its first consonant is vowelled with Kasrah and its middle consonant is Sākin or vowelless, as in: فِعْلَ. Another point is that they have examples in which the word is connected to a genitive particle (حَرْفُ الجَرِّ), as in: أَلَسْتُ بِنِعْمَ الجارِ *Am I not a good neighbor?* As mentioned in the first chapter, the genitive particle is one of the signs of a noun.

The Baṣriyyeen are of the view that these words are verbs due to the presence of the feminine form of these words, as in: نِعْمَتْ، بِئْسَتْ, as in: نِعْمَتِ المَرْأَةُ هِنْدٌ. They argue that this Sākin Tā̓ is one of the signs of a verb. al-Kasā̓i, one of the prominent Kūfiyyeen believes that these words were originally verbs but later their meanings were transferred to that of a noun. He cites the example of: تَأَبَّطَ شَرّاً, which was originally a verbal sentence and later became a compound noun. Apparently, the author agrees with the Baṣriyyeen. Ibn 'Uṣfūr says that the real disagreement is whether the verb's ascription of praise and blame can be attributed to its subject.

There are three important elements in this type of expression, like: نِعْمَ المَرْأَةُ هِنْدٌ *What a good woman Hind is*. First, is the verb (نِعْمَ); second, the subject (المَرْأَةُ) and third, the noun particularized with praise or blame (هِنْدٌ), known as the **Makhṣūṣ** (المَخْصُوصُ).

The verb gives the nominative state to its subject, as usual. There are three possibilities for the subject:

- The subject is a noun defined by the Definite Article, as found in the example above (نِعْمَ المَرْأَةُ هِنْدٌ);

- Or the subject is Muḍāf to a noun which is defined by the Definite Article, for example: نِعْمَ ٱبْنَةُ المَرْأَةِ هِنْدٌ *What a good daughter of a woman is Hind*.

- Or the subject is concealed within the verb. The verb gives the nominative state to this estimated pronoun as well. Often, the verb will be followed by an indefinite accusative word, the Tamyeez (التَّمْيِيزُ), which will clarify the estimated pronoun. Then, the Makhṣūṣ is mentioned following the Tamyeez, for example: نِعْمَ ٱمْرَأَةً هِنْدٌ *What a good woman Hind is*. It is also permissible to place the Tamyeez after the Makhṣūṣ, as in: نِعْمَ هِنْدٌ ٱمْرَأَةً. The Tamyeez (إِمْرَأَةً) clarifies which quality of the estimated subject is being praised, in other words, her being a woman is praised.

The Makhṣūṣ, being the noun particularized by praise or blame, follows the subject in the expression in number and gender and I'rāb. The example: (نِعْمَ المَرْأَةُ هِنْدٌ), the Makhṣūṣ is (هِنْدٌ) which is agreement with the subject (المَرْأَةُ) in being singular, feminine and nominative.

In terms of the sentence construction, the author mentions two perspectives: *"It is made the Mubtada with its Khabar placed ahead of it or the Khabar of an elided Mubtada."*

The first perspective is that the Makhṣūṣ (هِنْدٌ) is the Mubtada whose Khabar (المَرْأَةُ) has been placed ahead of it. The second perspective is that the Mubtada is an estimated pronoun concealed in the verb and the Makhṣūṣ is the Khabar for that estimated pronoun.

The first example (نِعْمَ المَرْأَةُ هِنْدٌ), has already been examined, regarding the two other examples, their explanation is as follows:

- بِئْسَ نِسآءُ الرَّجُلِ الهِنْداتُ *How wretched women of men are the Hindāt.* In this example, the subject (نِسآءُ) is Muḍāf to a word defined with the Definite Article (الرَّجُلِ). The Makhṣūṣ is (الهِنْداتُ), which agrees with the subject in gender, number and I'rāb.

- سآءَ رَجُلاً زَيْدٌ *How evil a man is Zaid*. This is an example wherein the subject is an estimated pronoun (هَوَ) concealed in the verb. The word (رَجُلاً) is the Tamyeez which clarifies the quality related to the subject which is being blamed, namely his being a man. The Makhṣūṣ is (زَيْدٌ) which follows the estimated pronoun in gender, number and I'rāb.

Also associated with the Verbs of Praise and Blame are the two verbs (حَبَّ) and (لا حَبَّ), for praise and blame, respectively. They both follow the rules of (نِعْمَ) and (بِئْسَ) with the exception that the subject for these verbs is always (ذا), as in: حَبَّذا and: لا حَبَّذا. Regarding the examples related to these verbs:

- حَبَّذا الزَّيْدانِ *How lovely are the two Zaids.* The subject is (ذا) while the Makhṣūṣ is (الزَّيْدانِ). The Makhṣūṣ, then, may be singular, dual or plural as the verb's subject does not reflect gender, number nor I'rāb.

- حَبَّذا زَيْدٌ راكِباً *How lovely Zaid is as a rider.* In this example, the Makhṣūṣ (زَيْدٌ) is followed by an accusative word (راكِباً), the Ḥāl (الحالُ), which clarifies the state of the Makhṣūṣ, meaning that Zaid was in the state of riding when he was being praised.

- حَبَّذا ٱمْرَأَةً هِنْدٌ *How lovely a woman is Hind*. In this example the verb and subject are followed by an accusative word (إِمْرَأَةً), the Tamyeez, which clarifies the subject's quality of the subject which is being praised, meaning her being a woman is praised. Following the Tamyeez is the Makhṣūṣ (هِنْدٌ). As previously mentioned, the Tamyeez may precede or follow the Makhṣūṣ.

فصل

(فَصْلٌ:) فِعْلا التَّعَجُّبِ: فِعْلانِ وُضِعا لإِنْشآءِ التَّعَجُّبِ. وَ هُما ما أَفْعَلَهُ وَ أَفْعِلْ بِهِ. وَ لا يُبْنَيانِ إِلاَّ مِمَّا يُبْنَىٰ مِنْهُ ٱسْمُ التَّفْضِيلِ. وَ يُتَوَصَّلُ إِلَىٰ الفاقِدِ بِأَشَدَّ وَ أَشْدِدْ بِهِ. وَ لا يُتَصَرَّفُ فِيهِما. وَ ما مُبْتَدَأٌ ٱتِّفاقاً، وَ هَلْ هِيَ بِمَعْنَىٰ شَيْءٌ وَ ما بَعْدَها خَبَرُها أَوْ مَوْصُولَةٌ وَ ما بَعْدَها صِلَتُها وَ الخَبَرُ مَحْذُوفٌ، خِلافٌ. وَ ما بَعْدَ البآءِ فاعِلٌ عِنْدَ سِيبَوَيْهْ، وَ هِيَ زائِدَةٌ، وَ مَفْعُولٌ عِنْدَ الأَخْفَشِ، وَ هِيَ لِلتَّعْدِيَةِ أَوْ زائِدَةٌ.

[3.6] A Section: The Verbs Of Surprise (فِعْلا التَّعَجُّبِ)

They are two verbs formulated to signify surprise. They are: (ما أَفْعَلَ) and (أَفْعِلْ بِهِ). (The verbs) are only constructed with whatever the Superlative Noun is constructed with. The word not fulfilling (the requirements of the Superlative Noun) can gain (a similar meaning) with: (أَشَدَّ) and (أَشْدِدْ بِهِ). These two are not inflected.

The (ما), it is agreed, is the Mubtada. Is in the meaning of something and that which follows it is its Khabar or a Relative Noun and that which follows (the Relative Noun) is its relative clause while the Khabar is elided? There is a difference (of views). With Sibawaih, that which follows (بِـ) is a subject and (the particle is) extraneous. With al-Akhfash, it is either an object due to the verb's transitivity or (the particle is) extraneous.

[3.6] COMMENTARY

The second group of verbs to be highlighted in this chapter are the two Verbs Of Surprise (فِعْلا التَّعَجُّبِ). These verbs are formulated to express surprise or wonderment using two patterns (ما أَفْعَلَ) as in: ما أَحْسَنَ زَيْدٌ *What a good man Zaid is*. The literal meaning is: *What thing makes Zaid so good*, with (ما) meaning: *What thing*. The second pattern used is: أَفْعِلْ بِهِ, as in: أَحسِنْ بِزَيْدٍ *How good Zaid is*. With these verbs, their subject is always its concealed pronoun and its object follows it, without any separation, as a rule.

This verb is derived according to the same rules governing the Superlative Noun:

- Derived only from three-letter primary verbs (الثُّلاثِيُّ المُجَرَّدُ). Therefore, it is not formed from four-letter verbs nor derivative verbs.
- Derived only from fully-inflected verbs (المُنْصَرِفُ), such as: ضَرِبَ as opposed to partially-inflected verbs (غَيْرُ المُنْصَرِفِ) like (نِعْمَ) or (عَسَىٰ).
- Not derived from Defective Verbs (أَفْعالُ النَّاقِصَةِ), like (كانَ) and (صارَ).
- Derived only from verbs in the active voice (الفِعْلُ المَعْلُومُ).
- Does not use verbs on the pattern of (أَفْعَلَ) for meanings other than that of the superlative, such as: أَخضَرَ *Green*.
- Not derived from verbs whose meaning is inappropriate for the superlative, such as: مَوْتٌ *Death*. Therefore, it is inappropriate to say: ما أَمْوَتَ زَيْداً *How dead Zaid is*.

When any of these conditions are not met, the meaning implied by these verbs can be achieved with the word (شَدَّ) on the pattern of (أَشَدَّ) and (أَشْدِدْ بِهِ), as in: ما أَشَدَّ إِحْتِياجاتِ الفُقَراءِ *How severe are the needs of the poor*. أَشْدِدْ بِخُضْرَةِ الأَوْرَاقِ *The leaves are intensely green*. When used in this meaning the verb (شَدَّ) becomes non-inflected like (أَفْعَلَ) and (أَفْعِلْ). The first example requires the use this verb (أَشَدَّ) because its object is a derivative having more than three letters. In the second example, the meaning of green is inappropriate for the meaning of the superlative, therefore, inappropriate for the Verb of Surprise.

Regarding the sentence's construction, the author says that there are differences of opinion. Grammarians are agreed that the (ما) is the Mubtada. They differ on the remaining parts of the sentence. Some say that (ما) is in the meaning of (شَيْءٌ) *Something* and what follows that is the Khabar of (ما), as in: شَيْءٌ عَجِيبٌ أَكْثَرُ المآءِ *Something surprising is the abundance of water*. Others say that its meaning of (ما) is that of the Relative Noun, as in: الَّذِي أَكْثَرُ المآءِ عَظِيمٌ *That which is the abundance of water* is great. From this perspective, the Relative Noun (الَّذِي) together with its relative clause (أَكْثَرُ المآءِ) form the Mubtada. However, its Khabar (عَظِيمٌ) is elided.

In the end, the author mentions the views of two great grammarians, Sibawaih and al-Akhfash. Sibawaih's view is that what follows the particle (بِـ) on the pattern of (أَفْعِلْ بِهِ) is the subject, as in: أَكْثِرْ بِالمآءِ *How abundant the water is*. His view is that this is the pattern of the command verb (أَكْثِرْ). Originally, it would have been: أَكْثَرَ المآءُ *The water was plentiful,* in the past-tense in order convey the meaning of excess, wherein (المآءُ) is the subject. Therefore, he views that which follows the genitive particle is the subject and the particle is extraneous (الزَّائِدَةُ), as in: أَكْثَرَ بِالمآءِ.

al-Akhfash is of the opinion that the particle (بِـ) is due to the transitive nature (التَّعْدِيَةُ) of the verb on the pattern of (أَفْعَلَ). In the pattern of the command verb (أَفْعِلْ), it is obligatory to conceal the subject (أَنْتَ), as in: هُوَ أَكْثِرِ المآءَ, where (المآءَ) is the object. He also has the view that the genitive particle is extraneous, as in: أَكْثِرْ بِالمآءِ أَوْ أَكْثِرِ المآءَ.

فصل

(فَصْلٌ:) أَفْعالُ القُلُوبِ: أَفْعالٌ تَدْخُلُ عَلَىٰ الإسْمِيَّةِ لِبَيانِ ما نَشَأَتْ مِنْهُ مِنْ ظَنٍّ أَوْ يَقِينٍ. وَ تَنْصِبُ المُبْتَدَأَ وَ الخَبَرَ مَفْعُولَيْنِ. وَ لا يَجُوزُ حَذْفُ أَحَدِهِما وَحْدَهُ. وَ هِيَ: وَجَدَ وَ أَلْفَىٰ لِتَيَقُّنِ الخَبَرِ، نَحْوُ: إِنَّهُمْ أَلْفَوْا آبَآئَهُمْ ضَآلِّينَ. وَ جَعَلَ وَ زَعَمَ لِظَنِّهِ، نَحْوُ: زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا. وَ عَلِمَ وَ رَأَىٰ لِلْأَمْرَيْنِ، وَ الغالِبُ لِلْيَقِينِ، نَحْوُ: إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَ نَراهُ قَرِيباً. وَ ظَنَّ وَ خالَ وَ حَسِبَ لَهُما وَ الغالِبُ فِيها الظَّنُّ، نَحْوُ: حَسِبْتُ زَيْداً قائِماً.

[3.7] A Section: Verbs Of The Heart (أَفْعالُ القُلُوبِ)

They are verbs entered upon a nominal sentence in order to clarify the meaning created (in expressions) of assumptions and certainty. (The verbs) give the accusative state to the Mubtada and Khabar as two objects and it is not permissible to elide one of the two alone.

The verbs are: (وَجَدَ) and: (أَلْفَىٰ) for conveying certainty regarding the Khabar, for example: إِنَّهُمْ أَلْفَوْا آبَآئَهُمْ ضَآلِّينَ *Surely they found their fathers going astray*. (جَعَلَ) and (زَعَمَ) are for the Khabar's assumption, for example: زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا *Those who disbelieve think that they shall never be raised.*

(عَلِمَ) and (رَأَىٰ) are for two matters, mostly for certainty, for example: إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَ نَرَاهُ قَرِيباً *Surely, they think it to be far off and We see it nigh*. (ظَنَّ), (خالَ) and (حَسِبَ) are for two matters, mostly assumptions, for example: حَسِبْتُ زَيْداً قائِماً *I figured Zaid was standing*.

[3.7] COMMENTARY

The third category of verbs highlighted in this chapter are known as Verbs of the Heart (أَفْعالُ القُلُوبِ). The particularity of these verbs are that they express matters in terms of certainty or assumption, both matters of the heart, meaning the mind. These verbs are entered upon noun sentences governing both the Mubtada and the Khabar. The attribution of certainty or assumption is related to the Khabar.

The Mubtada and Khabar are both governed in the accusative as objects of this verb, as in: وَجَدْتُ زَيْداً جاهِلاً *I found Zaid to be ignorant*. Originally, the noun sentence was: زَيْدٌ جاهِلٌ *Zaid is ignorant*. At times, there will be a subject also, for example: ظَنَّ زَيْدٌ عَمْراً عَرَبِيّاً *Zaid assumes 'Amr to be an 'Arab*. The original sentence was: عَمْرٌو عَرَبِيٌّ *'Amr is an 'Arab*.

The Verbs of the Heart are numerous, however, the author has mentioned nine:

- Two verbs express certainty (اليَقِينُ), they are: (وَجَدَ) and (أَلْفَى), as in the author's example: ﴿إِنَّهُمْ أَلْفَوْا آبَآئَهُمْ ضاَلِّينَ﴾ *Surely they found their fathers going astray*. [37:69]

- Two verbs express assumptions (الظَّنُّ), they are: (جَعَلَ) and (زَعَمَ), as found in the author's example: ﴿زَعَمَ الَّذِينَ كَفَرُوا أَنْ لَنْ يُبْعَثُوا﴾ *"Those who disbelieve think that they shall never be raised."* [64:7]

- Two verbs express both certainty and assumption (two matters), however, they are used mostly for the expression of certainty, they are: (عَلِمَ) and (رَأَى), as in the example:﴿إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَ نَرآهُ قَرِيباً﴾ *Surely, they think it to be far off and We see it nigh*. [70:6-7]

- Three verbs express both certainty and assumption, however, they are used mostly for the expression of assumptions, they are: (ظَنَّ); (خالَ) and (حَسِبَ), for example: حَسِبْتُ زَيْداً قائِماً *I figured Zaid was standing*.

The reason that it is said that some verbs express both matters, meaning certainty and assumption, is that scholars disagree about the meaning of (الظَّنُّ) *Assumption*. Some say that knowledge (العِلْمُ) is certainty and, therefore, an assumption is not knowledge. Others disagree saying that an assumption is a degree of knowledge less than certainty.

مسئلة

(مَسْئَلَةٌ:) وَ إِذا تَوَسَّطَتْ بَيْنَ المُبْتَدَإِ وَ الخَبَرِ أَوْ تَأَخَّرَتْ، جازَ إِبْطالُ عَمَلِها لَفْظاً وَ مَحَلاًّ وَ يُسَمَّىٰ الإِلْغآءَ، نَحْوُ: زَيْدٌ عَلِمْتُ قائِمٌ، وَ زَيْدٌ قائِمٌ عَلِمْتُ. وَ إِذا دَخَلَتْ عَلَىٰ الإِسْتِفْهامِ أَوِ النَّفْيِ أَوِ اللاَّمِ أَوِ القَسَمِ وَجَبَ إِبْطالُ عَمَلِها لَفْظاً فَقَطُّ، وَ يُسَمَّىٰ التَّعْلِيقَ، نَحْوُ: لِنَعْلَمَ أَيُّ الحِزْبَيْنِ أَحصَىٰ، وَ عَلِمْتُ لَزَيْدٌ قائِمٌ.

[3.8] An Issue: Cancellation Of Government (إِبْطالُ العَمَلِ)

When the Verbs of the Heart occur between the Mubtada and Khabar or occurs after both, it is permissible to cancel their government literally and (the government of words based on their) position, it is termed (الإِلْغآءِ) *Ilghā,* for example: زَيْدٌ عَلِمْتُ قائِمٌ *Zaid, I know, is standing;* زَيْدٌ قائِمٌ عَلِمْتُ *Zaid is standing I know*.

When the Verbs of the Heart are entered upon an interrogative sentence or a negated sentence or (a sentence containing) Lām or an oath, it is required to cancel the verb's government, literally only. It is termed (التَّعْلِيقُ) *Ta'leeq,* for example: لِنَعْلَمَ أَيُّ الحِزْبَيْنِ أَحصَىٰ *That We might know which of the two parties was best able to compute;* عَلِمْتُ لَزَيْدٌ قائِمٌ *I Know certainly Zaid is standing*.

[3.8] COMMENTARY

The focus of this issue is the nullification the Verb of the Heart's accusative government. There are two causes of this nullification. The first cause is that the verb is situated either between the Mubtada and the Khabar or after the two, as demonstrated in the first two examples: زَيْدٌ عَلِمْتُ قائِمٌ *Zaid, I know, is standing;* زَيْدٌ قائِمٌ عَلِمْتُ *Zaid is standing I know*. In this situation, the cancellation of the verb's government is permissible. The cancellation (الإِبْطالُ) of this verb's government has two types:

- (الإِلْغآءِ) **Ilghā̓**: The negation of a verb's literal government (لَفْظاً) and its government of words (or sentences) occupying the place (مَحلاًّ) of its object.
- (التَّعْلِيقُ) **Ta'leeq**: The negation of the verb's literal government only.

The first two examples in the text are examples of **Ilghā̓**. What is estimated in both examples is: عَلِمْتُ زَيْداً قائِماً, where both accusative words are objects governed by the verb. Moving the verb in between these two words or behind both of them changes the expression into a nominal sentence wherein Zaid becomes the Mubtada and the remainder of the sentence becomes its Khabar, as in: زَيْدٌ عَلِمْتُ قائِمٌ or زَيْدٌ قائِمٌ عَلِمْتُ. The literal government of the verb, meaning its accusative government, is negated or canceled.

This change in structure, also cancels the verb's government of accusative words connected to it in apposition, as in the following example:زَيْدٌ عَلِمْتُ قائِمٌ وَ عَمْرٌو جالِسٌ / *I knew Zaid was standing and 'Amr was sitting*. Estimation of the original expression prior to Ilghā̓ is: عَلِمْتُ زَيْداً قائِماً وَ عَمْراً جالِساً. Each accusative word is either the object of the verb (زَيْداً قائِماً) or in apposition to the verb's objects (عَمْراً جالِساً). The verb's objects (زَيْداً قائِماً) are governed literally while the other accusative words are governed by the verb in the place (مَحَلٌّ) of an accusative word by means of apposition. Ilghā̓ involves the negation of the verb's literal government (لَفْظٌ) of its objects and its government over words linked to it in the place of its objects (مَحَلُّ النَّصْبِ). All become nominative as a result.

The last two examples are examples of **Ta'leeq**. Interrogation, negation, the particle Lām or an oath occurring in an expression requires the cancelation of the verb's literal accusative government: عَلِمْتُ لَزَيْدٌ قائِمٌ / *I know certainly Zaid was standing*. However, the verb's accusative government of words linked to it in apposition is not canceled, as in: عَلِمْتُ لَزَيْدٌ قائِمٌ وَ عَمْراً جالِساً. These accusative words,(عَمْراً جالِساً), are in apposition with the objects of the verb (زَيْدٌ قائِمٌ). These objects are usually accusative although they have become nominative due to the negation of the verb's accusative government. Despite their nominative state, they occupy the place of an accusative word, meaning the verbal object. As a result, the words in apposition derive their accusative state from accusative place (مَحَلُّ النَّصْبِ) of these words to which they are in apposition, not from their indicator of I'rāb, as in: عَلِمْتُ لَزَيْدٌ قائِمٌ وَ عَمْراً جالِساً.

خاتمة

(خاتِمَةٌ:) إذا تَنازَعَ عامِلانِ ظاهِراً بَعْدَهُما، فَلَكَ إِعْمالُ أَيِّهِما شِئْتَ، إلاَّ أَنَّ البَصْرِيِّينَ يَخْتارُونَ الثّانِيَ لِقُرْبِهِ وَ عَدَمِ ٱسْتِلْزامِ إِعْمالِهِ الفَصْلَ بِالأَجْنَبِيِّ، وَ العَطْفِ عَلىٰ الجُمْلَةِ قَبلَ تَمامِها. وَ الكُوفِيِّينَ الأَوَّلَ لِسَبْقِهِ وَ عَدَمِ ٱسْتِلْزامِهِ الإِضْمارَ قَبْلَ الذِّكْرِ. وَ أَيُّهُما أَعْمَلْتَ أَضْمَرْتَ الفاعِلَ فِي المُهْمَلِ مُوافِقاً لِلظّاهِرِ. أَمّا المَفْعُولُ، فَالمُهْمَلُ إِنْ كانَ الأَوَّلَ حُذِفَ، أَوِ الثّانِيَ أُضْمِرَ. إلاَّ أَنْ يَمْنَعَ مانِعٌ وَ لَيْسَ مِنْهُ، نَحْوُ: حَسِبَنِي وَ حَسِبْتُهُما مُنْطَلِقَيْنِ الزَّيْدانِ مُنْطَلِقاً، كَما قالَهُ بَعْضَ المُحَقِّقِينَ.

[3.9] Conclusion

When two governing agents contend (for the government) of an apparent noun after them, you have the option of giving government to whichever one of the two you desire. Except, that the Baṣriyyeen prefer the second (governing agent) due to its proximity (the the apparent noun) and the lack of requiring its government due to separation by a foreign element and (the lack of) apposition to a sentence before its ending.

The Kūfiyyeen (select) the first due to its preceding (the second governing agent) and the lack of requiring concealment before mention (of the apparent noun). Whichever of the two you choose to govern, you conceal the subject of the disregarded agent in accordance with the apparent noun. Regarding the object, then, the disregarded agent's object is elided if the first or the second's (subject) is concealed, except that an obstacle prevents it. Not from (this category of contending governments), is the example: حَسِبَنِي وَ حَسِبْتُهُما مُنْطَلِقَيْنِ الزَّيْدانِ مُنْطَلِقاً *The (two) Zaids reckoned me departed and I reckoned them departed,* as some scholars have said.

[3.9] COMMENTARY

The concluding section in this chapter dedicated to the verb, deals with the topic of resolving conflicts between two governing agents. At times, a situation arises where two governing agents, like verbs, are in contention to govern the same noun occurring after them as their subject, object or Khabar, as in: نَصَرَنِي وَ يَنْصُرُنِي الزَّيْدانِ *The two Zaids helped me and is helping me*. In this example, there are two verbs (نَصَرَنِي وَ يَنْصُرُنِي). Since both verbs have their objects attached as accusative pronouns in the first-person (ي), they require a subject to govern as well. Therein lies the conflict: both governing agents contend to govern the same apparent noun (الزَّيْدانِ) as their subject.

The author says that you can choose whichever of the two governing agents you like to govern the apparent noun. After stating that, however, he gives insight into the views of the grammarians of Baṣrah and Kūfah in resolving this conflict.

The grammarians of Baṣrah (البَصْرِيِّينَ) are of the opinion that the second governing agent should govern the apparent noun as its subject. They have a few reasons for their point of view:

- As the second governing agent is nearer to the apparent noun, the issue of having a separator between the governing agent and the apparent noun that it governs does not arise. Separators unrelated to the governing agent, meaning foreign separators (أَجْنَبِي) placed between the governing agent and its governed word may negate a word's government. For example, if the first verb is selected to govern the apparent noun, then, the second verb becomes a separator between the governing agent and the apparent noun. The second verb is considered foreign because it does not contain a pronoun which refers to the first verb, therefore, it is unrelated or foreign to the first verb. From the perspective of these grammarians, a separator of this type should not exist between a governing agent and the word which it governs.

- The second point is that when the second verb governs the apparent noun, the issue of apposition does not arise. Meaning that if the first verb governs the apparent noun, the second verb can only be relevant in the sentence if the pronoun concealed within it makes reference to the governing agent (the first verb).

This referencing can only be accomplished via apposition wherein the second verb is connected in apposition to the first verb by means of the conjunctive particle (وَ). This apposition is required since without apposition the second verb has no defined role in the sentence as its pronoun has no specific point of reference. In such a situation, the second part of the expression, namely (يَنْصُرُنِي الزَّيْدانِ) becomes disconnected from the governing agent. Therefore, when the second verb is selected as the governing agent, this issue of apposition does not arise. In addition, the pronoun concealed in the first verb can make its reference to the apparent noun which follows it. The pronoun, however, should agree with the apparent noun to indicate its reference, as in: نَصَرانِي و يَنْصُرُنِي الزَّيْدانِ.

On the other hand, when the first verb is selected as the governing agent, the second verb's concealed pronoun must be related to the apparent noun following it. As the apparent noun is in the dual, the verb's concealed subject should also reflect agreement with the dual to indicate its reference, for example: نَصَرَنِي وَ يَنْصُرانِي الزَّيْدانِ.

The grammarians of Kūfah (الكُوفِيِّينَ), on the other hand, select the first verb as the governing agent. Here are a few of their views:

- Since the first verb is the first governing agent in the expression, it has precedence in the government of the apparent noun.
- In their view, when the second verb is selected as the governing agent, the first verb's subject is concealed and makes reference to the apparent noun (الزَّيْدانِ) via apposition. The grammarians of Kūfah consider it improper that the first verb's subject is its concealed pronoun which refers to an apparent noun governed on another level. The apparent noun is governed by the second verb as its subject on one level. The same noun is also governed through the reference of the pronoun concealed in the first verb, on a second level.

  In that scenario, their view is that the government of the second verb would have precedence since it governs (الزَّيْدانِ) literally (لَفْظاً) while the first verb governs the apparent noun with its concealed pronoun. Also that reference of the first verb's pronoun is made by means of apposition, meaning that the apparent noun is in a part of the expression different than that of pronoun referencing it.

Therefore, these grammarian believe, this type of government is not proper. When the first verb is the governing agent, then, this type of concealment is avoided in the first governing agent as it governs the subject. Then, the concealment of the second verb's subject is required. It makes its reference to the apparent noun directly following it. This is the proper arrangement in that the concealed pronoun's reference is made to the apparent noun which follows it directly. The government of the subject by the first verb is on the first level, while the reference of second verb's pronoun to the same word is on the second level. The pronoun in the second verb indicates agreement with the word it references in order to indicate its point of reference, as in: نَصَرَنِي وَ يَنْصُرانِي الزَّيْدانِ.

As a general rule, the author states: *"Whichever of the two you choose to govern, you conceal the subject of the disregarded agent in accordance with the apparent noun."*

For example, in the sentence: كُنْتُ وَ كانَ زَيْدٌ قائِماً *I and Zaid were standing,* both verbs are defective verbs and both require a Khabar to complete their meaning. The subject for the first verb is its conspicuous nominative pronoun (تُ) signifying the first-person (أَنا). The subject for the second verb is (زَيْدٌ). Both verbs, lacking a Khabar, contend to govern the word (قائِماً).

If the second verb is selected as the governing agent, then, the Khabar is for this verb. Still, the first verb also requires a Khabar in order to be relevant in this expression. The author refers to the governing agent which does not govern the apparent noun as (مُهْمَلٌ) or *Disregarded.* To resolve this conflict, it becomes necessary to place a second Khabar after the first Khabar, so that it relates specifically to the disregarded governing agent by means of apposition, as in: كُنْتُ وَ كانَ زَيْدٌ قائِماً إِيّاهُ .

As the author mentioned, the subject of the disregarded governing agent (the first verb) is concealed although making reference to its Khabar (إِيّاهُ). This Khabar, meaning the second Khabar (إِيّاهُ) must contain a pronoun making reference to the governing agent's Khabar (قائِماً). The reference of this pronoun makes the second Khabar and the disregarded governing agent (the first verb) relevant in the expression as both are tied to the governing agent's Khabar.

This pronoun in the second Khabar must also agree with the apparent noun (قائِماً), the Khabar, in gender and number. In this manner the disregarded agent's need for a Khabar is satisfied. Also, the need of its concealed pronoun to reference the Khabar is met. In addition, the pronoun in its Khabar (إِيَّاهُ) makes reference to the first Khabar, the apparent noun. This makes the government of the disregarded agent relevant to the governing agent (the second verb).

Another rule: *"Regarding the object, then, the disregarded agent's object is elided if it is first or the second's (subject) is concealed, except that an obstacle prevents it."*

The author refers to a scenario wherein two verbs are in contention for the same noun with one of the governing agents requiring the noun as an object, as in: رَأَيْتُ وَ أَكْرَمَنِي زَيْدٌ / *saw Zaid and Zaid honored me*. The verb (رَأَيْتُ) requires Zaid as an object, in the accusative. The second verb (أَكْرَمَنِي) requires Zaid as a subject, in the nominative, as in: رَأَيْتُ زَيْداً وَ أَكْرَمَنِي زَيْدٌ. According to this rule, if the disregarded agent is first, the object for that verb is elided, leaving the apparent noun in the nominative state as the subject for the second verb, as in: رَأَيْتُ وَ أَكْرَمَنِي زَيْدٌ.

If the second verb is selected as the governing agent, then, its subject will be required to be concealed, as in: رَأَيْتُ وَ أَكْرَمَنِي زَيْداً. The apparent noun, then is in the accusative as the object of the first verb. The second verb makes reference through its concealed pronoun to the apparent noun. That is, unless there is some reason barring the concealment the subject for the second verb, such as: رَأَيْتُ زَيْداً وَ أَكْرَمَنِي. Here, the second verb's concealment is improper since it has no apparent point of reference occurring after it. On the other hand, when the apparent noun follows the second verb, it becomes the reference of the verb's concealed pronoun.

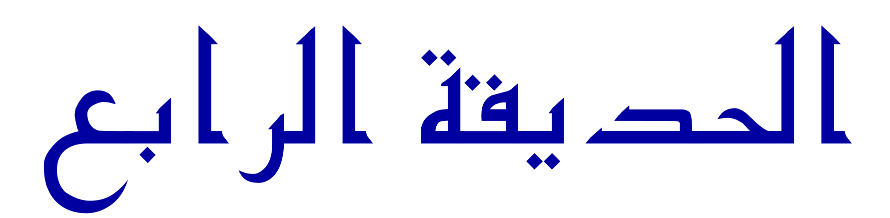
Finally, the author mentions another example. However, he excludes this example from the examples wherein two governing agents contend for the government of one word. This example, he states, is not from this category, meaning contending governing agents. The example is: حَسِبَنِي وَ حَسِبْتُهُما مُنْطَلِقَيْنِ الزَيْدانِ مُنْطَلِقاً. The first verb (حَسِبَنِي) has its object attached as a first-person accusative pronoun (ي). The subject for this verb is (الزَيْدانِ). The second verb's subject is the conspicuous pronoun (تُ) for the first-person (أَنا). This verb's object is the accusative pronoun (هُما) attached to it.

In this example, both verbs are doubly transitive and require a second object to complete their meaning. The first verb requires an object in the singular, like (مُنْطلِقاً) because its first object (أَنا) is masculine singular. The second verb requires its second object to be in the dual to correspond to its first object (هُما). Its object, therefore, is: (مُنْطَلِقَيْنِ). This example has the matter of contention between the two governing agents resolved. Originally, the expression was a such: حَسِبَنِي وَ حَسِبْتُهُما مُنْطَلِقاً.

If the first verb is selected as the governing agent, it is proper for it to govern the word (مُنْطَلِقاً) as its object as it agrees with its first object (أَنا). However, if the second verb is selected as the governing agent, the word (مُنْطَلِقاً) does not agree with the verb's object (هُما) which is dual and is not appropriate as its second object.

The author's point is that this expression is not one wherein there is contention between two governing agents to govern one word. Rather, it can be seen from the original expression that the second verb is in need of a second object as it cannot govern the word (مُنْطَلِقاً). Therefore, what is required to make this expression proper, is to bring this second object for the verb in the dual so that it will conform to its first object, the attached pronoun. Therefore, the word (مُنْطَلِقَيْنِ) is put into the expression to fulfill the need of the verb to have its second object.

Some grammarians have used this example, meaning: حَسِبَنِي وَ حَسِبْتُهُما مُنْطَلِقَيْنِ الزَيْدانِ مُنْطلِقاً, to indicate a solution to an expression wherein two governing agents contend to govern one apparent noun. According to the author, they are mistaken since the original expression could not be resolved without entering another word (مُنْطَلِقَيْنِ) into the expression. Therefore, the contention to govern one particular word does not exist.



THE FOURTH CHAPTER

الحديقة الرابع

في الجمل و ما يتبعها

(فِي الجُمَلِ وَ ما يَتْبَعُها:) الجُمْلَةُ قَوْلٌ تَضَمَّنَ كَلِمَتَيْنِ بِإِسْنادٍ، فَهِيَ أَعَمُّ مِنَ الكَلامِ عِنْدَ الأَكْثَرِ. فَإِنْ بُدِئَتْ بِاسْمٍ فَاسْمِيَّةٌ، نَحْوُ: زَيْدٌ قائِمٌ، وَ أَنْ تَصُومُوا خَيْرٌ لَكُمْ، وَ إِنَّ زَيْداً قائِمٌ، إِذْ لا عِبْرَةَ بِالحَرْفِ. أَوْ بِفِعْلٍ فَفِعْلِيَّةٌ كَقامَ زَيْدٌ، وَ هَلْ قامَ زَيْدٌ، وَ هَلاَّ زَيْداً ضَرَبْتَهُ، وَ يا عَبْدَاللَّهِ، وَ إِنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ. لأَنَّ المُقَدَّرَ كَالمَذْكُورِ.

ثُمَّ إِنْ وَقَعَتْ خَبَراً فَصُغْرَىٰ أَوْ كانَ خَبَرُ المُبْتَدَأِ فِيها جُمْلَةً فَكُبْرَىٰ، نَحْوُ: زَيْدٌ قامَ أَبُوهُ، فَقامَ أَبُوهُ صُغْرَىٰ وَ الجَمِيعُ كُبْرَىٰ. وَ قَدْ تَكُونُ صُغْرَىٰ وَ كُبْرَىٰ بِإِعْتِبارَيْنِ، نَحْوُ: زَيْدٌ أَبُوهُ غُلامُهُ مُنْطَلِقٌ. وَ قَدْ لا تَكُونُ صُغْرَىٰ وَ لا كُبْرَىٰ كَقامَ زَيْدٌ.

[4.0] The Fourth Garden

Sentences And That Which Follows Sentences

A sentence is a saying comprised of two words with ascription (between one another). With most, a sentence is more general than speech. If a sentence is begun with a noun, then it is nominal (إِسْمِيَّةٌ), for example: زَيْدٌ قائِمٌ *Zaid is standing;* أَنْ تَصُومُوا خَيْرٌ لَكُمْ *Your fasting is better for you;* إِنَّ زَيْداً قائِمٌ *Surely Zaid is standing,* when there is no consideration of the particle.

Or it is begun with a verb, then it is verbal (فِعْلِيَّةٌ), like: قامَ زَيْدٌ *Zaid stood;* هَلْ قامَ زَيْدٌ *Did Zaid stand;* هَلاَّ زَيْداً ضَرَبْتَهُ *Did you not strike Zaid;* يا عَبْدَ اللَّهِ *O 'Abdallāh;* وَ إِنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ *And if one of the idolaters seek protection from you,* because the estimated verb is like the mentioned verb.

Then, if a sentence occurs as a Khabar (predicate), then, it is a minor (expression). Or the Khabar of the Mubtada has a sentence in it, then it is the major (expression), for example: زَيْدٌ قامَ أَبُوهُ *Zaid's father stood*. Then, قامَ أَبُوهُ is the minor (expression) and the total is the major (expression). At times, it may be the minor and major with two considerations, as in: زَيْدٌ أَبُوهُ غُلامُهُ مَنْطَلِقٌ *Zaid's father's servant is set free*. Sometimes, there is no minor or major (expression), like: قامَ زَيْدٌ *Zaid stood*.

[4.0] COMMENTARY

The focus of the fourth chapter is the 'Arabic sentence. This initial section defines the two basic types of sentences, the nominal and verbal sentence.

The sentence is defined as a saying comprised of two words with ascription to one another. The sentence is either comprised of two nouns or a verb and a noun. What makes it a sentence is Isnād (الإِسنادُ), or ascription, meaning that the words have meaningful relationship between them. This is the reason that the author says that the sentence is more general than speech as speech may also include expressions lacking this ascription and incomplete sentences like phrases and clauses. The sentence, on the other hand, may be comprised of these phrases and clauses in an arrangement that conveys a particular meaning.

If a sentence begins with a noun, it is referred to as: الجُمْلَةُ الإِسْمِيَّةُ *A nominal sentence,* as in: زَيْدٌ قائِمٌ *Zaid is standing*. The nominal sentence, as previously mentioned (section 2.4), has two important elements, the subject (المُبْتَدَأُ) and the predicate (الخَبَرُ), the Mubtada and Khabar, respectively. The author also gave the example: أَنْ تَصُومُوا خَيْرٌ لَكُمْ *Your fasting is better for you*. Despite the fact that this sentence begins with a verb (تَصُومُوا), it is counted as a nominative sentence due to the rule that the accusative particle (أَنِ المَصْدَرِيَّةُ), when combined with a present-tense verb, is interpreted as the verb's Maṣdar. As such, the expression is interpreted as: صَوْمُكُمْ خَيْرٌ لَكُمْ, a nominal sentence in the same meaning.

The third example: إِنَّ زَيْداً قائِمٌ *Surely Zaid is standing*. The author mentions that this is a nominal sentence because the particle (إِنَّ), and other particles, are not considered in determining whether a sentence is nominal or verbal.

If a sentence begins with a verb, it is referred to as: الجُمْلَةُ الفِعْلِيَّةُ *A verbal sentence*. The

important elements of a verbal sentence are the verb (الفِعْلُ) and its subject (الفاعِلُ) as in the example: قامَ زَيْدٌ *Zaid stood*. At times, a verbal object (المَفْعُولُ بِهِ), in the accusative, may also be found in a verbal sentence wherein the verb is transitive, as in: ضَرَبَ زَيْدٌ عَمْراً *Zaid hit 'Amr*.

Likewise, particles preceding a verb are not considered in determining whether a sentence is verbal or nominal, as in: هَلْ قامَ زَيْدٌ *Did Zaid stand*. In some instances, a verb is estimated within an expression: هَلاَّ زَيْداً ضَرَبْتَهُ *Did you not strike Zaid*. What is estimated is in this sentence is: هَلاَّ ضَرَبْتَ زَيْداً ضَرَبْتَهُ. The government of this verb relates to the topic of a noun diverted from its governing agent (section 2.27) wherein the government of an estimated verb is manifest.

Also, a sentence may be considered verbal when it does not contain an apparent verb but the verb's meaning is manifest in the expression, as in: يا عَبْدَ اللَّهِ *O 'Abdallāh*. What is estimated is: أَدْعُوْ عَبْدَ اللَّهِ *I'm calling 'Abdallāh*. In this type of expression, the meaning of a verb is present, although its government may not necessarily be manifest. In the last example: ﴿وَ إِنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ﴾ *And if one of the idolaters seek protection from you* [9:6], a verb is also estimated, as in: وَ إِنِ ٱسْتَجارَكَ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ. This is only considered a verbal sentence due to the estimation of a verb. As the author mentions, the estimated verb is like the verb which is mentioned.

Next, the author mentions the concept of a greater and minor expression. In the example: زَيْدٌ قامَ أَبُوهُ *Zaid's father stood,* this nominal sentence begins with a noun (زَيْدٌ), the Mubtada. The Khabar for this Mubtada is a verbal sentence, namely: قامَ أَبُوهُ. The nominal sentence in its entirety is the major expression or Kubra (كُبْرَى) while the Khabar, meaning the verbal sentence, is the minor expression or Sughra (صُغْرَى).

Then, the author mentions that there might be major and minor expressions from more than one perspective, as in: زَيْدٌ أَبُوهُ غُلامُهُ مَنْطَلِقٌ *Zaid's father's servant is set free*. In this nominal sentence, the Mubtada is (زَيْدٌ) and the Khabar is (أَبُوهُ غُلامُهُ مُنْطَلِقٌ), also a nominal sentence. This is one perspective. However, in the nominal sentence that is the Khabar for (زَيْدٌ), there is another Khabar (غُلامُهُ مُنْطَلِقٌ). These words are the Khabar for (أَبُوهُ).

Also, within this Khabar is another nominal sentence (غُلامُهُ مُنْطَلِقٌ) wherein (غُلامُهُ) is the Mubtada and (مُنْطَلِقٌ) is the Khabar. So, from one perspective, the greater expression is (زَيْدٌ أَبُوهُ غُلامُهُ مَنْطَلِقٌ) and minor expression is (أَبُوهُ غُلامُهُ مَنْطَلِقٌ). Then, from another perspective, the major expression is the Khabar of (زَيْدٌ), namely: (أَبُوهُ غُلامُهُ مُنْطَلِقٌ). Within this major expression is another nominal sentence, the minor expression (غُلامُهُ مُنْطَلِقٌ) which is the predicate of (أَبُوهُ).

Some sentences do not contain a major or minor expression, as in: قامَ زَيْدٌ *Zaid stood*. This is a verbal sentence only comprised of the verb (قامَ) itself and its subject (زَيْدٌ). No other sentence is involved in this expression.

إجمال

(إِجْمالٌ:) الجُمَلُ الَّتِي لَها مَحَلٌّ سَبْعٌ: الخَبَرِيَّةُ وَ الحالِيَّةُ وَ المَفْعُولُ بِها وَ المُضافُ إِلَيْها وَ الواقِعَةُ جَواباً لِشَرْطٍ جازِمٍ وَ التَّابِعَةُ لِمُفْرَدٍ وَ التَّابِعَةُ لِجُمْلَةٍ لَها مَحَلٌّ. وَ الَّتِي لا مَحَلَّ لَها سَبْعٌ أَيْضاً: المُستَأْنَفَةُ وَ المُعْتَرِضَةُ وَ التَّفْسِيرِيَّةُ وَ الصِّلَةُ وَ المُجابُ بِها القَسَمُ وَ المُجابُ بِها شَرْطٌ غَيْرُ جازِمٍ وَ التّابِعَةُ لِما لا مَحَلَّ لَهُ.

[4.1] A Summary:

Sentences which have (an established) place (of I'rāb) are seven: the informative; the circumstantial accusative; that which wherein is an object; that which is annexed; that which occurs as a jussive reply to a condition; that which follows the singular word and that which follows a sentence having a place (of I'rāb).

Sentences in which there is no (established) place (of I'rāb) are also seven: the newly initiated sentence; the parenthetical clause; the explanatory sentence; the relative clause; the reply to an oath; the reply to the non-jussive condition and the sentence following something for which there is no (established) place (of I'rāb).

[4.1] COMMENTARY

In this section, the author summarizes the various types of sentences. He categorizes sentences into two groups, those which have an established place of I'rāb and those which do not. The meaning of having a place (مَحَلٌّ) of I'rāb is that a sentence may fill a role within the sentence, like the Khabar for a Mubtada, for example. According to the rule, the Khabar and the Mubtada are nominative, therefore, the place (مَحَلٌّ) of the Khabar is nominative. Therefore, the sentence occurring as the Khabar is in the place established for a nominative word.

The author mentioned that sentences having an established place of I'rāb are seven:

- (الخَبَرِيَّةُ) Informative sentences. Meaning (الجُمْلَةُ الخَبَرِيَّةُ), a sentence which occurs as a Khabar for a Mubtada or a Khabar for one of the Nawāsikh (refer to section 2.6). Its place of I'rāb is the nominative state.
- (الحالِيَّةُ) Circumstantial Accusative. It is the sentence which occurs in the meaning of Ḥāl. Its place of I'rāb is the accusative state.
- (المَفْعُولُ بِها) That sentence which has an verbal object (المَفْعُولُ بِهِ) in it for a verb. Its place of I'rāb is the accusative state.
- (المُضافُ إِلَيْها) That sentence which is annexed to a word. Its place of I'rāb is the genitive state.
- (الواقِعَةُ جَواباً لِشَرْطٍ جازِمٍ) That which occurs as a reply to a jussive condition. The place of I'rāb is the jussive state.
- (التَّابِعَةُ لِمُفْرَدٍ) That which occurs following a singular word like an adjective. Or the sentence follows another word in explicative apposition (عَطْفُ البَيانِ), equivalent apposition (البَدَلُ), emphatic apposition (التَّأْكِيدُ) and apposition by means of a conjunctive particle (العَطْفُ بِحَرْفٍ). The place of I'rāb agrees with the I'rāb of the singular word that it follows.

- (التَّابِعَةُ لِجُمْلَةٍ) That sentence which occurs following one of the previous six sentences in an adjectival relationship or, as in the previous category, explicative apposition, equivalent apposition, emphatic apposition and apposition by means of a particle. Its place of I'rāb follows that of the sentence to which it is in apposition.

The sentences wherein there is no established place (مَحَلٌّ) for I'rāb, are also seven types:

- (المُسْتَأْنَفَةُ) The newly initiated sentence or the sentence which is unrelated to that sentence occurring before it.
- (المَعْتَرِضَةُ) The parenthetical clause. It is the sentence situated between two expressions like a separator.
- (التَّفْسِيرِيَّةُ) The explanatory sentence. It is the sentence which explains a unknown or ambiguous saying.
- (الصِّلَةُ) Relative Clause. It is the sentence occurring after one of the types of Relative Nouns.
- (المُجابُ بِها القَسَمُ) The sentence that occurs as a reply to an oath.
- (المُجابُ بِها شَرْطٌ غَيْرُ جازِمٍ). The sentence that occurs as a reply to a non-jussive conditional sentence.
- (التَّابِعَةُ لِما لا مَحَلَّ لَهُ). The sentence which follows a sentence wherein there is no place of I'rāb.

Each of these fourteen categories of sentences will be examined in detail in upcoming sections.

تفصيل

(تَفْصِيلٌ:) الأُولَىٰ مِمَّا لَهُ مَحَلٌّ: الخَبَرِيَّةُ وَ هِيَ الواقِعَةُ خَبَراً لِمُبْتَدَإٍ أَوْ لأَحَدِ النَّواسِخِ. وَ مَحَلُّها: الرَّفْعُ أَوِ النَّصْبُ. وَ لا بُدَّ فِيها مِنْ ضَمِيرٍ مُطابِقٍ لَهُ مَذْكُورٍ أَوْ مُقَدَّرٍ، إِلاَّ إِذا ٱشْتَمَلَتْ عَلَىٰ المُبْتَدَإِ أَوْ عَلَىٰ جِنْسٍ شامِلٍ لَهُ أَوْ إِشارَةٍ إِلَيْهِ أَوْ كانَتْ نَفْسَ المُبْتَدَإِ.

[4.2] Details:

The first of those sentences having an established place of I'rāb is the informative sentence (الخَبَرِيَّةُ). It is that which occurs as a Khabar for a Mubtada or one of the Nawāsikh. The place of its I'rāb is Raf' and Naṣb. A pronoun in the Khabar, in agreement with the Mubtada, is required (whether the pronoun is) mentioned or estimated. Except when (the informative sentence) is comprised of the Mubtada or (the informative sentence) includes a genus comprised of the Mubtada or pointing to the Mubtada or it is the essence of the Mubtada.

[4.2] COMMENTARY

This section begins detailing the types of sentences wherein there is a place (مَحَلٌّ) for I'rāb. The first type of sentence is an informative sentence (الجُمْلَةُ الخَبَرِيَّةُ) which occurs as a Khabar for a Mubtada, as in: زَيْدٌ أَبُوهُ قائِمٌ *Zaid's father is standing,* wherein (زَيْدٌ) is the Mubtada and the Khabar (أَبُوهُ قائِمٌ) is a nominative sentence standing in the place of a nominative word. It is informative as it provides information regarding the Mubtada (زَيْدٌ).

The informative sentence may also occur as the Khabar of one of the five Nawāsikh (النَّواسِخ). As a Khabar of one of the Nawāsikh, its place of I'rāb will be either nominative or accusative, as in:

1) إِنَّ زَيْداً أَبُوهُ قائِمٌ *Surely Zaid's father is standing* (nominative); 2) لا رَجُلَ أَبُوهُ قائِمٌ *No man's father is standing* (nominative); 3) كانَ زَيْدٌ أَباهُ قائِمٌ *Zaid's father was standing* (accusative); 4) ما زَيْدٌ أَباهُ قائِمٌ *Zaid's father is not standing* (Accusative); 5) طَفِقَ زَيْدٌ يَقُومُ أَبُوهُ *Zaid's father was starting to stand* (accusative).

Respectively, the types of the Nawāsikh mentioned in the previous five examples are:

(١) إنَّ أَيْ حَرْفٌ مُشَبَّهَةٌ بِالفِعْلِ (٢) لا النّافِيَةُ لِلْجِنْسِ (٣) أَفْعالُ النَّاقِصَةِ (٤) ما و لا المُتَشَبَّهَتانِ بِلَيْسَ (٥) أَفْعالُ المُقارِبَةِ

As the author mentioned, the Khabar must include a pronoun which refers back to the Mubtada. This pronoun must agree with the Mubtada in terms of gender and number, as in: الرَّجُلانِ أَبُوهُما قائِمٌ *The two men's Father is standing*. This pronoun referencing the Mubtada may be apparent, as in the last example, or estimated, as in: زَيْدٌ يَقُومُ *Zaid is standing*, wherein the Khabar (يَقُومُ) has no conspicuous pronoun. Its concealed pronoun (هُوَ), then, makes reference to the Mubtada.

The exceptions to this rule is that the pronoun is not required when the Khabar contains the Mubtada itself, as in: ﴿الحاَقَّةُ ما الحاَقَّةُ﴾ *"The sure calamity! What is the sure calamity?"* [69:1-2] The Mubtada (الحاَقَّةُ) is repeated in the Khabar (ما الحاَقَّةُ), therefore, eliminating the need for there to be a pronoun in the Khabar referencing the Mubtada. The second exception is when the Khabar includes a word reflecting the same genus (الجِنْسُ) as the Mubtada, as in: زَيْد نِعْمَ الرَّجُلُ *Zaid what a good man*. As the genus (الرَّجُلُ) includes (زَيْدٌ) and others, the pronoun is not required to refer to the Mubtada.

The third exception is when the Khabar points to the Mubtada, as in: ﴿وَ لِباسُ التَّقْوَىٰ ذٰلِكَ خَيْرٌ﴾ *"Clothing that guards (against evil) that is the best."* [7:26] In this verse, the Demonstrative Noun (ذٰلِكَ) points to the Mubtada (لِباسُ) eliminating the requirement of the pronoun.

The fourth exception is when the Khabar contains the essence of the Mubtada itself, as in: ﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ *Say: He, Allah, is one*. [112:1] The pronoun of fact (هُوَ) forms the Mubtada, while the Khabar is (اللَّهُ أَحَدٌ), another nominal sentence wherein the word (اللَّهُ) is the essence of the meaning of the Mubtada (هُوَ).

الثانية

(الثَّانِيَةُ:) الحالِيَّةُ: وَ شَرْطُها أَنْ تَكُونَ خَبَرِيَّةً غَيْرَ مُصَدَّرَةٍ بِحَرْفِ الإِسْتِقْبالِ. وَ لا بُدَّ مِنْ رابِطٍ. فَالإِسْمِيَّةُ بِالواوِ وَ الضَّمِيرِ أَوْ أَحدِهِما. وَ الفِعْلِيَّةُ إِنْ كانَتْ مَبْدُوَّةً بِمُضارِعٍ مُثْبَتٍ بِدُونِ قَدْ، فَبِالضَّمِيرِ وَحْدَهُ، نَحْوُ: جآءَنِي زَيْدٌ يَسْرَعُ. أَوْ مَعَها، فَمَعَ الواوِ، نَحْوُ: لِمَ تُؤْذُونَنِي وَ قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ. وَ إِلاَّ فَكالإِسْمِيَّةِ. وَ لا بُدَّ مَعَ الماضِي المُثْبَتِ مِنْ قَدْ وَ لَوْ تَقْدِيراً.

[4.3] Second: The Ḥāliyyah (الحالِيَّةُ)

Its condition is that it be informative not beginning with a particle of the future. A connector is required. Then, the nominal sentence is (connected) by Wāw or pronoun or one of the two. The verbal sentence, if it is begun with the positive present-tense without (قَدْ), then, (it is connected) with a pronoun alone, for example: جآءَنِي زَيْدٌ يَسْرَعُ *Zaid came to me quickly*. Or with (قَدْ), then, with Wāw, as in: لِمَ تُؤْذُونَنِي وَ قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ *Why do you give me trouble? And you know indeed that I am Allah's Apostle to you.* Otherwise, it is like the nominal sentence. It is necessary, with the positive past-tense, for (قَدْ) although it may estimated.

[4.3] COMMENTARY

The second type of sentence wherein there is a place (مَحَلٌّ) of I'rāb is the Ḥāliyyah or related to the Ḥāl (الجُمْلَةُ الحالِيَّةُ). The Ḥāl (الحالُ), when it applies to a word, indicates the state of the subject or object at the time when the action occurred, as in: جآءَنِي زَيْدٌ راكِباً *Zaid came to me riding*. The accusative word (راكِباً) is the Hāl indicating that Zaid was riding at the time when he came. As such, the sentence standing in the place of this Ḥāl, its place will be accusative.

This type of sentence has a number of restrictions mentioned by the author. The first being that the sentence should be informative (خَبَرِيَّةٌ), meaning that it should not be comprised of a command, negation or interrogation. The second condition is that the sentence should not be initiated with a particle of the future-tense, meaning the particles (سَ) and (سَوْفَ) which indicate the near and distant future, respectively. The third condition is that there must be a connector (رابِطٌ) which links the Ḥāliyyah sentence (الجُمْلَةُ الحالِيَّةُ) with the sentence occurring before it.

If the Ḥāliyyah sentence is a nominal sentence, then, the connector must be the particle Wāw together with a pronoun embedded within the sentence which refers to the subject or object, meaning the (ذُو الحالِ), as in: جآءَنِي زَيْدٌ وَ أَبُوهُ قائِمٌ *Zaid came to me while his father is standing*. The Ḥāliyyah sentence is (أَبُوهُ قائِمٌ) which contains a pronoun referring back to (زَيْدٌ), which is the (ذُو الحالِ). The connectors are (وَ) and the pronoun embedded in the sentence. It is also permissible that the connector be only one of the two, meaning either Wāw or the pronoun, as in: جآءَنِي زَيْدٌ و الفَرَسُ مَرِيضٌ *Zaid came to me while the horse was sick;* and: جآءَنِي زَيْدٌ وَجْهُهُ مُسَوَّدٌ *Zaid came to me while his face was blackened*.

Regarding the verbal sentence, if it is begun with a positive present-tense verb without (قَدْ), then the pronoun alone is required as a connector (رابِطٌ), جآءَنِي زَيْدٌ يَبْتَسِمُ *Zaid came to me smiling*, wherein the pronoun (هُوَ) is concealed within the verb (يَبْتَسِمُ). When the particle (قَدْ) is present, the Wāw is required, as in: ﴿لِمَ تُؤْذُونَنِي وَ قَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ﴾ *"Why do you give me trouble? And you know indeed that I am Allah's apostle."* [61:5]

When the verbal sentence is not comprised of a positive verb, meaning that it is negated, the sentence is like the nominal sentence, meaning that it requires both Wāw and a pronoun or one of the two alone, as in: جآءَنِي زَيْدٌ لَمْ يَبْتَسِمْ *Zaid came to me while he was not smiling;* or with Wāw and the pronoun, as in: جآءَنِي زَيْدٌ وَ لَمْ يَبْتَسِمْ. Here, the pronoun is concealed within the verb and the particle (وَ) precedes the verb.

When a verbal sentence is comprised of a past-tense verb, the particle (قَدْ) is required, as in: جآءَنِي زَيْدٌ وَ قَدْ أَكَلَ *Zaid came to me while he had already eaten*. The particle is required, even if it is estimated, as in: ﴿هٰذِهِ بِضاعَتُنا رُدَّتْ إِلَيْنا﴾ *"This is our property returned to us."* [12:65] In other words: قَدْ رُدَّتْ إِلَيْنا.

الثالثة

(الثَّالِثَةُ:) الواقِعَةُ مَفْعُولاً بِها. وَ تَقَعُ مَحْكِيَّةً بِالقَوْلِ، نَحْوُ: قال: إِنِّي عَبْدُ اللَّهِ. وَ مَفْعُولاً ثانِياً لِبابِ ظَنَّ، وَ ثالِثاً لِبابِ أَعْلَمَ وَ مُعَلَّقاً عَنْها العامِلُ، نَحْوُ: لِنَعْلَمَ أَيُّ الحِزْبَيْنِ أَحْصَى. وَ قَدْ تَنُوبُ عَنْ الفاعِلِ وَ يَخْتَصُّ ذٰلِكَ بِبابِ القَوْلِ، نَحْوُ: يُقالُ: زَيْدٌ عالِمٌ.

[4.4] Third: (A Sentence With) An Object Occurring in it (الواقِعَةُ مَفْعُولاً بِها)

It occurs as an account in a saying, as in: قالَ: إِنِّي عَبْدُ اللَّهِ *He said: Surely I am a servant of Allah*. (And it occurs) as a second object for the category of verbs like (ظَنَّ) and the third object in the category of verbs like (أَعْلَمَ). (It occurs with) the governing agent connected to the sentence, for example: لِنَعْلَمَ أَيُّ الحِزْبَيْنِ أَحصَى *That We might know which of the two parties was best able to compute the time*. At times, it is made a proxy for a subject. That is particular to a saying, such as: يُقالُ زَيْدٌ عالِمٌ *It is said: Zaid is a scholar.*

[4.4] COMMENTARY

The third type of sentence wherein there is an established place (مَحَلٌّ) of I'rāb is the sentence which occurs as a verbal object (المَفْعُولُ بِهِ). Like the verbal object itself, the place of I'rāb of this sentence is the accusative state. There are three situations in which a sentence occurs in the place of a verbal object:

- It is the sentence which occurs following a saying (قَوْلٌ), such as: ﴿قالَ إِنِّي عَبْدُ اللَّهِ﴾ *"He said: Surely I am a servant of Allah."* [19:30] That which follows the verb (قالَ) is the quoted sentence (إِنِّي عَبْدُ اللَّهِ) in the place of the accusative.

- It is the sentence occurring as the second object of verbs in the category of (ظَنَّ), meaning a verb which is doubly-transitive requiring two objects. For example: ظَنَنْتُ زَيْداً أَبُوهُ قائِمٌ *I think that Zaid's father is standing*. The first object of the verb is (زَيْداً) which is followed by the nominal sentence (أَبُوهُ قائِمٌ). This nominal sentence is the second object for the verb (ظَنَنْتُ), in the place of the accusative.

This group also includes those verbs like (أَعْلَمَ) which are capable of having three objects. In this group, the sentence occurring as the object will occur as the third object as in: أَعْلَمْتُ زَيْداً عَمْراً أَبُوهُ قائِمٌ *I know that Zaid, his father 'Amr is standing*. The first object is (زَيْداً) and the second is (عَمْراً) and the sentence occurring as the third verbal object is (أَبُوهُ قائِمٌ), a nominal sentence.

- In a sentence in which there is interrogation, negation, the particle Lām or an oath, the government of that verb is eliminated for the sentence which occurs after it, as in: ﴿لِنَعْلَمَ أَيُّ الحِزْبَيْنِ أَحْصَىٰ﴾ *"That We might know which of the two parties was best able to compute the time."* [18:12] In this sentence, the verb (نَعْلَمَ) governs the word (أَيُّ) which denotes the interrogative. As a result, the sentence following it (الحِزْبَيْنِ أَحْصَىٰ), a nominal sentence, is not governed by the verb, although it occurs as its object.

Sometimes, a sentence which occurs as an object will also occur as a proxy for the verb's subject in a similar manner as the verbal object. In such circumstances, it occupies the place of the nominative like the proxy-subject (نائِبُ الفاعِلِ), as in: يُقالُ زَيْدٌ عالِمٌ *It is said: Zaid is a scholar*. As the verb (يُقالُ) is in the passive-voice, the sentence which would normally be the object of an active-voice verb, becomes the proxy of the elided subject in the place of the nominative.

الرابعة

(الرَّابِعَةُ:) المُضافُ إِلَيْها. وَ تَقَعُ بَعْدَ ظُرُوفِ الزَّمانِ، نَحْوُ: وَ السَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ. وَ ٱذْكُرُوا إِذْ أَنْتُمْ قَلِيلُونَ. وَ بَعْدَ حَيْثُ. وَ لا يُضافُ إِلَىٰ الجُمَلِ مِنْ ظُرُوفِ المَكانِ سِواها. وَ الأَكْثَرُ إِضافَتُها إِلَىٰ الفِعْلِيَّةِ.

[4.5] Fourth: That (Sentence) Which Is Muḍāf Ilaihi

It occurs after adverbs of time, as in: السَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ *Peace be upon me the day I was born;* and: وَ ٱذْكُرُوا إِذْ أَنْتُمْ قَلِيلُونَ *Remember when you were few*. And (a sentence) occurring after (حَيْثُ). Sentences are not annexed to adverbs of place besides (حَيْثُ). Mostly, (this adverb) is annexed to a verbal sentence.

[4.5] COMMENTARY

The fourth type of sentence wherein there is a place (مَحَلٌّ) of I'rāb is the sentence which is annexed to a word occurring before it. Like the second-term of an Iḍāfah (المُضافُ إِلَيْهِ), the sentence which is annexed, the place of its I'rāb is the genitive state.

The sentence which is annexed occurs after an adverb of time (ظَرْفُ الزَّمانِ), for example: ﴿السَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ﴾ *"Peace on me on the day I was born."* [19:33]. In this sentence, the verb (وُلِدْتُ) is the verbal sentence with its subject (أَنا). It is annexed to the adverb of time occurring before it (يَوْمَ). The second example given by the author: وَ اذْكُرُوا إِذْ أَنْتُمْ قَلِيلُونَ *Remember when you were few*. The nominal sentence (أَنْتُمْ قَلِيلُونَ) is annexed to the adverb of time (إِذْ).

The majority of grammarians also consider that the adverb (إِذا) also has the same ruling. Those grammarians who consider (لَمَّا) to be a noun, also consider it in the same ruling.

Regarding adverbs of place (ظَرْفُ المَكانِ), only the adverb (حَيْثُ) is capable of having a sentence annexed to it, as in: جَلَسْتُ حَيْثُ جَلَسَ الأَمِيرُ *I sat where the Amir sat*. Mostly, this adverb has a verbal sentence annexed to it.

الخامسة

(الخامِسَةُ:) الواقِعَةُ جَواباً لِشَرْطٍ جازِمٍ مَقْرُونَةً بِالفآءِ أَوْ إذا الفُجائِيَّةِ. وَ مَحَلُّها: الجَزْمُ، نَحْوُ: مَنْ يُضْلِلِ اللَّهُ فَلا هادِيَ لَهُ، وَ إِنْ تُصِبْهُمْ سَيِّئَةٌ بِما قَدَّمَتْ أَيْدِيهِمْ إذا هُمْ يَقْنَطُونَ. وَ أَمَّا نَحْوُ: إِنْ تَقُمْ أَقُمْ، وَ إِنْ قُمْتَ قُمْتُ. فَالجَزْمُ فِيهِ لِلْفِعْلِ وَحْدَهُ.

[4.6] Fifth: The Sentence Occurring As A Reply To A Jussive Condition

The sentence occurring as a reply to a jussive condition adjacent to Fā̓ or (إذا الفُجائِيَّةِ). (The sentence's) place (of I'rāb) is the jussive state, for example: مَنْ يُضْلِلِ اللَّهُ فَلا هادِيَ لَهُ *Whomsoever Allah causes to err, there is no guide for him;* and: إِنْ تَصِبْهُمْ سَيِّئَةٌ بِما قَدَّمَتْ أَيْدِيهِمْ إذا هُمْ يَقْنَطُونَ *And if an evil befall them for what their hands have already wrought, lo! they are in despair*.

Regarding the likes of: إِنْ تَقُمْ أَقُمْ *If you stand, I will stand*, and: إِنْ قُمْتَ قُمْتُ *If you stood, I stood*. Then, the jussive state in it is for the verb alone.

[4.6] COMMENTARY

The fifth type of sentence wherein there is an established place of I'rāb is the sentence occurring as a reply to a condition when the verb which established the condition is in the jussive state, as in: ﴿مَنْ يُضْلِلِ اللَّهُ فَلا هادِيَ لَهُ﴾ *"Whomsoever Allah causes to err, there is no guide for him."* [7:186] The conditional sentence is (مَنْ يُضْلِلِ اللَّهُ) wherein the conditional particle (مَنْ) causes the jussive state in the verb following it. The reply to this condition begins with the particle (فَـ) and the reply is a nominal sentence (لا هادِيَ لَهُ). This sentence's place is the jussive state.

If the reply is not begun with the particle (فَـ), then, it is begun with (إذا الفُجائِيَّةِ), meaning that it has the meaning of suddenness, as in: ﴿إِنْ تُصِبْهُمْ سَيِّئَةٌ بِما قَدَّمَتْ أَيْدِيهِمْ إذا هُمْ يَقْنَطُونَ﴾ *"And if an evil befall them for what their hands have already wrought, lo! they are in despair."* [30:36] Meaning, suddenly, they are in despair. This is also a nominative sentence.

The author gives two other examples of conditional sentences, namely: إِنْ تَقُمْ أَقُمْ *If you stand, I will stand*, and: إِنْ قُمْتَ قُمْتُ *If you stood, I stood*. In the first example, the conditional sentence is (إِنْ تَقُمْ) and its reply is the sentence (أَقُمْ). The author's point is that in the reply, only the verb is in the jussive state, but the place of the sentence is not jussive. This is due to the fact the jussive state is not given to the verb and its subject together.

In the second example, the conditional sentence is (إِنْ قُمْتَ) and its reply is (قُمْتُ) which is incapable of indicating the jussive state as a past-tense verb. As such, it is said that the word is in the place of a jussive verb.

السادسة

(السَّادِسَةُ:) التَّابِعَةُ لِمُفْرَدٍ وَ مَحَلُّها بِحَسَبِهِ، نَحْوُ: وَ اتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ، وَ نَحْوُ: أَوَ لَمْ يَرَوْا إِلَىٰ الطَّيْرِ فَوْقَهُمْ صاَفَّاتٍ وَ يَقْبِضْنَ.

[4.7] Sixth: The Sentence Subordinate To A Singular Word

Its place (of I'rāb) is in accordance with (the singular word), as in: وَ ٱتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ *And guard yourselves against a day in which you shall be returned to Allah*. And, for example: أَوَ لَمْ يَرَوْا إِلَىٰ الطَّيْرِ فَوْقَهُمْ صاَفَّاتٍ وَ يَقْبِضْنَ *Have they not seen the birds above them expanding (their wings) and contracting (them)?*

[4.7] COMMENTARY

The sixth type of sentence wherein there is a place of I'rāb is the sentence which follows a singular word as an appositive subordinate (التَّوابِعُ) [2.41-2.48]. These appositive subordinates include the noun-adjective relationship (المَوْصُوفُ وَ الصِّفَةُ); explicative apposition (عَطْفُ البَيانِ); equivalent apposition (البَدَلُ); emphatic apposition (التَّأْكِيدُ) and apposition with a particle (العَطْفُ بِحَرْفٍ). The place of I'rāb in the subordinate sentence is in accordance with the word to which it is a subordinate.

The distinction of this category is that the sentence wherein there is an established place of I'rāb follows a singular word, as the author's example: ﴿وَ ٱتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ﴾ *"And guard yourselves against a day in which you shall be returned to Allah."* [2:281] In this verse, the sentence (تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ) follows the word (يَوْماً) as an adjective in the place of the accusative as it modifies a noun in the accusative.

In the author's second example: ﴿أَوَ لَمْ يَرَوْا إِلَىٰ الطَّيْرِ فَوْقَهُمْ صآَفَّاتٍ وَ يَقْبِضْنَ﴾ *"Have they not seen the birds above them expanding (their wings) and contracting (them)?"* [67:19] In this verse, the verbal sentence (يَقْبِضْنَ), meaning the verb and its subject (هُنَّ), is in apposition with the word (صآَفَّاتٍ) by means of the conjunctive particle (وَ). This word (صآَفَّاتٍ) is in the accusative as the Ḥāl (الحالُ) for the word (الطَّيْرِ). By means of apposition, the sentence (يَقْبِضْنَ) is in the place of the accusative.

السابعة

(السَّابِعَةُ:) التَّابِعَةُ لِجُمْلَةٍ لَها مَحَلٌّ. وَ مَحَلُّها بِحَسَبِها، نَحْوُ: زَيْدٌ قامَ وَ قَعَدَ أَبُوهُ، بِالعَطْفِ عَلَىٰ الصُّغْرَىٰ. وَ تَقَعُ بَدَلاً بِشَرْطِ كَوْنِها أَوْفَىٰ بِتَأْدِيَةِ المُرادِ، نَحْوُ: أَقُولُ لَهُ ٱرْحَلْ لا تُقِيمَنَّ عِنْدَنا - وَ إِلاَّ فَكُنْ فِي السِّرِّ وَ الجَهْرِ مُسْلِماً.

[4.8] Seventh: The Sentence Subordinate To A Sentence Having A Place Of I'rāb

The place of I'rāb is in accordance with the sentence (that it is subordinate to), for example: زَيْدٌ قامَ وَ قَعَدَ أَبُوهُ *Zaid stood and his father sat*, in apposition with the minor sentence. The sentence occurs as an equivalent subordinate with the condition of it being (a subordinate sentence) fulfilling the realization of the (speakers) intent, for example: أَقُولُ لَهُ ٱرْحَلْ لا تُقِيمَنَّ عِنْدَنا - وَ إِلاَّ فَكُنْ فِي السِّرِّ وَ الجَهْرِ مُسْلِماً *I am saying to him: move away, you do not stand with us, otherwise, then, be a Muslim in private and public*.

[4.8] COMMENTARY

The seventh type of sentence wherein there is an established place of I'rāb is that sentence which follows another sentence as an appositive subordinate (التَّوابِعُ), for example: زَيْدٌ قامَ وَ قَعَدَ أَبُوهُ *Zaid stood and his father sat.* In this expression, there are a number of sentences. The first is a nominal sentence (زَيْدٌ قامَ) wherein the Khabar is, itself, a verbal sentence (قامَ). This verbal sentence is the minor sentence (الصُّغْرَىٰ).

Following the minor sentence, is the conjunctive particle (وَ). This conjunctive particle places the sentences which follows it (قَعَدَ أَبُوهُ) in apposition with the minor sentence occurring before it (قامَ). The place of I'rāb of the minor sentence is nominative as it is the Khabar for (زَيْدٌ). Accordingly, the sentence in apposition will also have the place of I'rāb in the nominative state.

The author states that the subordinate sentence is an equivalent appositive (البَدَلُ) for the sentence to which it is associated, as in: ﴿وَ اتَّقُوا الَّذِي أَمَدَّكُمْ بِما تَعْلَمُونَ ۞ أَمَدَّكُمْ بِأَنْعامٍ وَ بَنِينَ﴾ *"And be careful of (your duty to) Him Who has given you abundance of what you know. He has given you abundance of cattle and children."* [26:132-133] Here, the second verse in equivalent apposition with the first.

The condition is that the subordinate sentence fulfills the realization of intent of the speaker, as in: أَقُولُ لَهُ ٱرْحَلْ لا تُقِيمَنَّ عِنْدَنا - وَ إِلاَّ فَكُنْ فِي السِّرِّ وَ الجَهْرِ مُسْلِماً *I am saying to him: move away, you do not stand with us, otherwise, then, be a Muslim in private and public*. In the first verse, the verb (إِرْحَلْ) is the verbal object of (أَقُولُ لَهُ) and a verbal sentence itself along with its concealed subject (أَنْتَ). The place of the I'rāb for this sentence is the accusative state. Following this verbal sentence, is: (لا تُقِيمَنَّ عِنْدَنَا) which is another verbal sentence occurring as an equivalent appositive (البَدَلُ) of the sentence (إِرْحَلْ).

The author's point is that the sentence occurring as the equivalent appositive must fulfill the speaker's intent. In the poetry, the sentence (إِرْحَلْ), *move away,* does not itself fully convey the poet's intent, while the sentence occurring as an equivalent appositive expresses the poet's intent clearly (لا تُقِيمَنَّ عِنْدَنا), *you do not stand with us*.

تفصيل آخر

(تَفْصِيلٌ آخَرُ-الأُوْلَى:) مِمَّا لا مَحَلَّ لَها: المُسْتَأْنَفَةُ: وَ هِيَ المُفْتَتَحُ بِها الكَلامُ. أَوِ المُنْقَطِعَةُ عَمَّا قَبْلَها، نَحْوُ: و لا يَحْزُنْكَ قَوْلُهُمْ إِنَّ العِزَّةَ لِلَّهِ جَمِيعاً. وَ كَذٰلِكَ جُمْلَةُ العامِلِ المُلْغَىٰ لِتَأَخُّرِهِ. أَمَّا المُلْغَىٰ لِتَوَسُّطِهِ: فَجُمْلَةٌ مُعْتَرِضَةٌ.

[4.9] Other Details: First - That (Sentence) Which Has No Place Of I'rāb

(It is) the newly initiated sentence: the sentence by which speech is initiated or (the sentence) disconnected from that which precedes it, as in: و لا يَحْزُنْكَ قَوْلُهُمْ إِنَّ العِزَّةَ لِلَّهِ جَمِيعاً *Let not their speech grieve you; surely might is wholly Allah's*. Likewise, is the sentence of the governing agent negated due to being placed after (that which it governs). Regarding the negated (governing agent) due to its being medial, then, it is a parenthetical clause.

[4.9] COMMENTARY

This section begins the enumeration of those sentences wherein there is no established place of I'rāb. The first type of sentence is that which newly initiates speech (المُسْتَأْنَفَةُ) or that which is disconnected from sentences preceding it, as in: ﴿و لا يَحْزُنْكَ قَوْلُهُمْ إِنَّ العِزَّةَ لِلَّهِ جَمِيعاً﴾ *"Let not their speech grieve you; surely might is wholly Allah's*." [10:65] The second sentence (إِنَّ العِزَّةَ لِلَّهِ جَمِيعاً) has no connection with the sentence occurring before it as it is directed to the idol-worshippers while the first sentence is directed to the Prophet (Ṣ).

Also, that sentence whose governing agent is placed behind the word or words which it governs, as in: زَيْدٌ قائِمٌ ظَنَنْتُ *I believe Zaid is standing*. The verb (ظَنَنْتُ) is a doubly-transitive verb which would govern the two words preceding it (زَيْدٌ قائِمٌ). Normally, the verb would govern these two words in the accusative, as in: ظَنَنْتُ زَيْداً قائِماً. With the governing agent (ظَنَنْتُ) placed after the words that it governs, its accusative government is negated (المُلْغَىٰ) and these two words are in the nominative as a Mubtada and Khabar. Then, the verb occurring after it is disconnected from that which precedes it.

When this disconnected word is placed between the words which it governs, it becomes a parenthetical clause, as in: زَيْدٌ ظَنَنْتُ قائِمٌ. Due to the governing agent occurring between the words which it governs, the accusative state is negated as well. The author mentions that this is not a newly initiated sentence, rather, a parenthetical sentence (الجُمْلَةُ المُعْتَرِضَةُ). The parenthetical sentence is the topic of the next section.

الثانية

(الثَّانِيَةُ:) المُعْتَرِضَةُ وَ هِيَ المُتَوَسِّطَةُ بَيْنَ شَيْئَيْنِ مِنْ شَأْنِهِما: عَدَمُ تَوَسُّطِ أَجْنَبِيٍّ بَيْنَهُما. وَ تَقَعُ غالِباً بَيْنَ الفِعْلِ وَ مَعْمُولِهِ، وَ المُبْتَدَأِ وَ خَبَرِهِ، وَ المُوْصُولِ وَ صِلَتِهِ، وَ القَسَمِ وَ جوابِهِ، وَ المَوْصُوفِ وَ صِفَتِهِ.

[4.10] Second: The Parenthetical Clause

It is (the sentence placed as the) intermediary between two things from their own affair lacking the mediation of a foreign (word) between them. Mostly, it occurs between the verb and its governed words; (between) the Mubtada and its Khabar; (between) the Relative Noun and its relative clause; the oath and its reply and the modified noun and its adjective.

[4.10] COMMENTARY

The second type of sentence wherein there is no place of I'rāb is the parenthetical sentence (الجُمْلَةُ المُعْتَرِضَةُ). This is the sentence which is placed between two related things, like a verb and its object, with the sentence having some relevance to the sentence in which it is situated. The one condition of the parenthetical sentence is that it is not a foreign element (أَجْنَبِي) in the sentence, meaning that it is an element without connection or relevance to that sentence in which it is situated.

For example, in the expression: ضَرَبَ وَ اللَّهِ زَيْدٌ عَمْراً *Zaid, by God, struck 'Amr*, the verbal sentence (ضَرَبَ زَيْدٌ عَمْراً) has a sentence (وَ اللَّهِ) placed between the verb and the words that it governs, meaning its subject and object. This intermediary sentence is that of an oath which is the estimation of (أُقْسِمُ بِاللَّهِ) thereby making it a verbal sentence, although estimated.

Mostly, the parenthetical sentence occurs situated between the verb and the words which the verb governs, as in the previous example. Or it occurs between the Mubtada and its Khabar, as in: زَيْدٌ وَ اللَّهِ قائِمٌ *Zaid, by God is standing*. Or it occurs between the Relative Noun (المَوْصُولُ) and its relative clause (الصِّلَةُ), as in: زَيْدٌ هُوَ الَّذِي ضَرَبَ عَمْراً *Zaid is he who struck 'Amr*. Or between an oath and the oath's replay, as in:

لَعَمْرِي وَ ما عَمْرِي عَلَيَّ بِهَيِّنٍ لَقَدْ نَطَقَتْ بُطْلاً عَلَيَّ الأَقارِعُ

By my life, and my life is not insignificant to me
The Bani Qaree' have indeed uttered a falsehood against me[27]

The word denoting the oath (لَعَمْرِي) is separated from its reply (لَقَدْ نَطَقَتْ بُطْلاً عَلَيَّ الأَقارِعُ) by the sentence (وَ ما عَمْرِي عَلَيَّ بِهَيِّنٍ). Or it occurs between a modified noun and an adjective, as in: جآءَنِي زَيْدٌ وَ اللَّهِ العالِمُ *Zaid came to me, by God, the scholar,* wherein (العالِمُ) is an adjective modifying (زَيْدٌ).

Or the parenthetical sentence occurs between a noun and its adjective (المَوْصُوفُ وَ الصِّفَةُ), as in: ﴿وَ إِنَّهُ لَقَسَمٌ لَوْ تَعْلَمُونَ عَظِيمٌ﴾ *"And most surely it is a very great oath if you only knew."* [56:76] Wherein the modified noun is (قَسَمٌ), its adjective is (عَظِيمٌ) and the parenthetical sentence situated between them is (لَوْ تَعْلَمُونَ). Or it may also occur between a condition and its reply, as in:

﴿فَإِنْ لَمْ تَفْعَلُوا وَ لَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُها النَّاسُ وَ الحِجارَةُ﴾

"But if you do (it) not and never shall you do (it), then be on your guard against the fire of which men and stones are the fuel." [2:24] Wherein (وَ لَنْ تَفْعَلُوا) is the parenthetical sentence.

الثالثة

(الثَّالِثَةُ:) المُفَسِّرَةُ وَ هِيَ الفُضْلَةُ الكاشِفَةُ لِمَا تَلِيهِ، نَحْوُ: إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ. وَ الأَصَحُّ أَنَّهُ لا مَحَلَّ لَها. وَ قِيلَ هِيَ بَحَسَبِ ما تُفَسِّرُهُ.

[4.11] Third: The Explanatory Sentence (المُفَسِّرَةُ)

It is the extraneous sentence revealing that which it is adjacent to, as in:

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ

Surely the likeness of 'Isa is with Allah as the likeness of Adam; He created him from dust. The most correct (view) is that there is no place (of I'rāb) for the sentence. It is said that (its I'rāb) is in accordance with the sentence that it explains.

[4.11] COMMENTARY

The third type of sentence wherein there is no established place of I'rāb is that sentence which comes to explain another expression adjacent to it. This sentence is extraneous, meaning that it is an independent expression, as in: ﴿إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرابٍ﴾ *"Surely the likeness of 'Isa is with Allah as the likeness of Adam; He created him from dust."* [3:59] The explanatory sentence is (خَلَقَهُ مِنْ تُرابٍ) which comes to explain (آدَمَ) in that Adam (AS) is like 'Isa (AS) in that both were created miraculously, however, Adam was created from dust. The explanatory sentence is not dependent on the previous sentence nor is the previous sentence so ambiguous that it cannot be understood without the explanatory sentence.

The author mentions that the most correct view is that this type of sentence does not have an established place of I'rāb. The word (قِيلَ) denotes the opinion of other grammarians who say that this type of sentence does have a place of I'rāb which is in accordance with the I'rāb of the sentence which it explains. As the word (آدَمَ) is genitive due to Iḍāfah, then, the sentence which clarifies it would also have the place of the genitive state, according to this perspective.

الرابعة

(الرَّابِعَةُ:) صِلَةُ المَوْصُولِ وَ يُشْتَرَطُ كَوْنُها خَبَرِيَّةً مَعْلُومَةً لِلْمُخاطَبِ مُشْتَمِلَةً عَلَىٰ ضَمِيرٍ مُطابِقٍ لِلْمَوْصُولِ.

[4.12] Fourth: The Relative Clause (صِلَةُ المَوْصُولِ)

Conditional is its being informative, known to the speaker, comprised of a pronoun in agreement with the Relative Noun.

[4.12] COMMENTARY

The fourth type of sentence wherein there is no established place of I'rāb is the relative clause. The relative clause is that sentence which follows the Relative Noun. The Relative Noun makes that sentence which follows it relative to that which occurs before it, as in: جآءَ الَّذِي أَبُوهُ قائِمٌ *He whose father is standing came to me*. Meaning that person whose father is standing is the person who came.

The conditions are that the relative clause is informative (الخَبَرِيَّةُ), meaning that it is not comprised of a command. The meaning of sentence must be known to the speaker. As in the example above, the person who actually came is not known except by the action of his father. If the speaker is not aware of whose father is standing, then, the sentence would be deficient.

The last condition is that the relative clause must contain a pronoun, known as the (العائِدُ), which is in agreement with the Relative Noun, as in (أَبُوهُ) which makes reference to the Relative Noun (الَّذِي), both of which are masculine and singular.

الخامسة

(الخامِسَةُ:) المُجابُ بِها القَسَمُ، نَحْوُ: يٰسٓ وَ القُرْآنِ الحَكِيمِ إِنَّك لَمِنَ المُرْسَلِينَ. وَ مَتَىٰ ٱجْتَمَعَ شَرْطٌ وَ قَسَمٌ ٱكْتُفِيَ بِجَوابِ المُتَقَدِّمِ مِنْهُما إلاَّ إذا تَقَدَّمَهما ما يَفْتَقِرُ إِلَىٰ خَبَرٍ. فَيُكْتَفَىٰ بِجوابِ الشَّرْطِ مُطْلَقاً.

[4.13] Fifth: The Sentence (Occurring As) A Reply To An Oath (المُجابُ بِها القَسَمُ)

For example: يٰسٓ وَ القُرْآنِ الحَكِيمِ إِنَّكَ لَمِنَ المُرْسَلِينَ *Yā Seen. I swear by the Qurān full of wisdom. Most surely you are one of the apostles*. When a condition and oath are combined, the former of the two suffices with a reply except when (something) precedes (the oath and condition which) requires a Khabar. Then, the reply to the condition suffices, without exception.

[4.13] COMMENTARY

The fifth type of sentence wherein there is no established place of I'rāb is the sentence occurring as a reply to an oath, as in: ﴿يٰسٓ وَ القُرْآنِ الحَكِيمِ إِنَّكَ لَمِنَ المُرْسَلِينَ﴾ *"Yā Seen. I swear by the Qurān full of wisdom. Most surely you are one of the apostles."* [36:1-3] The oath is (وَ القُرْآنِ الحَكِيمِ) in the genitive due to the particle (واوُ القَسَمِ). The sentence following the oath is reply to this oath (إِنَّكَ لَمِنَ المُرْسَلِينَ).

Next, the author mentions that when a sentence is comprised of both a condition and an oath, whichever of the two occurs first, its reply suffices, as in: إِنْ جآءَ زَيْدٌ وَ اللَّهِ أُكْرِمْهُ *If Zaid comes to me, by God, I will honor him*. In this sentence, the condition (إِنْ جآءَ زَيْدٌ) occurs before the oath (وَ اللَّهِ). Therefore, it is sufficient that the reply be for the condition alone. On the other hand, when the oath comes first, then, the reply should be for the oath, as in: وَ اللَّهِ إِنْ جآءَ زَيْدٌ لَأَكْرَمْتُهُ *By God, if Zaid comes to me, I will honor him*.

The exception is when something, such as a Mubtada, precedes the oath and condition and requires a Khabar, the reply will be exclusively for the condition without exception, as in: زَيْدٌ وَ اللَّهِ إِنْ جآءَ أُكْرِمْهُ *Zaid, by God, if he comes I will honor him*. The sentence (أُكْرِمْهُ), then, is the reply for the condition. This is the case regardless whether the condition occurs first or the oath occurs first. The reply for the oath will be elided.

السادسة

(السَّادِسَةُ:) المُجابُ بِها شَرْطٌ غَيْرُ جازِمٍ، نَحْوُ: إِذا جِئْتَنِي أَكْرَمْتُكَ. وَ فِي حُكْمِها المُجابُ بِها شَرْطٌ جازِمٌ وَ لَمْ يَقْتَرِنْ بِالفآءِ وَ لا بِإِذا الفُجائِيَّةِ، نَحْوُ: إِنْ تَقُمْ أَقُمْ.

[4.14] Sixth: The Sentence in Reply To A Non-Jussive Condition (المُجابُ بِها شَرْطٌ غَيْرُ جازِمٍ)

For example: إِذا جِئْتَنِي أَكْرَمْتُكَ *When you come to me I will honor you*. In its ruling is the sentence in reply to a non-jussive condition (which is) not associated with (فَ) nor (إِذا الفُجائِيَّةُ), for example: إِنْ تَقُمْ أَقُمْ *If you stand, I'll stand*.

[4.14] COMMENTARY

The sixth type of sentence wherein these is no established place of I'rāb is the sentence which occurs as a reply to a condition when that condition does not govern in the jussive state, as in: إِذا جِئْتَنِي أَكْرَمْتُكَ *When you come to me I will honor you*. The conditional particle (إِذا) is not a jussive particle, and its reply (أَكْرَمْتُكَ) is a sentence without any established place of I'rāb.

Included in this ruling are sentences occurring as a reply to a conditional particle governing in the jussive state, when that reply is not associated with the particle (فَآء) which sometimes indicates a condition's reply. Also, this reply should not be a reply to the particle (إِذا الفُجائِيَّةُ), as in: إِنْ تَقُمْ أَقُمْ *If you stand, I'll stand*. Although the particle (إِنْ) does govern in the jussive state, it is ruled as such due to its lack of association with these two words, meaning (فآء) and (إِذا).

السابعة

(السَّابِعَةُ:) التَّابِعَةُ لِما لا مَحَلَّ لَها، نَحْوُ: جآءَنِي زَيْدٌ فَأَكْرَمْتُهُ، جآءَنِي الَّذِي زارَنِي وَ أَكْرَمْتُهُ. إِذا لَمْ يُجْعَلِ الواوُ لِلْحالِ بِتَقْدِيرِ قَدْ.

[4.15] Seventh: The Sentence Subordinate To That Sentence Which Has No Place Of I'rāb (التَّابِعَةُ لِما لا مَحَلَّ لِها)

For example: جآءَنِي زَيْدٌ فَأَكْرَمْتُهُ *Zaid came to me, then, I honored him;* جآءَنِي الَّذِي زارَنِي وَ أَكْرَمْتُهُ *He who visited me came to me and I honored him*. (That is) when the particle Wāw is not placed for the Ḥāl (الحالُ) due to the estimation of (قَدْ).

[4.15] COMMENTARY

The seventh and final type of sentence wherein there is no established place of I'rāb is the sentence which is subordinate (التَّابِعُ) to a sentence which itself has no established place of I'rāb. Meaning that the subordinate sentence is comprised of an adjective (النَّعْتُ); explicative appositive (عَطْفُ البَيانِ); equivalent appositive (البَدَلُ) or an appositive by means of a particle (العَطْفُ بِحَرْفٍ).

In the first example, the sentence (فَأَكْرَمْتُهُ) is in apposition to the sentence preceding it by means of the particle (فَ). However, the sentence to which it is subordinate (جآءَنِي) does not itself have an established place of I'rāb as a newly initiated sentence (الجُمْلَةُ المُسْتَأْنَفَةُ). Therefore, the subordinate sentence cannot have an established place of I'rāb. Likewise, in the second example, the subordinate sentence (وَ أَكْرَمْتُهُ) follows a sentence comprised of a Relative Noun and its relative clause (جآءَنِي الَّذِي زارَنِي). The apposition is established by means of the conjunctive particle (وَ). The relative clause does not have a place of I'rāb.

This is the case when the conjunctive particle (وَ) is not used in the meaning of the Ḥāl (الحالُ) due to the estimation of the particle (قَدْ). Refer to section 4.3 for more regarding the estimation of this particle.

خاتمة

(خاتِمَةٌ:) فِي أَحكامِ الجارِّ وَ المَجْرُورِ وَ الظَّرْفِ. إِذا وَقَعَ أَحَدَهُما بَعْدَ المَعْرِفَةِ المَحْضَةِ فَحالٌ، أَوِ النَّكِرَةِ المَحْضَةِ فَصِفَةٌ، أَوْ غَيْرِ المَحْضَةِ فَمُحْتَمِلٌ لَهُما. وَ لا بُدَّ مِنْ تَعَلُّقِهِما بِالفِعْلِ أَوْ بِما فِيهِ رائِحَتُهُ. وَ يَجِبُ حَذْفُ المُتَعَلَّقِ إِذا كانَ أَحَدُهُما صِفَةً أَوْ صِلَةً أَوْ خَبَراً أَوْ حالاً. وَ إِذا كانَ كَذٰلِكَ أَوِ ٱعْتَمَدَ عَلَىٰ نَفْيٍ أَوِ ٱسْتِفْهامٍ جازَ أَنْ يَرْفَعَ الفاعِلَ، نَحْو: جآءَ الَّذِي فِي الدّارِ اَبُوهُ، وَ ما عِنْدِي أَحَدٌ، وَ أَ فِي اللَّهِ شَكٌّ.

[4.16] Conclusion

(Mentioned in regards to) the rules of the genitive particle, the genitive word and the adverb. When one of them occurs after the pure definite noun, then it is a circumstantial accusative (حالٌ) or (after) the pure indefinite word, then it is an adjective, or (after) the adultered noun, then, both are conceivable. It is necessary that they are connected with the verb or with that which has the verb's likeness. It is required to elide that which is connected to them when one of the two is an adjective, relative clause, Khabar or Ḥāl. When it is as such or based upon negation or interrogation, it is permitted to make the subject nominative, for example: جآءَ الَّذِي فِي الدّارِ أَبُوهُ *He came to me whose father is in the house;* ما عِنْدِي أَحَدٌ *There is no one with me;* أَفِي اللَّهِ شَكٌّ *Is there any doubt in Allah?*

[4.16] COMMENTARY

The concluding section of the fourth chapter addresses the topic of the genitive particle (الجارُّ) and the genitive noun (المَجْرُورُ) that it governs and the adverb (الظَّرْفُ). In some instances, the genitive particle along with the noun that it governs are referred to as a quasi-sentence (شِبْهُ الجُمْلَةِ). Likewise, is the case with the adverb and that word which is annexed to it in an Iḍāfah. For this reason, the author has included this topic in this chapter which is dedicated to the issues related to the sentence.

When either of the two, meaning the genitive particle or the adverb, occurs after a pure definite noun (المَعْرِفَةُ المَحْضَةُ), meaning a definite noun in one of the following six categories: a pronoun (الضَمِيرُ); a demonstrative noun (الإشارَة); a proper name (العَلَمُ); a noun defined with the Definite Article (الإِسْمُ المُعَرِّفُ بِالأَلِفِ وَ اللامِ); the Relative Noun (المَوْصُولُ) and the noun annexed to one of the five preceding types of definite nouns (المُضافُ إِلَىٰ المَعْرِفَةِ), then, it is ruled as the Ḥāl (الحالُ). For example: سَمِعْتُ زَيْداً خَلْفِي *I heard Zaid behind me*. The adverb (خَلْفِي) has the pronoun of the first-person annexed to it and is understood as the Ḥāl as it follows a definite noun (زَيْدٌ), a proper name. It means that when Zaid was heard, his situation was that he was behind me.

An example of the genitive is: رَأَيْتُ زَيْداً فِي الدَّارِ *I saw Zaid in the house*. In this sentence, the genitive particle and the genitive noun also occurs after a definite word (زَيْدٌ) and they are interpreted as the Ḥāl (الحالُ).

On the other hand, when these two occur after a pure indefinite word (النَّكِرَةُ المَحْضَةُ), it is interpreted as an adjective (الصِّفَةُ), as in: رَأَيْتُ رَجُلاً أَمامِي *I saw a man before me,* and also: رَأَيْتُ ٱمْرَأَةً فِي الدَّارِ *I saw a woman in the house*. In these sentences, the adverb (أَمامِي) and the genitive particle and its genitive noun (فِي الدَّارِ) are interpreted as adjectives for the indefinite words (رَجُلاً) and (إِمْرَأَةً), respectively.

When these two occur after an adulterated noun (غَيْرُ المَحْضَةِ), meaning a noun which is not a pure indefinite noun, like an indefinite noun having another noun annexed to it in an Iḍāfah, there are two perspectives. One is that the adverb or genitive may be considered the Ḥāl and the other perspective is that it may be considered as an adjective, for example: رَأَيْتُ غُلامَ رَجُلٍ فِي الدَّارِ *I saw the servant of a man in the house.* By virtue of the Iḍāfah, the word (غُلامٌ) is no longer considered a pure (المَحْضَةُ) indefinite word, rather, it is referred to as a distinguished indefinite (النَّكِرَةُ المَخْصُوصَةُ).

Another example: رَأَيْتُ رَجُلاً طَوِيلاً عِنْدَكَ *I saw a tall man with you*. Here, the indefinite noun (رَجُلاً) is modified by an adjective (طَوِيلاً) which also removes it from the ruling of a pure indefinite noun and it becomes a distinguished indefinite noun. In both cases, the adverb or the genitive particle and its noun may be considered either the Ḥāl or an adjective.

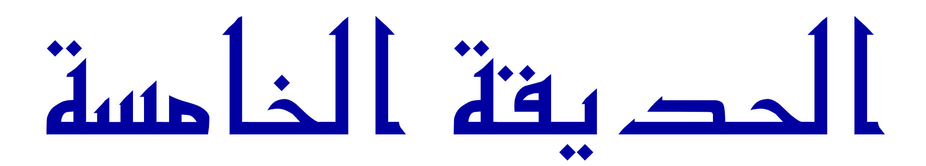
Another condition is that the genitive particle and the adverb must be connected with a verb, or, as the author phrases it, that which has the verb's likeness (رائِحَتُهُ). This is a reference to words like the Active Particle (إِسْمُ الفاعِلِ); Passive Particle (إِسْمُ المَفْعُولِ); Maṣdar (المَصْدَرُ); Adjective Resembling The Active Particle (الصِّفَةُ المُشَبَّهَةُ), all of which have an intrinsic verbal quality.

For example: ﴿صِراطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۞ غَيْرِ المَغْضُوبِ عَلَيْهِمْ﴾ *"The path of those upon whom Thou hast bestowed favors. Not (the path) of those upon whom Thy wrath is brought down."* [1:7] In this verse the first occurrence of the genitive particle and genitive noun (عَلَيْهِمْ) is related to the verb (أَنْعَمْتَ). The second occurrence of (عَلَيْهِمْ) is related to the word (المَغْضُوبِ) which is a Passive Particle. As both instances occur after definite nouns, meaning (الَّذِينَ) and (المَغْضُوبِ), they are interpreted as Ḥāl (الحالُ).

Or it may follow and indefinite noun resembling a verb, as in: وَ أَنْتَ خَيْرٌ مَنْزُولٌ بِهِ *And You are the best place of descent for him*. The genitive particle and genitive noun (بِهِ) follows an indefinite noun (مَنْزُولٌ) which is also a Passive Particle. As such, the genitive particle and its noun may be interpreted as either the Ḥāl or an adjective.

It is required to elide that which is connected to the adverb and the genitive particle when one of these two are connected to an adjective, as in: رَأَيْتُ رَجُلاً فِي الدَّارِ *I saw a man in the house*. What is elided is the verb (إِسْتَقَرَّ), as in: رَأَيْتُ رَجُلاً إِسْتَقَرَّ فِي الدَّارِ. Or when either of the two is connected with a relative clause, as in: جآءَ الَّذِي عِنْدِي *He who is with me came*. Again, what is elided is the verb (إِسْتَقَرَّ), as in: جآءَ الَّذِي إِسْتَقَرَّ عِنْدِي. Or when either of the two are connected to the Khabar, as in: زَيْدٌ فِي الدَّارِ *Zaid is in the house*, wherein the same verb (إِسْتَقَرَّ) is elided. Or when either of the two are connected to the Ḥāl, as in: رَأَيْتُ زَيْداً أَمامِي *I saw Zaid before me*. Again, the same verb is elided: رَأَيْتُ زَيْداً إِسْتَقَرَّ أَمامِي.

When the sentence is based on negation or interrogation, it is permissible to make the subject nominative, as in the author's examples: جآءَ الَّذِي فِي الدَّارِ أَبُوهُ *He came to he whose father is in the house;* ما عِنْدِي أَحَدٌ *There is no one with me;* ﴿أَفِي اللَّهِ شَكٌّ﴾ *"Is there any doubt in Allah."* [14:10]



THE FIFTH CHAPTER

الحديقة الخامسة

في المفردات

الهمزة

(فِي المُفْرَداتِ:) **الهَمْزَةُ:** حَرْفٌ تَرِدُ لِنِداَءِ القَرِيبِ وَ المُتَوَسِّطِ، و لِلْمُضارِعَةِ و لِلتَّسْوِيَةِ وَ هِيَ الدَّاخِلَةُ عَلَىٰ جُمْلَةٍ فِي مَحَلِّ المَصْدَرِ، نَحْوُ: سَواَءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنُونَ. و لِلإِسْتِفْهامِ، فَيُطْلَبُ بِها التَّصَوُّرُ وَ التَّصْدِيقُ، نَحْوُ: أَزَيْدٌ فِي الدَّارِ أَمْ عَمْرٌو؟ وَ أَفِي الدَّارِ زَيْدٌ أَمْ فِي السُّوقِ؟ بِخِلافِ هَلْ لِإِخْتِصاصِها بِالتَّصْدِيقِ.

[5.0] The Fifth Garden

Singular Words

Hamzah (الهَمْزَةُ). A particle occurring for the vocative of the near and medium (distance); for the present-tense and (for the meaning of) equalization. It is entered upon a sentence in the place of the Maṣdar, as in: سَواَءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنونَ *It being alike to them whether you warn them or do not warn them, will not believe*. For interrogation, the Hamzah seeks both cognitive apprehension (التَّصَوُّرُ) and affirmation (التَّصْدِيقُ), for example: أَزَيْدٌ فِي الدَّارِ أَمْ عَمْرٌو؟ *Is Zaid in the house or 'Amr?* أَفِي الدَّارِ زَيْدٌ أَمْ فِي السُّوقِ؟ *Is Zaid in the house or in the market,* unlike (هَلْ) due to its particularity with affirmation.

[5.0] COMMENTARY

The fifth and final chapter of this book reviews twenty-four words of various types. The first is the particle Hamzah (ء). The author mentions four meanings associated with this particle:

- (النِّداءُ) A vocative particle used to summon that which is near or of medium distance, as in: أَزَيْدٌ *O Zaid!*

- (المُضارَعَةُ) A particle of the present-tense. Hamzah is one of four particles found in the beginning of the present-tense verb, as in: أَضْرِبُ، نَضْرِبُ، تَضْرِبُ، يَضْرِبُ. Hamzah is used in the first person singular, as in: أَضْرِبُ زَيْداً *I am striking Zaid.*

- (التَّسْوِيَةُ) Equalization. This particle is used for the purpose of clarifying the equality of two matters, as in: ﴿سَوآءٌ عَلَيْهِمْ ءَ أَنْذَرْتَهُمْ أَمْ لَمْ تُنْذِرْهُمْ لا يُؤْمِنونَ﴾ *"It being alike to them whether you warn them or do not warn them, will not believe."* [2:6] Meaning that warning them and not warning them are equal in that neither will result in their becoming believers.

- (الإِسْتِفْهامُ) Interrogation. The most common usage of Hamzah is for the purpose of interrogation. There are two perspectives of interrogation, the first of which is cognitive apprehension (التَّصَوُّرُ), meaning that the interrogation seeks the realization of something in a person's mind, as in: أَزَيْدٌ فِي الدَّارِ أَمْ عَمْرٌو *Is Zaid in the house or 'Amr?* Meaning that the speaker is aware that one of the two is in the house and only seeks to distinguish whether it is Zaid or 'Amr. This sentence has a Mubtada but its Khabar is elided and, therefore, there is no attribution which is the hallmark of interrogation.

  The second meaning is that of affirmation (التَّصْدِيقُ), meaning that the interrogation seeks to affirm or disaffirm the attribution of one thing to another, like the attribution of the Khabar to the Mubtada, as in: أَزَيْدٌ فِي الدَّارِ أَمْ فِي السُّوقِ *Is Zaid in the house or the market?* The speaker seeks to know which attribution is correct with relation to Zaid, the attribution of being in the house or being the market.

  As mentioned by the author, interrogation with Hamzah differs from interrogation with the particle (هَلْ) in that the latter only seeks affirmation or disaffirmation of the Khabar, as in: ﴿فَهَلْ وَجَدْتُّمْ ما وَعَدَ رَبُّكُمْ حَقًّا﴾ *"Have you too found what your Lord promised to be true?"* [7:44] Meaning only have you found the Khabar (حَقًّا) to be true or false. The appropriate reply to the particle (هَلْ) is either yes or no, in other words, affirmation or disaffirmation of the Khabar.

أن

(أَنْ:) بِالفَتْحِ وَ التَّخْفِيفِ. تَرِدُ ٱسْمِيَّةً وَ حَرْفِيَّةً. فَالإِسْمِيَّةُ هِيَ الضَّمِيرُ المُخاطَبُ كَأَنْتَ وَ أَنْتُما، إِذْ ما بَعْدَها حَرْفُ الخِطابِ ٱتِّفاقاً. وَ الحَرْفِيَّةُ تَرِدُ ناصِبَةً لِلْمُضارِعِ وَ مُخَفَّفَةً مِنَ المُثَقَّلَةِ وَ مُفَسِّرَةً، وَ شَرْطُها: التَّوَسُّطُ بَيْنَ جُمْلَتَيْنِ أُولاهُما بِمَعْنَىٰ القَوْلِ، وَ عَدَمُ دُخُولِ جارٍّ عَلَيْها. وَ زائِدَةً، وَ تَقَعُ غالِباً بَعْدَ لَمَّا وَ بَيْنَ القَسَمِ وَ لَوْ.

[5.1] (أَنْ) With Fatḥah and lightening (of the vowel upon the Nūn). It is found as a noun and particle. Then, as a noun it is the pronoun of the second-person, like: أَنْتَ *You,* and: أَنْتُما *You (two)*, when, it is agreed, that whatever follows it is the particle of the second-person.

As a particle, it is found as an accusative (governing agent) for the present-tense verb and as a (particle having the lightening of a vowel) from the weighted (vowel). (It is found as) an explanatory particle, its condition being that it is placed between two sentences or the two sentences have the meaning of a saying devoid of having a genitive particle entered upon it. The particle occurs as an extraneous particle. Mostly occurring after (لَمَّا) and between an oath and (لَوْ).

[5.1] COMMENTARY

(أَنْ) This particle is found with the Hamzah vowelled with Fatḥah and with the lightening (التَّخْفِيفُ) of the letter Nūn, meaning that the letter is found to be Sākin as opposed to being Mushaddad, as in: (أَنَّ). It is found as both a noun and a particle.

As a noun, it is found as a pronoun of the second-person (المُخاطَبُ) with the condition that it is followed by the particle of the second-person, meaning (ت) and her sisters, for example: أَنْتَ، أَنْتِ، أَنْتُما، أَنْتُمْ، أَنْتُنَّ. The author mentioned that this is agreed upon. What grammarians are not agreed upon is the pronoun (أَنا), the first-person singular. Some say that (أَنْ) is the same pronoun with the Alif elided and Nūn lightened, as in: أَنْ فَعَلْتُ, meaning: أَنا فَعَلْتُ.

As a particle, it is found as an accusative governing agent of the present-tense verb (النَّاصِبَةُ), also known as (أَنِ المَصْدَرِيَّةُ), meaning that it has the quality of the Maṣdar, for example: ﴿وَ أَنْ تَعْفُوآ أَقْرَبُ لِلتَّقْوَىٰ﴾ *"And it is nearer to righteousness that you should relinquish (half of the dowry)."* [2:237] With the substitution of the Maṣdar it means: عَفْوُكُمْ أَقْرَبُ لِلتَّقْوَىٰ. In this type of usage, with the particle and verb initiating the expression, it is interpreted as a Maṣdar occurring in the place (مَحَلٌّ) of a nominative word, meaning the Mubtada.

When interpreted as a Maṣdar, this particle combined with the present-tense verb that it governs, may occupy also the place of accusative and genitive words as well, as in: ﴿يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنا دآئِرَةٌ﴾ *"The said: We fear lest a calamity should befall us."* [5:52] in the place of the accusative, and: ﴿قالُوا أُوذِينا مِنْ قَبْلِ أَنْ تَأْتِيَنا﴾ *"They said: We have been persecuted before you came to us."* [7:129] in the place of the genitive.

It is also found as a particle with a lightened Nūn (أَنْ), meaning that it is lightened from the accusative particle (أَنَّ), as in: ﴿أَفَلا يَرَوْنَ أَلاَّ يَرْجِعُ إِلَيْهِمْ قَوْلاً﴾ *"What! Could they not see that it did not return to them a reply."* [20:89] Here, (أَلاَّ) is the contraction of (أَنْ لا).

This particle also is found related to that which comes as an explanation of something mentioned before it, as in: ﴿فَأَوْحَيْنآ إِلَيْهِ أَنِ ٱصْنَعِ الفُلْكَ بِأَعْيُنِنا﴾ *"So We revealed to him, saying: Make the ark before Our eyes."* [23:27] Meaning that the expression (أَنِ ٱصْنَعِ الفُلْكَ بِأَعْيُنِنا) explains what was revealed to the prophet Nūḥ (AS). The two conditions are: that the particle occurs between two sentences in the meaning of a saying and it occurs between two sentences which lacks a particle governing this particle in the genitive, as in the example above. Accordingly, the following sentence may not be interpreted as explanatory: كَتَبْتُ إِلَيْهِ بِأَنْ قُمْ *I wrote to him that you must stand.*

Sometimes, this particle is extraneous (الزَّائِدَةُ) in an expression, mostly when found preceded by the particle (لَمَّا), as in: ﴿فَلَمَّآ أَنْ جآءَ البَشِيرُ أَلْقاهُ عَلَىٰ وَجْهِهِ﴾ *"So when the bearer of good news came he cast it on his (Ya'qūb's) face."* [12:96] It is also found to be extraneous when found between the words of an oath and the particle (لَوْ), as in:

أَمَّا وَ اللَّهِ أَنْ لَوْ كُنْتَ حُرّاً   وَ ما بِالحُرِّ أَنْت وَ لا العَتِيقِ

By God, as for if you were free, and you are not free nor a slave.[28]

إِن

(إِنْ:) بِالكَسْرِ وَ التَّخْفِيفِ. تَرِدُ شَرْطِيَّةً وَ نافِيَةً، نَحْوُ: إِنِ الكافِرُونَ إِلاَّ فِي غُرُورٍ. وَ مُخَفَّفَةً مِنَ المُثَقَّلَةِ، نَحْوُ: وَ إِنْ كُلٌّ لَمَا جَمِيعٌ لَدَيْنا مُحْضَرُونَ، فِي قِرآئَةِ التَّخْفِيفِ. وَ مَتَىٰ ٱجْتَمَعَتْ إِنْ وَ ما فَالمُتَأَخِّرَةُ مِنْهُما زائِدَةٌ.

[5.2] (إِنْ) With Kasrah and lightening (of the letter Nūn). It is found as a conditional particle and particle of negation, as in: إِنِ الكافِرُونَ إِلاَّ فِي غُرُورٍ *The unbelievers are only in deception*. And it is found lightened from the weighted vowel, like: وَ إِنْ كُلٌّ لَما جَمِيعٌ لَدَيْنا مُحْضَرُونَ *And all of them shall surely be brought before Us,* in a recitation of lightening (of the vowel). When (إِنْ) is combined with (ما), then (whichever of the two) is placed last, it is extraneous.

[5.2] COMMENTARY

The particle (إِنْ). The Hamzah is vowelled with Kasrah and the Nūn is vowelless (Sākin). It is found signifying either a condition or negation.

The conditional particle (إِنِ الشَّرْطِيَّةُ) has been mentioned previously in section 3.3 as one of the Jawāzim, or those particles which govern mostly in the jussive state. Accordingly, only a short summary of the rules of government will be mentioned here:

- If both the condition and its reply are present-tense verbs, both verbs will be governed in the jussive state, as in: ﴿وَ إِنْ تَعُودُوا نَعُدْ﴾ *"And if you turn back (to fight, We (too) shall turn back."* [8:19]
- If the condition is a present-tense verb and the reply is a past-tense verb, the condition, meaning the present-tense verb is in the jussive state, for example: ﴿إِنْ لا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ﴾ *"If you will not aid him, Allah certainly aided him."* [9:40]
- If the condition is a past-tense verb and its reply is a present-tense verb, it is permissible to make the present-tense verb either nominative or jussive, as in: ﴿وَ إِنْ خِفْتُمْ عَيْلَةً فَسَوْفَ يُغْنِيكُمُ اللَّهُ مِنْ فَضْلِهِ إِنْ شآءَ﴾ *"And if you fear poverty then Allah will enrich out of his grace, if he please."* [9:28]

- In some instances, this particle does not require a reply. This is found mostly when following the conjunctive particle (وَ). In this context it implies emphasis and determination, as in: ﴿وَ إِنْ كانُوا مِنْ قَبْلُ لَفِي ضَلالٍ مُبِينٍ﴾ *"Although they were before certainly in clear error."* [62:2]

The Particle of Negation (إِنِ النَّفِيَّةُ) may be entered upon both nominal and verbal sentences, as in: ﴿إِنِ الكافِرُونَ إِلاَّ فِي غُرُورٍ﴾ *"The unbelievers are only in deception."* [67:20], and: ﴿إِنْ أَرَدْنآ إِلاَّ الحُسْنَى﴾ *"We did not desire aught but good."* [9:107]

Some grammarians are of the view that the meaning of negation is found only when this particle is combined with (إِلاَّ), as in the previous examples or combined with the particle of negation (لَمَّا), as in:﴿إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْها حافِظٌ﴾ *"There is not a soul but over it is a keeper."* [86:4] Meaning: (إِنْ كُلُّ نَفْسٍ إِلاَّ عَلَيْها حافِظٌ).

In refutation of that view, other grammarians offer the following verses wherein no other particle is present: ﴿قُلْ إِنْ أَدْرِيَ أَقْرَبٌ ما تُوعَدُونَ﴾ *"Say: I do not know whether that with which you are threatened be nigh..."* [72:25] and: ﴿إِنْ عِنْدَكُمْ مِنْ سَلْطانٍ بِهٰذا﴾ *"You have not authority for this."* [10:68]

The particle whose vowel is lightened from an originally weighted vowel (وَ مُخَفَّفَةً مِنَ المُثَقَّلَةِ), means that (إِنْ) was originally (إِنَّ) vowelled with Shaddah (المُثَقَّلَةِ) and was lightened, or its vowel was elided (المُخَفَّفَةُ) and the Nūn becomes Sākin or vowelless.

Some of the reciters of Qurān, most notably Abū Bakr and the reciters of Ḥijāz, recite the lightened Nūn in: ﴿إِنْ كُلٌّ لَما لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمالَهُمْ﴾ *"And our Lord will most surely pay back to all their deeds in full."* [11:111] In addition to the Nūn being lightened the particle (لَمَّا) is also lightened to (لَما). Others recite it as follows: ﴿إِنَّ كُلاًّ لَمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ أَعْمالَهُمْ﴾.

In this context, the particle (إِنْ) can be entered upon nominal and verbal sentences. When entered upon a nominal sentence, some 'Arabs are of the view that it governs with the government of (إِنَّ), meaning it governs its noun in the accusative and its Khabar in the nominative.

Many others, most notably the Kūfiyyeen, are of the view that this particle's accusative government is negated when the Nūn is lightened, as in: ﴿وَ إِنْ كُلُّ ذٰلِكَ لَمَّا مَتاعُ الحَياةِ الدُّنْيا﴾ *"And all this is naught but provision of this world's life."* [43:35] When entered upon a verbal sentence, there is no accusative government for this particle, as in: ﴿وَ إِنْ كانَتْ لَكَبِيرَةً﴾ *"And this was surely hard."* [2:143] And: ﴿وَ إِنْ يَكادُ الَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ﴾ *"And those who disbelieve would almost smite you with their eyes when they hear the reminder."* [68:51] Grammarians are agreed that wherever this particle is found, it should be followed by the particle (لَـ) entered upon its Khabar. Then, it is the ruling of the particle (إِنَّ) whose Nūn has been lightened.

At times, the particle of negation (ما) is combined with (إِنْ). The rule of the author is that which ever particle is placed last, it is the one which is extraneous, meaning if it is: (إِنْ ما) the particle of negation is extraneous, as in: ﴿إِمَّا يَبْلُغَنَّ عِنْدَكَ الكِبَرَ أَحَدُهُمآ أَوْ كِلاهُما فَلا تَقُلْ لَهُمآ أُفٍ﴾ *"If either or both of them reach old age with you, say not to them (so much as) Ugh."* [17:23] Wherein (إِمَّا) is the contraction of (إِنْ) and (ما). If it is (ما إِنْ), the particle (إِنْ) is extraneous, as in: ما إِنْ زَيْدٌ قائِمٌ *Zaid is not standing*, meaning: ما زَيْدٌ قائِماً, except that the particle (إِنْ) governs in the nominative, according to most grammarians.

أَنَّ

(أَنَّ:) بِالفَتْحِ وَ التَّشْدِيدِ حَرْفُ تَأْكِيدٍ. وَ تُؤَوَّلَ مَعَ مَعْمُولَيْها بِمَصْدَرٍ مِنْ لَفْظِ خَبَرِها إِنْ كانَ مُشْتَقّاً، وَ بِالكَوْنِ إِنْ كانَ جامِداً، نَحْوُ: بَلَغَنِي أَنَّكَ مُنْطَلِقٌ، وَ أَنَّ هٰذا زَيْدٌ.

[5.3] (أَنَّ) With Fatḥah and Shaddah is a particle of emphasis (حَرْفُ التَّأْكِيدِ). (The particle) along with the two words it governs are interpreted with a Maṣdar from the literal (source) of its Khabar, if the Khabar is a derivative. (It is interpreted) as (كَوْنٌ) if the Khabar is a substantive noun, such as: بَلَغَنِي أَنَّكَ مُنْطَلِقٌ *It has been conveyed to me that indeed you are departing*, and: وَ أَنَّ هٰذا زَيْدٌ *Surely this is Zaid*.

[5.3] COMMENTARY

The particle (أَنَّ) is a particle of emphasis (حَرْفُ التَّأْكِيدِ), when its Hamzah is vowelled with Fatḥah and its Nūn is weighted, meaning that it is vowelled with Shaddah. The particle emphasizes that which follows it in order to signify that it is correct and certain. This particle is one of the sisters of (إِنَّ) whose Hamzah is vowelled with Kasrah. The details of both are found in section [2.8]

This particle is one of the Nawāsikh, meaning a word which annuls the nominative government of the Mubtada and Khabar. Then, it governs the Mubtada as its noun in the accusative state and governs the Khabar as its own Khabar in the nominative state, as in: ﴿فَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ عَزِيزٌ حَكِيمٌ﴾ *"Then know that Allah is Mighty, Wise."* [2:209] The particle governs (اللَّهَ) as its noun in the accusative and governs (عَزِيزٌ) as its Khabar in the nominative state. The particle emphasizes that the Khabar (عَزِيزٌ حَكِيمٌ) is true and certain with regard to its noun (اللَّهَ).

The author mentions the point that when this particle governs a derivative noun in its Khabar, that derivative will be interpreted in the meaning of the Maṣdar from which it is derived. He gives the example: بَلَغَنِي أَنَّكَ مُنْطَلِقٌ. The particle governs the attached pronoun as its noun and the word (مُنْطَلِقٌ) as its Khabar. The Khabar is an Active Participle, a derivative noun. If both the particle and its Khabar are removed, they can be replaced by the derivative's Maṣdar (إِنْطِلاقٌ) without altering its meaning, as in: بَلَغَنِي إِنْطِلاقُكَ.

When the Khabar contains a Substantive Noun (إِسْمُ الجامِدِ), the particle of emphasis will be replaced by the Maṣdar of (كانَ), meaning (كَوْنٌ). The author's example is: وَ أَنَّ هٰذا زَيْدٌ, wherein the substantive noun (زَيْدٌ) is the Khabar. Then, the Maṣdar (كَوْنٌ) replaces the particle as the governing agent: وَ كَوْنُ هٰذا زَيْداً. Although the Maṣdar's government differs from that of the particle, the meanings are interchangeable.

إنّ

(إِنَّ:) بِالكَسْرِ وَ التَّشْدِيدِ. تَرِدُ حَرْفَ تَأْكِيدٍ تَنْصِبُ الإِسْمَ وَ تَرْفَعُ الخَبَرَ. وَ نَصْبُهُما لُغَةٌ. وَ قَدْ تَنْصِبُ ضَمِيرَ شَأْنٍ مُقَدَّراً، فَالجُمْلَةُ خَبَرُها. وَ حَرْفَ جَوابٍ كَنَعَمْ. وَ عَدَّ المُبَرِّدُ مِنْ ذٰلِكَ قَوْلَهُ تَعالَى: إِنَّ هٰذانِ لَساحِرانِ. وَ رُدَّ بِإِمْتِناعِ اللاَّمِ فِي خَبَرِ المُبْتَدَأِ.

[5.4] (إِنَّ) With Kasrah and Shaddah. It is found as a particle of emphasis governing its noun in the accusative and governing its Khabar in the nominative and (also) both are accusative in some dialects. Sometimes, it governs the Pronoun of Fact as an estimated accusative government. The sentence, then is its Khabar.

(It governs in the accusative) the particle of reply, like: نَعَمْ *Yes*. al-Mubarrid counts (the verse) إِنَّ هٰذانِ لَساحِرانِ *These are most surely two magicians*, to be of that (type of estimation). It is refuted by the denial of (permissibility of) the Lām in the Khabar of the Mubtada.

[5.4] COMMENTARY

The particle (إِنَّ), with its Hamzah vowelled with Kasrah and its Nūn with Shaddah, is a particle of emphasis. This particle has been mentioned in more detail in section 2.8 as one of the Nawāsikh. The basic rule of its government is that is entered upon a nominal sentence and governs the Mubtada as its noun, in the accusative, and governs the Khabar as its own Khabar in the nominative state. In the dialect of a few 'Arabs, both its noun and Khabar are governed in the accusative.

The author mentions two meanings associated with this particle. The first meaning is that of emphasis (التَّأْكِيدُ). Meaning that the particle emphasizes that its Khabar is true and certain as an attribute of its noun, as in: ﴿وَ إِنَّ كَثِيراً مِنَ النَّاسِ لَفاسِقُونَ﴾ *"And most surely many of the people are transgressors."* [5:49] The noun of the particle, in the accusative is (كَثِيراً) and its Khabar, in the nominative is (لَفاسِقُونَ), meaning that it emphasizes that many are *transgressors,* with certainty. The Khabar of (إِنَّ) may have the Particle of Emphasis (لَ) prefixed as well (لَفاسِقُونَ) for additional emphasis.

Some grammarians have the view that a Pronoun of Fact (ضَمِيرُ الشَّأْنِ) is elided at times from a nominal sentence, as in: «إِنَّ أَشَدِّ النَّاسِ عَذاباً يَوْمَ القِيامَةِ رَجُلاً أَقَرَّ نُطْفَتَهُ فِي رَحِمٍ يَحْرُمُ عَلَيْهِ» *"Surely the most severely punished on the day of judgment is a man who planted his seed in the womb forbidden for him."* [29] It is estimated that the Pronoun of Fact was originally the noun of (إِنَّ) as in: (إِنَّهُ) with the pronoun being elided. All that follows it is the Khabar of the Pronoun of fact. Meaning: *He is the most severely punished on the day of judgment, a man who...*

The second meaning associated with this particle is that of a reply. Some grammarians are of the view that (إِنَّ) has the meaning of (نَعْم), meaning yes. They count it as one of the *Particles of Reply* (حَرْفُ الجَوابِ). One example cited as proof is the reply of Ibn Zubair to someone who said to him: «لَعَنَ اللَّهُ ناقَةً حَمَلَتْنِي إِلَيْكَ» *"May Allah curse the camel that brought me to you."* To which Ibn Zubair replied: «إِنَّ وَ راكِبَها» Meaning: نَعْم وَ لَعَنَ راكِبَها *Yes, and may He curse its rider*. [30]

The grammarian al-Mubarrid mentions the verse given as an example of (إِنَّ) with this meaning: ﴿إِنَّ هٰذانِ لَساحِرانِ﴾ *"These are most surely two magicians."* [20:63] Which he interprets as meaning: نَعْم هٰذانِ لَساحِرانِ *Yes, these are most surely two magicians*. His view is refuted, however, by the presence of the particle Lām prefixed to the Khabar (لَساحِرانِ). Grammarians say that the particle (إِنَّ) is in the meaning of emphasis and the Lām is also an emphatic particle complementing the particle (إِنَّ). The presence of this particle would be inappropriate if its meaning is understood as a reply, as al-Mubarrid had suggested.

إذ

(إِذْ:) تَرِدُ ظَرْفاً لِلْماضِي. فَتَدْخُلُ عَلَىٰ الجُمْلَتَيْنِ. وَ قَدْ يُضافُ إِلَيْها ٱسْمُ زَمانٍ، نَحْوُ: حِينَئِذٍ، يَوْمَئِذٍ. وَ لِلْمُفاجاةِ بَعْدَ بَيْنَما أَوْ بَيْنَنا. وَ هَلْ هِيَ حِينَئِذٍ حَرْفٌ أَوْ ظَرْفٌ، خِلافٌ.

[5.5] The particle (إِذْ). It is found as an adverb for the past-tense. It enters upon two sentences. At times, it is found annexed to a Noun of Time, for example: حِينَئِذٍ *A time when;* يَوْمَئِذٍ *A day when*. (It is used for the meaning) of suddenness following (بَيْنَما) and (بَيْنَنا). At this time, is it a particle or an adverb? There are differences (of opinion).

[5.5] COMMENTARY

The word (إِذْ) is an adverb (الظَّرْفُ) found mostly as an adverb of time (إِسْمُ الزَّمانِ), for example: ﴿إِلاَّ تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا﴾ *"If you will not aid him, Allah certainly aided him when those who disbelieved expelled him."* [9:40] Here, it is entered upon a verbal sentence and interpreted as an adverb of the past-tense. It may also be entered upon a nominal sentence, for example: ﴿فَسَوْفَ يَعْلَمُونَ إِذِ الأَغْلالُ فِي أَعْناقِهِمْ﴾ *But they shall soon come to know, when the fetters and the chains shall be on their necks."* [40:70-71] Here, it is interpreted as an adverb of the future tense.

At times, this particle will be annexed to Nouns of Time, such as: حِينَئِذٍ *A time when;* يَوْمَئِذٍ *A day when,* as in: ﴿هُمْ لِلْكُفْرِ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلإِيمانِ﴾ *"They were on that day much nearer to unbelief than to belief."* [3:167] This also occurs with adverbs which are not in a contracted form, as in: ﴿لا تُزِغْ قُلُوبَنا بَعْدَ إِذْ هَدَيْتَنا﴾ *"Make not our hearts to deviate after Thou hast guided us aright."* [3:8] Sometimes, the word (إِذْ) can be interpreted as (المُفاجَأَةُ), meaning that an action occurs suddenly or by surprise. This meaning occurs following (بَيْنَما) or (بَيْنَنا), as in:

إِسْتِقْدِرِ اللَّهَ خَيْراً وَ ٱرْضِيَنَّ بِهِ   فَبَيْنَما العُسْرُ إِذْ دارَتْ مَياسِيرٌ (عتير بن لبيد العذري)

Seek from Allah the ability to do good and be pleased with it - Whenever there is difficulty, then, ease comes in turn. [31]

In this meaning, grammarians differ as to whether it is an adverb of time or place, a particle implying the meaning of (المُفاجَأَةُ) or a particle of emphasis (التَّأْكِيدُ).

إذا

(إذا:) تَرِدُ ظَرْفاً لِلْمُسْتَقْبَلِ. وَ يُضافُ إلَىٰ شَرْطِها. وَ تُنْصَبُ بِجَوابِها. وَ تَخْتَصُّ بِالفِعْلِيَّةِ، وَ نَحْوُ: إذا السَّمآءُ ٱنْشَقَّتْ، مِثْلُ: وَ إنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ. وَ لِلْمُفاجاةِ، فَتَخْتَصُّ بِالإِسْمِيَّةِ، نَحْوُ: خَرَجْتُ وَ إِذا السَّبُعُ واقِفٌ. وَ الخِلافُ فِيها كَأُخْتِها.

[5.6] The word (إذا) is found as an adverb for the future. It is annexed to its condition and gives the accusative state to its reply. It is particular to the verbal sentence, for example: إذا السَّمآءُ ٱنْشَقَّتْ *When the heavens bursts asunder*, (which is) like: وَ إنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ *And if one of the idolaters seek protection from you*...

(It is found in the meaning) of suddenness. Then, it is particular to the nominal sentence, for example: خَرَجْتُ وَ إِذا السَّبُعُ واقِفٌ *I left and, then, a beast was standing (before me)*. Like her sister, there are differences (of opinion with regard to its being an adverb).

[5.6] COMMENTARY

When the word (إذا) is entered upon a verbal sentence wherein the verb is of the past-tense, it is understood to imply a condition, as in: «إذا تَمَّ العَقْلُ نَقَصَ الكَلامُ» *"When reasoning is perfected, speech diminishes."* [32] Most often, it is interpreted in the future tense, although this is not always the case, as in: ﴿وَ إذا رَأَوْا تِجارَةً أَوْ لَهْواً إنْفَضُوٓا إلَيْها﴾ *"And when they see merchandise or sport they break up for it."* [62:11] As this relates to a narrated event, its meaning is actually related to the past.

The author gives an example of (إذا) being entered upon a verbal sentence: ﴿إذا السَّمآءُ ٱنْشَقَّتْ﴾ *"When the heavens bursts asunder."* [84:1] In this verse, the verb is elided. What is estimated is: إذا ٱنْشَقَّتِ السَّمآءُ ٱنْشَقَّتْ. The author mentions that this sentence is similar to the verse: ﴿وَ إنْ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ﴾ *And if one of the idolaters seek protection from you*... [9:6] The similarity between the two sentences relates to the estimation of an elided verb, as in: وَ إنْ ٱسْتجارَكَ أَحَدٌ مِنَ المُشْرِكِينَ ٱسْتَجارَكَ. The second instance of the verb (إسْتَجارَكَ) comes as an explanation for the elided verb. More on this topic can be found in section 2.27 on the topic of the Mushtaghil, a word diverted away from its governing agent.

Regarding the government of (إِذا) as a conditional particle, it gives the accusative state to its reply, for example: إِذا جآءَكَ زَيْدٌ فَأَكْرِمْهُ *When Zaid comes to you, honor him*. In other words, (فَأَكْرِمْهُ), a verbal sentence, occupies the place (مَحَلٌّ) of an accusative word as the condition's reply. It is said that the condition, meaning (جآءَكَ زَيْدٌ) is annexed to the conditional particle (إِذا).

The second meaning that (إِذا) is found to signify is that of suddenness or surprise (المُفاجَأَةُ), as in: خَرَجْتُ وَ إِذا السَّبُعُ واقِفٌ *I left and, then a beast was standing (before me)*. Meaning, all of a sudden, the beast was present. In this meaning, it is entered upon a nominal sentence. It is not found initiating a sentence and is mostly interpreted in the present-tense. As it is not conditional, it does not require a reply, as in: ﴿فَأَلْقاها فَإِذا هِيَ حَيَّةٌ تَسْعَى﴾ *"So he cast it down; and lo! it was a serpent running."* [20:20] Most often, it does not require a Khabar, although one may exist to clarify the Mubtada, as in: ﴿إِنْ كانَتْ إِلاَّ صَيْحَةً واحِدَةً فَإِذا هُمْ خامِدُونَ﴾ *"It was naught but a single cry, and lo! they were still."* [36:29] Wherein (خامِدُونَ), the Khabar, clarifies the meaning of the Mubtada (هُمْ). The word does not exert any government over the Mubtada or Khabar in this meaning.

The author mentions that in the meaning of (المُفاجَأَةُ), grammarians differ with regard to its being an adverb or a particle, like its sister (إِذْ). al-Akhfash (Kabeer) considers it to be a particle (حَرْفُ المُفاجَأَةِ) as does Ibn Mālik while al-Mubarrid and Ibn 'Uṣfūr consider it an adverb of place (إِسْمُ المَكانِ). az-Zajāj and az-Zamakhshari consider it to be an adverb of time (إِسْمُ الزَّمانِ).

أم

(أَمْ:) تَرِدُ لِلْعَطْفِ مَتَّصِلَةً وَ مُنْقَطِعَةً. فَالمُتَّصِلَةُ المُرْتَبِطُ ما بَعْدَها بِما قَبْلَها. وَ تَقَعُ بَعْدَ هَمْزَةِ التَّسْوِيَةِ وَ الإِسْتِفْهامِ. وَ المُنْقَطِعَةُ كَبَلْ. وَ حَرْفَ تَعْرِيفٍ، وَ هِيَ لُغَةُ حِمْيَرٍ.

[5.7] The word (أَمْ) is found as (a particle of apposition) either conjunctive or disjunctive. The conjunctive links what is after it with that which is before it. It occurs after the Hamzah of Equalization and interrogation. The disjunctive is like (بَلْ). It is a particle of definiteness and it is the dialect of the Ḥimyar.

[5.7] COMMENTARY

The word (أَمْ) is a particle of apposition which links that which follows it with that which comes before it. Often this linkage denotes equality between the two linked sentences due to the presence of the Equalizing Hamzah (الهَمْزَةُ التَسْوِيَةُ), as in: ﴿سَوآءٌ عَلَيْنآ أَجَزِعْنآ أَمْ صَبَرْنا﴾ *"It is the same to us whether we are impatient (now) or patient."* [14:21] Meaning that (جَزِعْنآ) and (صَبَرْنا) are the same. This particle is situated between two sentences, verbal or nominal or a combination of both, as in: ﴿سَوآءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ أَمْ أَنْتُمْ صامِتُونَ﴾ *"It is the same to you whether you invite them or you are silent."* [7:193] When used in this role, the particle is referred to as conjunctive as it links two sentences into one.

This particle is considered disjunctive (المُنْقَطِعَةُ) following interrogation with (هَلْ), for example: ﴿هَلْ يَسْتَوِي الأَعْمَىٰ وَ البَصِيرُ أَمْ هَلْ تَسْتَوِي الظُّلُماتُ وَ النُّورُ﴾ *"Are the blind and the seeing alike? Or can the darkness and the light be equal?"* [13:16] Or when it is found in the meaning of (بَلْ), as in: ﴿تَنْزِيلُ الكِتابِ لا رَيْبَ فِيهِ مِنْ رَبِّ العالَمِينَ أَمْ يَقُولُونَ ٱفْتَراهُ﴾ *"The revelation of the Book, there is no doubt in it, is from the Lord of the worlds. Or do they say: He has forged it?"* [32:2-3] Or when it follows the particle Hamzah having the meaning of rejection or denial (الإِنْكارُ), as in: ﴿أَلَهُمْ أَرْجُلٌ يَمْشُونَ بِهآ أَمْ لَهُمْ أَيْدٍ يَبْطِشُونَ بِهآ أَمْ لَهُمْ أَعْيُنٌ يُبْصِرُونَ بِها﴾ *"Have they feet with which they walk, or have they hands with which they hold, or have they eyes with which they see?"* [7:195] This verse was revealed in denial of the idols of wood and stone which people were worshipping as partners with God Almighty.

Lastly, the people of the Ḥimyar (حِمْيَر) and the Ṭāʾi (طَيْء) tribes substitute (أَمْ) for the Definite Article (أَلْ). According to a narration recorded by Aḥmad Ḥanbal in his Musnad, a man from the Ḥimyar tribe asked the Messenger of Allah (Ṣ): «أَمِنَ امْبِرِّ امْصِيامُ فِي امْسَفَرِ» meaning to say: أَمِنَ البِرِّ الصِّيامُ فِي السَّفَرِ *"Is it righteousness to fast on a journey?"* To which the Messenger (Ṣ) replied in his dialect: «لَيْسَ مِنَ امْبِرِّ امْصِيامُ فِي امْسَفَرِ», meaning: *It is not righteousness to fast on a journey,* in other words: لَيْسَ مِنَ البِرِّ الصِّيامُ فِي السَّفَرِ .

أمّا

(أَمَّا:) بِالفَتْحِ وَ التَّشْدِيدِ. حَرْفُ تَفْصِيلٍ غالِباً. وَ فِيها مَعْنَىٰ الشَّرْطِ لِلُزُومِ الفآءِ وَ ٱلْتُزِمَ حَذْفُ شَرْطِها. وَ عُوِّضَ بَيْنَهُما عَنْ فِعْلِها جُزْءٌ مِمَّا فِي حَيِّزِها. وَ فِيهِ أَقْوالٌ. وَ قَدْ تُفارِقُ التَّفْصِيلَ كَالواقِعَةِ فِي أَوائِلِ الكُتُبِ.

[5.8] (أَمَّا) With Fatḥah and Shaddah, is mostly a particle of detail. It implies in it the meaning of a condition due to the requirement of the Fāʾ and the necessity of eliding its (verb of) condition. For its elided verb, it substitutes whatever is between (the particle and the Fāʾ) from that which is within (the particles') sphere (of meaning). In (this type of government) there are (various) sayings. At times, the particle is apart from its meaning of detailing, like that occurring in the beginning of books.

[5.8] COMMENTARY

The particle (أَمَّا), with its Hamzah vowelled with Fatḥah and its letter Meem vowelled with Shaddah, is a particle of detail (حَرْفُ التَّفْصِيلِ), meaning that after it will follow details of matters mentioned before it, as in: ﴿فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الحَقُّ مِنْ رَبِّهِمْ﴾ *"Then as for those who believe, they know that it is the truth from their Lord."* [2:26] After specifying that the reference is for those who believe, it gives the details regarding the believers following the particle (فَ). Then, the verse continues: ﴿وَ أَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ ما ذآ أَرادَ اللَّهُ بِهٰذا مَثَلاً﴾ *"And as for those who disbelieve, they say: What is it that Allah means by it?"* [2:26]

At times, this particle may also signify a condition (الشَّرْطِيَّةُ). The author mentions two reasons supporting that view. The first reason is the requirement of the particle (فَ). This particle is often found prefixed to the reply of a conditional statement. The second reason is the necessity of eliding the governing conditional verb from the expression. The elision of the verb of condition leaves the meaning of a condition implied from the particle (أَمَّا) itself. Whatever is found between the particle (أَمَّا) and the particle (فَ) will be substituted for the elided verb of condition, like (إِنْ كانَ). That is, whatever is within the scope of the particle's two meaning*s.*

As a necessity, there must be a separator (الفاصِلَةُ) between the particle (أَمَّا) and its reply. The separator may be single word or sentence. The author mentioned that there are a number of sayings regarding the separator. Here are six sayings:

- The separator may be the Mubtada, as in: ﴿أَمَّا السَّفِينَةُ فَكانَتْ لِمَساكِينَ يَعْمَلُونَ فِي البَحْرِ﴾ *"As for the boat, it belonged to (some) poor men who worked on the river"* [18:79]. Where (السَّفِينَةُ) is the Mubtada as well as the separator. The Khabar is the reply prefixed with the particle (فَ).

- The separator may also be the Khabar, as in: أَمَّا فِي الدَّارِ فَزَيْدٌ *Regarding (he who) is in the house, then it is Zaid*. In the expression, the Khabar (فِي الدَّارِ) is placed ahead of its Mubtada (الخَبَرُ المُقَدَّمُ), according to the rule permitting its advance due to the presence of the genitive particle in the Khabar. This Khabar, a quasi-sentence, is the separator. The reply is the Mubtada, which is placed after its Khabar (المُبْتَدَأُ المُؤَخَّرُ), namely (فَزَيْدٌ). Grammarians note that this usage is infrequent.

- The separator may be an entire sentence, like a conditional sentence, for example: ﴿فَأَمَّا إِنْ كانَ مِنَ المُقَرَّبِينَ فَرَوْحٌ وَ رَيْحانٌ وَ جَنَّةُ نَعِيمٍ﴾ *"And if he is one of those who draw nigh (to Allah). Then happiness and bounty and a garden of bliss."* [56:88-89]

- Another saying is that the separator may be a word in the accusative state, as in: ﴿فَأَمَّا اليَتِيمَ فَلا تَقْهَرْ﴾ *"Therefore, as for the orphan, do not oppress (him)."* [93:9] This word is accusative due to being the object of the verb (تَقْهَرْ), in what is estimated as: (فَلا تَقْهَرِ اليَتِيمَ), however, the object was advanced ahead of the verb that governs it in order to make it the separator between the particle and its reply.

- Another saying is that the separator may be a word governed by a verb which has been elided. Those of this view reject the notion that the accusative word can be placed before the verb which governs it. Instead, they believe that a elided verb gives the accusative state to its object, for example: ﴿أَمَّا ثَمُودُ فَهَدَيْناهُمْ﴾ *"And as to Thamūd, We showed them the right way."* [41:17] Some reciters have recited (ثَمُودَ) in the accusative due to the view that an elided verb governs it, as in: أَمَّا إِنْ كانَ ثَمُودَ. The reply (فَهَدَيْناهُمْ), comes as an explanation of this accusative word.

- The final saying is that an adverb (الظَّرْفُ) is sometimes governed by (أَمَّا) giving it the meaning of a verb by proxy. Or the adverb may be governed by an elided verb, for example: أَمَّا اليَوْمَ فَإِنِّي ذاهِبٌ وَ أَمَّا فِي الدَّارِ فَإِنَّ زَيْداً جالِسٌ *Regarding today, Surely I'm leaving. And regarding (who's) in the house, surely Zaid is sitting*.

The particle (أَمَّا) has a meaning different from that of detailing (التَّفْصِيلُ) and a condition (الشَّرْطُ). Sometimes, it has the meaning of initiating (الإِبْتِدائِيَّةُ), as in: أَمَّا بَعْدُ*, Regarding what follows,* when found in the beginning of books and an individual's speech.

إمّا

(إِمّا:) بِالكَسْرِ وَ التَّشْدِيدِ. حَرْفُ عَطْفٍ عَلَىٰ المَشْهُورِ. وَ تَرِدُ لِلتَّفْصِيلِ، نَحْوُ: إِمَّا شاكِراً وَ إِمَّا كَفُوراً. وَ لِلإِبْهامِ وَ الشَّكِّ وَ لِلتَّخْيِيرِ وَ الإِباحَةِ. وَ إِمَّا لازِمَةٌ قَبْلَ المَعْطُوفِ عَلَيْهِ بِها. وَ لا تَنْفَكُّ عَنِ الواوِ غالِباً.

[5.9] (إِمَّا) With Kasrah and Shaddah is a particle of apposition, based on the best known (opinions). It is found used for detailing, for example: إِمَّا شاكِراً وَ إِمَّا كَفُوراً *He may be thankful or unthankful*. (And found used) for vagueness (الإِبْهامُ); doubt (الشَّكُّ); selection (التَّخْيِيرُ) and permissibility (الإِباحَةُ). (The particle إِمَّا) is required before a word in apposition (linked) to it. Mostly, it is not separated from (و).

[5.9] COMMENTARY

The particle (إِمَّا), with its Hamzah vowelled with Kasrah and its Meem with Shaddah, is a particle of apposition in the view of most grammarians, as in: جآءَنِي إِمَّا زَيْدٌ وَ إِمَّا عَمْرٌو *Either Zaid or 'Amr came to me*. It is the second instance of (إِمَّا) that is regarded as the particle of apposition. Other grammarians believe that the particle preceding it, namely (وَ), is the particle of apposition not (إِمَّا) which, they believe, is only associated with the particle (وَ).

Regarding the first instance of (إِمَّا), it is not an appositive (العَطْفِيَّةُ) as it is found situated between a governing agent and the word which it governs, as in: قامَ إِمَّا زَيْدٌ وَ إِمَّا عَمْرٌ *Either Zaid stood or 'Amr*. In this sentence, the first instance of (إِمَّا) is found between the verb and its subject, in variance to an appositive. Sometimes, the particle may be found situation between a sentence and another sentence which is its equivalent appositive, as in: ﴿حَتَّىٰ إِذا رَأَوْا ما يُوْعَدُونَ إِمَّا العَذابَ وَ إِمَّا السَّاعَةَ﴾ *"Until they see what they were threatened with, either the punishment or the hour."* [19:75] The words following (إِمَّا) or (العَذابَ و السَّاعَةَ), respectively, are the equivalent appositives (البَدْلُ) of the sentence occurring before (إِمَّا), meaning: (حَتَّىٰ إِذا رَأَوْا ما يُوْعَدُونَ), meaning the punishment or the hour is what they were threatened with. Both examples indicate that its role is not that of an appositive particle.

There are five meanings associated with (إِمَّا) mentioned in the text:

- (التَّفْصِيلُ) Detailing, as in: ﴿إِنَّا هَدَيْناهُ السَّبِيلَ إِمَّا شاكِراً وَ إِمَّا كَفُوراً﴾ *"Surely We have shown him the way: he may be thankful or unthankful."* [76:3]
- (الإِبْهامُ) Vagueness, as in: ﴿وَ آخَرُونَ مُرْجَوْنَ لأَمْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَ إِمَّا يَتُوبُ عَلَيْهِمْ﴾ *"And others are made to await Allah's command, whether He chastise them or whether He turn to them (mercifully)."* [9:106] Meaning, it is the not the intent to clarify which of the two outcomes are probable.
- (الشَّكُّ) Doubt, as in: جآءَنِي إِمَّا زَيْدٌ وَ إِمَّا عَمْرٌو *Either Zaid or 'Amr came to me*. When the speaker doesn't know which of the two actually came.
- (التَّخْيِيرُ) Selection, as in: ﴿قُلْنا ياذا القَرْنَيْنِ إِمَّآ أَنْ تُعَذِّبَ وَ إِمَّآ أَنْ تَتَخِّذَ فِيهِمْ حُسْناً﴾ *"We said: O Zul-Qarnain! either give them a chastisement or do them a benefit."* [18:86]
- (الإِباحَةُ) Permissibility, as when Ja'far aṣ-Ṣādiq (AS) was asked about a man who sells gypsum by measuring some and adding in the remainder without measuring, his advice to them was:« إِمَّا أَنْ يَأْخُذَ كُلَّهُ بِتَصْدِيقِهِ وَ إِمَّا أَنْ يَكِيلَ كُلَّهُ» *"Either all of it is taken according to his honesty or all of it is measured."* [33] Meaning whichever option the questioner selects is permissible for him.

The author mentions that it is required to place the particle (إِمَّا) in front of any word to which apposition is to be made. For example, in the sentence: جآءَنِي زَيْدٌ وَ عَمْرٌو *Zaid and 'Amr came to me,* 'Amr is in apposition with Zaid by means of the particle (وَ). If we want make apposition with Zaid using (إِمَّا), there must be an instance of the particle before Zaid, as in: جآءَنِي إِمَّا زَيْدٌ وَ إِمَّا عَمْرٌو *Either Zaid or 'Amr came to me*. It would be incorrect to place the particle before the appositive alone, as in: جآءَنِي زَيْدٌ وَ إِمَّا عَمْرٌو or only before the word to which it is in apposition, as in:جآءَنِي إِمَّا زَيْدٌ وَ عَمْرٌو. The particle must be placed before the word to which apposition is made (المَعْطُوفُ عَلَيْهِ), meaning Zaid and the appositive (المَعْطُوفُ), meaning 'Amr. The author's final point is that the particle (إِمَّا) is rarely found without the particle (و). Of course, this reference is regarding the second instance of (إِمَّا) which is apposition by means of this particle, in the view of some grammarians.

أيّ

(أَيٌّ:) بِالفَتْحِ وَ التَّشْدِيدِ. تَرِدُ ٱسْمَ شَرْطٍ، نَحْوُ: أَيّاً ما تَدْعُوا فَلَهُ الأَسْمآءُ الحُسْنَىٰ. وَ ٱسْمَ ٱسْتِفْهامٍ، نَحْوُ: أَيُّ الرَّجُلَيْنِ قامَ؟ وَ دالَّةً عَلَىٰ مَعْنَىٰ الكَمالِ، نَحْوُ: مَرَرْتُ بِرَجُلٍ أَيِّ رَجُلٍ. وَ وُصْلَةً لِنِدآءِ ذِي اللاَّمِ، نَحْوُ: يا أَيُّها الرَّجُلُ. وَ مَوْصُولَةً، وَ لا يُعْرَبُ مِنَ المَوْصُولاتِ سِواها، نَحْوُ: أَكْرِمْ أَيّاً أَكْرَمَكَ.

[5.10] (أَيٌّ) With Fatḥah and Shaddah. It is (a word) found as a noun of condition, for example: أَيّاً ما تَدْعُوا فَلَهُ الأَسْمآءُ الحُسْنَىٰ *Whichever you call upon, He has the best names;* (It is found as) a noun of interrogation, as in: أَيُّ الرَّجُلَيْنِ قامَ *Which of the two men stood?;* (Or it is found) indicating upon the meaning of perfection, as in: مَرَرْتُ بِرَجُلٍ أَيِّ رَجُلٍ *I passed by a man, what a man!;* (It is found) connecting the vocative (to a word) possessing the Lām (of the Definite Article), as in: ياأَيُّها الرَّجُلُ *O men!* (And it is found as) a Relative Noun. There is no other declinable Relative Noun besides it, as in: أَكْرِمْ أَيّاً أَكْرَمَكَ *Honor whomever has honored you*.

[5.10] COMMENTARY

The word (أَيٌّ), with its Hamzah vowelled with Fatḥah and its Yā̛ with Shaddah, is a noun found with five meanings. It is found as a noun of condition (إِسْمُ الشَّرْطِ); a noun of interrogation (إِسْمُ الإِسْتِفْهامِ); a Relative Noun (إِسْمُ المَوْصُولِ); as a noun indicating upon perfection (دالَّةٌ عَلَىٰ مَعْنَىٰ الكَمالِ); and a noun connected to the vocative particle when the particle connects to a word possessing the Definite Article (وُصْلَةٌ لِنِداءِ ذِي اللاَّمِ). For each meaning, find and example and details below:

- (إِسْمُ الشَّرْطِ) A noun of condition, as in: ﴿أَيّاً ما تَدْعُوا فَلَهُ الأَسْمآءُ الحُسْنَىٰ﴾ *"Whichever you call upon, He has the best names."* [17:110] Meaning whichever of God's names you use to call upon Him, He has the best names. Sometimes it annexes the particle (ما) to itself: ﴿أَيَّما الأَجَلَيْنِ قَضَيْتُ فَلا عُدْوانَ عَلَيَّ﴾ *"Whichever of the two terms I fulfill, there shall be no wrongdoing to me."* [28:28]

As a declinable noun (المُعْرَبُ), it is found in the accusative state in both examples. Originally, they are estimated to be verbal objects, as in: ما تَدْعُوا أَيّاً , in the first example and: قَضَيْتَ أَيّما الأَجلَيْنِ in the second. However, as conditional particles, they must have precedence (الصَّدَرِيَّةُ) in a sentence. Accordingly, the object is placed at the begining of the sentence to meet this requirement.

- (إِسْمُ الإِسْتِفْهامِ) A noun of interrogation, as in: أَيُّ الرَّجُلَيْنِ قامَ *Which of the two men stood?* Another example: ﴿فَبِأَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ﴾ *"In what announcement, then after it, will they believe in?"* [7:185]

- (دالَةٌ عَلَىٰ مَعْنَىٰ الكَمالِ) A noun indicating upon perfection (الكَمالُ), as in: مَرَرْتُ بِرَجُلٍ أَيِّ رَجُلٍ *I passed by a man, what a man!* Meaning that it refers to the perfection in the qualities a man. Grammarians say that it comes as an adjective describing an indefinite noun, as in the example above. Or it comes as the Ḥāl for a definite word describing the state the definite word, as in: مَرَرْتُ بِعَبْدِ اللَّهِ أَيِّ رَجُلٍ *I passed by 'Abdullah, what a man!* Meaning, his state was that of perfection.

- (وُصْلَةٌ لِنداءِ ذِي اللاَّمِ) A connector between a vocative particle and a noun possessing the Definite Article, as in: ياأَيُّها النَّاسُ *O People!* Sometimes, the vocative particle is connected to a definite word which does not possess the Definite Article, as in: يٰـأَيُّها الَّذِينَ آمَنُوا *O you who believe!* Wherein the Relative Noun (الَّذِينَ) is considered a definite noun.

- (إِسْمُ المَوْصُولِ) Relative Noun, as in: أَكْرِمْ أَيّاً أَكَرَمَكَ *Honor whomever has honored you.* Sibawaih was of the view that the following verse is also an example of a Relative Noun: ﴿ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَيُّهُمْ أَشَدُّ عَلَىٰ الرَّحْمٰنِ عِتِيّاً﴾ *"Then We will most certainly draw forth from every sect of them him who is most exorbitantly rebellious against the Beneficent God."* [19:69] He viewed it to be a Relative Noun based on the estimation of (الَّذِي). The Kūfiyyeen and some Baṣriyyeen, disagree saying that (أَيُّ) is declinable in all meanings. In Sibawaih's view, however, it does not appear to be declinable as it should be in the genitive state if it were. Their view is that the word (أَيُّهُمْ) is the Mubtada and (أَشَدُّ) is its Khabar.

بل

(بَلْ:) حَرفُ عَطْفٍ. وَ تُفِيدُ بَعْدَ الإِثْباتِ صَرفَ الحُكْمِ عَنِ المَعْطُوفِ عَلَيْهِ إِلَىٰ المَعْطُوفِ، وَ بَعْدَ النَّهْيِ وَ النَّفْيِ تَقْرِيرَ حُكْمِ الأَوَّلِ وَ إِثْباتَ ضِدِّهِ لِلثَّانِي أَوْ نَقْلَ حُكْمِهِ إِلَيْهِ عِنْدَ بَعْضٍ.

[5.11] (بَلْ) Is a particle of apposition. Following a positive (expression), it changes the ruling from the (word in) apposition to the appositive. After prohibition and negation, it establishes the ruling of the first (expression) and affirms its opposite for the second (expression). Or it transfers its ruling to (the second expression) with some (grammarians).

[5.11] COMMENTARY

The word (بَل) is a particle of apposition (حَرْفُ العَطْفِ). Most often, it is found in the meaning of turning away or abandoning something (الإِضْرابُ) in that whatever follows the particle opposes whatever precedes it, as in: ﴿قَدْ أَفْلَحَ مَنْ تَزَكَّىٰ وَ ذَكَرَ ٱسْمَ رَبِّهِ فَصَلَّىٰ بَلْ تُؤْثِرُونَ الحَياةَ الدُّنْيا﴾ *"He indeed shall be successful who purifies himself, and magnifies the name of his Lord and prays. Nay! you prefer the life of this world."* [87:14-16] In other words, preference of this world is or leads to turning away from the process of purification, magnification of the Lord and prayer. Sometimes, the particle is found in the meaning of falsifying (الإِبْطالُ) or rectifying (الإِسْتِدْراكُ), as in: ﴿وَ قالُوا اتَّخَذَ الرَّحْمٰنُ وَلَداً سُبْحانَهُ بَلْ عِبادٌ مُكْرَمُونَ﴾ *"And they say: The Beneficent God has taken to Himself a son. Glory be to Him. Nay! they are honored servants."* [21:26] Grammarians are agreed, however, that in this type of usage, (بَلْ) is not a particle of apposition. Rather, it is a conjunctive particle (حَرْفُ الرَّابِطِ).

As a particle of apposition, this particle implies that a ruling is changed (صَرْفَ) from that which precedes it to that which follows it, as in: جآءَ زَيْدٌ بَلْ عَمْرٌو *Zaid came, rather, 'Amr*. Meaning that the ruling (حُكْمٌ) of the subject's action, in other words, *coming,* is changed from (زَيْدٌ) to (عَمْرٌو). The ruling has changed from the word to which apposition is made (المَعْطُوفُ عَلَيْهِ) meaning Zaid, to the appositive (المَعْطُوفُ), namely 'Amr. This is its rule in a positive expression.

When the particle follows negation (النَّفْيِ), it signifies that whatever precedes the particle is correct, however, whatever follows particle is contrary to whatever preceded it, for example: ما ضُرِبَ زَيْدٌ بَلْ عَمْرٌو *Zaid was not struck, rather (it was) 'Amr*. That which occurs before the particle is correct, meaning Zaid was not struck. What follows the particle is a contradiction of what preceded the particle, meaning Zaid was not struck, 'Amr was struck .

When the particle follows a particle of prohibition (النَّهْيِ), it implies the same meaning, as in: لا تَضْرِبْ زَيْداً بَلْ عَمْراً *Don't strike Zaid, rather, (strike) 'Amr*. The command: *Don't strike 'Amr* is proper while the opposite is the ruling for 'Amr, meaning: *Strike 'Amr*. It signifies that the ruling of that which preceded it (المَعْطُوفُ عَلَيْهِ) is proper while the ruling for whatever follows it (المَعْطُوفُ) is to the contrary. In other words, Zaid was not struck while 'Amr was. You were commanded not to strike Zaid while being ordered to strike 'Amr.

Some grammarians are of the opinion that the ruling is simply transferred (الإِنْتِقالُ). Opposed to the other meanings, they are of the view that ruling of whatever precedes the particle is transferred to that which follows it. In the two examples mentioned, their view is that the ruling is transferred from the word to which apposition is made (المَعْطُوفُ عَلَيْهِ) to the appositive (المَعْطُوفُ), meaning transferred from Zaid to 'Amr.

حاشا

(حاشا:) تَرِدُ لِلإسْتِثْناءِ حَرْفاً جارّاً أَوْ فِعْلاً جامِداً. وَ فاعِلُها مُسْتَتِرٌ عائِدٌ إِلَىٰ مَصْدَرٍ مُصاغٍ مِمَّا قَبْلَها أَوِ ٱسْمِ فاعِلٍ أَوْ بَعْضٍ مَفْهُومٍ ضِمْناً مِنْهُ. وَ لِلتَّنْزِيهِ، نَحْوُ: حاشا لِلَّهِ. وَ هَلْ هِيَ ٱسْمٌ بِمَعْنَىٰ بَراءَةٍ أَوْ فِعْلٌ بِمَعْنَىٰ بَرِئْتُ أَوْ ٱسْمُ فِعْلٍ بِمَعْنَىٰ أُبَرِّئُ، خِلافٌ.

[5.12] (حاشا) It is found (used for the meaning of) exception, as a genitive particle or a partially inflected verb. Its subject is a concealed (pronoun) referring back to the Maṣdar formed from that which is before it; or to an Active Participle or to some of that which is understood (from the preceding expression) implicitly. (It is found used for the meaning of) disavowal, as in: حاشا لِلَّهِ *Remote is Allah (from imperfection)*. Is it a noun in the meaning of (بِراءَةٌ) or a verb in the meaning of (بَرِئْتُ) or a Nominal Verb in the meaning of (أُبَرِّئُ)? There are differences (of opinions).

[5.12] COMMENTARY

The word (حاشا) is mostly found implying an exception (الإِسْتِثْناءُ), as in: قامَ القَوْمُ حاشا زَيْدٍ *The people stood except Zaid*. Grammarians are divided regarding what type of word it is. Sibawaih and the majority of the Baṣriyyeen are of the opinion that it is always a particle of exception (حَرْفُ الإِسْتِثْناءِ) on the level of the (إِلاَّ) except that the excluded word, known as: (المُسْتَثْنَىٰ مِنْهُ), is governed in the genitive state.

Others, including al-Akhfash, al-Mubarrid, az-Zajāj, al-Māzini, al-Farrā̓i, Abū Zaid and al-Jarmi are of the view that it is a genitive particle mostly and, infrequently, it is a partially inflected verb. A partially-inflected verb is a verb like (نِعْمَ) that has limited conjugation and other words, like the Active Participle, are not derived from it. Only a limited number of forms of (حاشا) can be found in archaic literature like (أُحاشِي) and (حاشَتُهُ).

Grammarians of this view are of the opinion that the subject of (حاشا) is the pronoun concealed in the verb itself. The object of (حاشا) is governed in the accusative, for example: قامَ القَوْمُ حاشا زَيْداً *The people stood except Zaid*. Its object is the word excluded (المُسْتَثْنَىٰ مِنْهُ) or Zaid.

These grammarians are also of the view that the concealed pronoun refers back to the Maṣdar derived from the verb occurring before it. In the example above, the pronoun concealed in the verb (هُوَ) refers to the Maṣdar derived from the verb, namely (قِيامٌ). What they estimate is: قامَ القَوْمُ جانَبَ قِيامُهُمْ زَيْداً *The people stood, avoiding their standing, was Zaid*. Or the pronoun refers to an Active Participle (إِسْمُ الفاعِلِ), as in: قامَ القَوْمُ جانَبَ القائِمُ مِنْهُمْ زَيْداً. Or the pronoun refers to something understood in the expression occurring before (حاشا), as in our previous example: قامَ القَوْمُ حاشا زَيْداً. Meaning that it is understood that a group stood but Zaid was not part of them. What they estimate is: قامَ القَوْمُ جانَبَ بَعْضُهُمْ زَيْداً *The people stood, avoiding some of them, was Zaid*.

At times, the word (حاشا) is also found in the meaning of disavowal (التَّنْزِيهُ) or being free of blame, as in: ﴿قُلْنَ حاشا لِلَّهِ ما عَلِمْنا عَلَيْهِ مِنْ سُوٓءٍ﴾ *"They said: Remote is Allah (from imperfection), we knew of no evil on his part."* [12:51] Meaning that imperfection is being disavowed from Allah.

The author asks the question whether (حاشا) in this usage is understood as a noun in the meaning of (بِراءَة) *free of blame;* or is it a verb in the meaning of (بَرِيْتُ) *I was free of blame;* or is it a Nominal Verb signifying the meaning of the command verb (أُبَرِّئْ) *Be free of blame?* In reality, there are groups of grammarians supporting each of these three points of view.

حتّى

(حَتَّىٰ:) تَرِدُ عاطِفَةً بِجُزْءٍ أَقْوَىٰ أَوْ أَضْعَفَ بِمُهْلَةٍ ذِهْنِيَّةٍ. وَ يَخْتَصُّ بِالظّاهِرِ عِنْدَ بَعْضٍ. وَ حَرْفَ ٱبْتِداءٍ فَتَدْخُلُ عَلَىٰ الجُمَلِ. وَ تَرِدُ جارَّةً، فَتَخْتَصُّ بِالظّاهِرِ خِلافاً لِلْمُبَرِّدِ. وَ قَدْ يُنْصَبُ بَعْدَها المُضارِعُ بِأَنْ مُضْمَرَةً لا بِها خِلافاً لِلْكُوفِيِّينَ.

[5.13] (حَتَّىٰ) It is found as an appositive for the stronger part (of an expression) or the weaker due to intellectual (arrangement). With some, it is particular to the apparent noun. (It is found as) a particle of initiation, thereby entered upon sentences. It is found as a genitive particle. It is particular to the apparent noun, contrary to al-Mubarrid. Sometimes, it governs the present-tense verb after it in the accusative due to the estimation of the particle (أَنْ) not due to (حَتَّىٰ), contrary to the Kūfiyyeen.

[5.13] COMMENTARY

The word (حَتَّىٰ) is found as a particle of three types: an appositive particle (حَرْفُ العاطِفَةُ); a particle of initiation (حَرْفُ الإِبْتِدائِيَّةِ) and a genitive particle (الجارُّ).

As an appositive particle, (حَتَّىٰ) makes the appositive subordinate (المَعْطُوفُ) stronger than the principle (المَعْطُوفُ عَلَيْهِ), as in: ماتَ النّاسُ حَتَّىٰ الأَنْبِيآءُ *People die even prophets*. The appositive subordinate (الأَنْبِيآءُ) is understood here to be stronger than its principle, meaning (النّاسُ). Sometimes, to the contrary, the subordinate appositive is understood to be the weaker of the two words in apposition, as in: قُدِمَ الحاجُّ حَتَّىٰ المُشاةُ *The pilgrims set out even the walking*, wherein (المُشاةُ) is subordinate to (الحاجُّ).

It is important to note the relationship between the subordinate and principle as the subordinate is a required to be a part (الجُزْءُ) of the principle or a portion (البَعْضُ) of the whole represented in the principle. Meaning that prophets are part (الجُزْءُ) of mankind as a genus (الجِنْسُ) in that they have no essential differences from any other man. The walking pilgrims are part of the pilgrims as a whole except that they are the only pilgrims traveling on foot. Due to our intellectual arrangement of matters, we deem prophets to be greater than other men or we deem pilgrims on foot to be weaker than those having transport. Accordingly, the appropriate word must be placed as the appositive subordinate in order to signify the meaning of strength or weakness.

Some grammarians are of the view that the use of (حَتَّىٰ) is restricted to apparent nouns. Meaning that it cannot provide apposition with a concealed pronoun or a word which is elided. They agree that the use of (حَتَّىٰ) as an appositive is infrequent. The Kūfiyyeen reject it altogether as an appositive particle. Rather, they say that the estimation of other governing agents is involved.

As a particle of initiation (حَرْفُ الإِبْتِدائِيَّةِ), it initiates or renews an expression. It is only entered upon sentences not singular words, for example: ﴿حَتَّىٰ يَقُولُ الرَّسُولُ وَ الَّذِينَ آمَنُوا مَعَهُ مَتَىٰ نَصْرُ اللَّهِ﴾ *"So that the Apostle and those who believed with him said: When will the help of Allah come?"* [2:214] This is according to the recitation of Nāfi' who reads (يَقُولُ) in the nominative while others read it in the accusative.

Mostly, this particle is found as a genitive particle (الجارُّ) in the meaning and government of (إِلَىٰ), as in: ﴿سَلامٌ هِيَ حَتَّىٰ مَطْلَعِ الفَجْرِ﴾ *"Peace! it is till the break of the morning."* [97:5] Also, in this meaning, the particle only precedes an apparent noun, contrary to the view of al-Mubarrid.

This particle also governs the present-tense verb (المُضارِعُ) in the accusative. At times, it has the meaning of (إِلَىٰ), as in: ﴿قالُوا لَنْ نَبْرَحَ عَلَيْهِ عاكِفِينَ حَتَّىٰ يَرْجِعَ إِلَيْنا مُوسَىٰ﴾ *"They said: We will by no means cease to keep to its worship until Musa returns to us."* [20:91] Or it has the meaning of (كَيْ), as in: ﴿لاَ تُنْفِقُوا عَلَىٰ مَنْ عِنْدَ رَسُولِ اللَّهِ حَتَّىٰ يَنْفَضُّوا﴾ *"Do not spend upon those who are with the Apostle of Allah until they break up."* [63:7] Meaning in order that they will break up. Or it may have the meaning of (إِلاَّ), as found in Ameer al-Mumineen's (AS) saying: «وَ اعْلَمُوا أَنَّكُمْ لَنْ تَعْرَفُوا الرُّشْدَ حَتَّىٰ تَعْرِفُوا الَّذِي تَرَكَهُ» *"Know that you will never be cognizant of right guidance until you cognizant of he who has abandoned it."* [34] Meaning, in other words: إِلاَّ أَنْ تَعْرِفُوا الَّذِي تَرَكَهُ.

Most grammarians agree that the particle governs the present-tense verb in the accusative due to the estimation of the particle (أَنْ). The Kūfiyyeen are of the view that the particle itself gives the accusative state without the estimation of any particle.

Often, for one expression there may be three possible perspectives of I'rāb for (حَتَّىٰ), for example:أَكَلْتُ السَمَكَةَ حَتىٰ رَأْسِها *I ate the fish even the head*, wherein the word (رَأس) is governed by (حَتَّىٰ). When this word is nominative, the particle (حَتَّىٰ) is considered an initializing particle (حَرْفُ الإِبْتِدائيَّةِ). When accusative, it is a particle of apposition (حَرْفُ العَطْفِ) in the meaning of (و). When genitive, it is a genitive particle (الجارُّ) in the meaning of (إِلَىٰ).

الفآء

(الفآءُ:) تَرِدُ رابِطَةً لِلْجَوابِ المُمْتَنِعِ جَعْلُهُ شَرْطاً. وَ حُصِرَ فِي سِتَّةِ مَواضِعَ. وَ لِرَبْطِ شِبْهِ الجَوابِ، نَحْوُ: الَّذِي يَأْتِينِي فَلَهُ دِرْهَمٌ. وَ عاطِفَةً، فَتُفِيدُ التَّعْقِيبَ وَ التَّرْتِيبَ بِنَوْعَيْهِ: فَالحَقِيقِيُّ، نَحْوُ: قامَ زَيْدٌ فَعَمْرٌو. وَ الذِّكْرِيُّ، نَحْوُ: وَ نادَىٰ نُوحٌ رَبَّهُ فَقالَ. وَ قَدْ تُفِيدُ تَرَتُّبَ لاحِقِها عَلَىٰ سابِقِها. فَتُسَمَّىٰ فآءَ السَّبَبِيَّةِ، نَحْوُ: فَتُصْبِحُ الأَرْضُ مُخْضَرَّةً. وَ قَدْ تَخْتَصُّ حِينَئِذٍ بِإِسْمِ النَّتِيجَةِ وَ التَّفْرِيعِ. وَ قَدْ تُنْبِئُ عَنْ مَحْذُوفٍ، فَتُسَمَّىٰ فَصِيحَةً عِنْدَ بَعْضٍ، نَحْوُ: فَاضْرِبْ بِعَصاكَ الحَجَرَ فَٱنْفَجَرَتْ.

[5:14] **(الفآءُ)** It is found as a connector to the reply prevented itself from (being) made a condition. It is restricted to six situations: (It is also found as a connector) for a quasi-reply, as in: الَّذِي يَأْتِينِي فَلَهُ دِرْهَمٌ *Whomever comes to me, has a Dirham*. (It is found) as an appositive and it implies succession and sequence of their two types: (It is either) *True*, as in: قامَ زَيْدٌ فَعَمْرٌو *Zaid stood, then 'Amr,* (or) a *Quote*, as in: وَ نادَىٰ نُوحٌ رَبَّهُ فَقالَ *Nūḥ called upon his Lord, then, said*... At times, it implies the consequence of its subsequent (expression) of its predecesor. Then, it is termed the Causative Fā̃, as in: فَتُصْبِحُ الأَرْضُ مُخْضَرَّةً *So, the earth becomes green*. At this time, it is particular to the noun of result and deduction. At times, it informs about (that which is) elided. With some, it is termed eloquence, for example: فَاضْرِبْ بِعَصاكَ الحَجَرَ فَانْفَجَرَتْ *Strike the rock with your staff. So there gushed from it (twelve springs)*.

[5.14] COMMENTARY

The particle (ف) is a connector (الرَّابِطَةُ) attached to the reply of a conditional sentence, as in: ﴿إِنْ لا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ﴾ *"If you will not aid him, Allah certainly aided him."* [9:40] Wherein the sentence (قَدْ نَصَرَهُ اللَّهُ) is the reply to the conditional sentence (إِنْ لا تَنْصُرُوهُ). There is a test to determine whether the particle (ف) is required for the reply: if the reply and the condition are interchangeable, the particle is not required. Otherwise, it is required, as in the example above. As the author mentioned about the particle: *"It is found as a connector to the reply prevented from (itself being) made a condition."* Meaning that it is not appropriate that the reply itself be made a condition.

Looking at the example, it is not possible to interchange the reply (الجَوابُ) and condition (الشَّرْطُ) without the meaning of the expression being spoiled, as in: إنْ لا نَصَرَهُ اللَّهُ تَنْصُرُوهُ *If Allah had not aided him, you help him*. This meaning does not resemble the original, therefore, the particle (ف) is required.

As mentioned in the text, there are six situations wherein the particle (ف) is required for the reply of a conditional sentence:

- When the reply is a nominal sentence (الجُمْلَةُ الإسمِيَّةُ), as in: إنْ تَضْرِبْنِي فَأَنا ضارِبٌ *If you strike me, then I am striking*. Also: ﴿وَ إِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلا كاشِفَ لَهُ إلاَّ هوَ﴾ *"And if Allah touch you with affliction, there is none to take it off but He."* [6:17]
- When the reply is a sentence involving a type of command verb (الجُمْلَةُ الإنْشآئِيَّةُ), as in: إنْ جآءَ زَيْدٌ فَأَكْرِمْهُ *If Zaid comes, then honor him*. Also: ﴿فَإِنْ شَهِدُوا فَلا تَشْهَدْ مَعَهُمْ﴾ *"Then, if they bear witness, do not bear witness with them."* [6:150]
- When the reply is comprised of a partially-inflected verb, like (نِعْمَ) which is generally found in one or two forms, as in: إنْ تَضْرِبْنِي فَعَسَىٰ أَنْ أَضْرِبَكَ *If you strike me, perhaps I will strike you*. Also: ﴿وَ مَنْ يَكُنِ الشَّيْطانُ لَهُ قَرِيناً فَسآءَ قَرِيناً﴾ *"And as for him whose associate is the Shaiṭān, an evil associate is he!"* [4:38]
- When the reply is comprised of a past-tense verb preceded by the particle (قَدْ), as in: إنْ تَضْرِبْنِي فَقَدْ ذَهَبَ عَقْلُكَ *If you strike me, then, your reasoning has left*. Another example: ﴿إِنْ يَسْرِقْ فَقَدْ سَرَقَ أَخٌ لَهُ مِنْ قَبْلُ﴾ *"If he steal, a brother of his did indeed steal before."* [12:77]
- When the reply is comprised of a present-tense verb which is preceded by a particle of the future (حَرْفُ الإسْتِقْبالِ), like (سَ) or (سَوْفَ), as in: مَنْ يَضْرِبْنِي فَسَأَضْرِبُهُ *He who strikes me, then soon I will stike him*. Also: ﴿وَ ما يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يَكْفَرُوهُ﴾ *"And whatever good they do, they shall not be denied it."* [3:115]

- When the reply is comprised of a particle which is required to be in the beginning of an expression, like the particle of negation (ما), as in: إنْ تَضْرِبْنِي فَما أَضْرِبْكَ *If you strike me, then, I will not strike you*.

Also, the particle (ف) is required as a connector to that sentence which is a quasi-reply (شِبْهُ الجَوابِ), as seen in the author's example: الَّذِي يَأْتِينِي فَلَهُ دِرْهَمٌ *Whomever comes to me, has a Dirham*. The sentence (فَلَهُ دِرْهَمٌ) is not actually a reply since there is no word clearly implying a condition.

However, the entire expression can be interpreted in a meaning resembling a condition since it is easily transformed into a conditional sentence with the entrance of a conditional particle upon the expression, such as: إنْ يَأْتِينِي أَحَدٌ فَلُهُ دِرْهَمٌ *If anyone comes to me, he has a Dirham*. Basically, the meaning of the original expression and this expression are the same. Therefore, the quasi-reply also requires the particle (ف).

Also, this particle occurs as an appositive (العاطِفَةُ) signifying (التَّعْقِيبُ) or being subsequent or it signifies (التَّرْتِيبُ) meaning a particular order. The first meaning (التَّعْقِيبُ), implies that the subordinate (المَعْطُوفُ) follows the principle (المَعْطُوفُ عَلَيْهِ) after only a brief period, for example: جَلَسَ زَيْدٌ فَأَكَلَ طَعاماً *Zaid sat down, then ate a meal*. Wherein the subordinate (أَكَلَ) follows the principle (جَلَسَ), following a brief delay or gap in time. When a longer period is intended, the particle (ثُمَّ) is more appropriate, as in:

﴿ثُمَّ جَعَلْناهُ نُطْفَةً فِي قَرارٍ مَكِينٍ ثُمَّ خَلَقْنا النُّطْفَةَ عَلَقَةً فَخَلَقْنا العَلَقَةَ مُضْغَةً فَخَلَقْنا المُضْغَةَ عِظاماً فَكَسَوْنا العِظامَ لَحْماً﴾

"Then We made him a small seed in a firm resting-place, then We made the seed a clot, then We made the clot a lump of flesh, then We made (in) the lump of flesh blones, then We clothed the bones with flesh, then We caused it to grow into another creation." [23:13-14]

While considering the meaning of this verse in English, the sense of time between one event and the other cannot be distinguished as all subsequent events are preceded by the word *then*. Considering the 'Arabic, however, gives us a different perspective on the periods between events.

First, man is a seed, then after some time (ثُمَّ), he becomes a clot. After a shorter period of time (ف), the clot becomes a lump of flesh. After another short period (ف), bones are placed in the lump of flesh and so forth. Accordingly, we can understand that there were longer gaps between some of these events than others in this process of embryo development.

Another meaning implied by the particle (ف) is arrangement or order (التَّرْتِيبُ), implying that the appositive subordinate occurs after the principle, not along with it nor before it. There are two categories associated with this meaning. First is (الحَقِيقِي) or real, sometimes referred to as (المَعْنَوِي) or related to meaning, as in: ﴿فَأَزَلَّهُما الشَّيْطانُ عَنْها فَأَخْرَجَهُما مِمَّا كانا فِيهِ﴾ *"But the Shaiṭān made them both fall from it, and caused them to depart from that (state) in which they were."* [2:36] Meaning the fall occurred first, then, there was the departure from that state.

The second category is (الذِّكْرِي) or *quoted*, as in: ﴿وَ نادَىٰ نَوْحٌ رَبَّهُ فَقالَ رَبِّ إِنَّ ٱبْنِي مِنْ أَهْلِي...﴾ *"And Nūḥ cried out to his Lord and said: My Lord! surely my son is of my family..."* [11:45] Wherein, the subordinate (قالَ) occurs secondly after crying out (نادَىٰ) to his Lord first, the principle. The subordinate, however, is part of a sentence comprising a quote.

Sometimes, what occurs before the particle is a cause in the achievement of whatever comes after it, as in the author's example: ﴿أَ لَمْ تَرا أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّماءِ ماءً فَتُصْبِحُ الأَرْضُ مُخْضَرَّةً﴾ *Do you not see that Allah sends down water from the cloud so the earth becomes green*. [22:63] Wherein it is understood that the sending down of water is the cause for the earth becoming green. In this meaning, the particle is referred to as (فآءُ السَّبَبِيَّةُ), the causative Fā̓.

Sometimes, in this meaning, the particle is particular to the noun of result (إِسْمُ النَّتِيجَةِ) and the noun of deduction (إِسْمُ التَفْرِيعِ). Meaning that whatever comes after the particle is the result of whatever is before. Or whatever comes is deduced from whatever occurs before it. From the example above, it can be said that the greenery of the earth is a result of the descending of rain or a deduction can be made that the descending of the rain is the reason of the greenery. In these instances, the particle may be referred to as the Fā̓ of the result (فآءُ النَّتِيجَةُ) or the Fā̓ of deduction (فآءُ التَّفْرِيعُ).

Another usage of this particle is that it indicates, at times, upon that which is elided from an expression. In this usage, it does not occur in any of the meanings mentioned thus far. The author's example: ﴿إِضْرِبْ بِعَصاكَ الحَجَرَ فَٱنْفَجَرَتْ﴾ *"Strike the rock with your staff. So there gushed from it (twelve springs)."* [2:60] The particle is non-appositive as a past-tense verb following the particle (فَٱنْفَجَرَتْ) cannot make apposition to the verb occurring before (إِضْرِبْ) since a past-tense verb cannot make apposition to a command verb. The particle also does not have the caustive, resultative or deductive meanings also mentioned in this section. What is estimated is: إِضْرِبْ بِعَصاكَ الحَجَرَ فَضَرَبَ فَٱنْفَجَرَتْ *Strike the rock with your staff. So he struck it, then, there gushed from it (twelve springs)*. Meaning that the particle prefixed to the verb (فَٱنْفَجَرَتْ) indicates the past-tense verb (ضَرَبَ) which is elided.

Grammarians refer to this as (فَصِيحَةٌ) or eloquence. Eloquence involves concise, succinct language which is dependent upon indications (دَلالَةٌ) and disclosure (إِظْهارٌ) according to grammarians. Often, in eloquent speech, whether prose or poetry, the speaker mentions some matters but leaves out other matters for the listener to ponder.

(قَدْ:) تَرِدُ ٱسماً بِمَعْنَىٰ يَكْفِي أَوْ حَسْبُ، نَحْوُ: قَدْنِي وَ قَدِي دِرْهَمٌ، وَ حَرْفَ تَقْلِيلٍ مَعَ المُضارِعِ وَ تَحْقِيقٍ مَعَ الماضِي غالِباً. قِيلَ وَ قَدْ تُقَرِّبُهُ مِنَ الحال. وَ مِنْ ثَمَّ ٱلْتُزِمَتْ فِي الحالِيَّةِ المُصَدَّرَةِ بِهِ وَ فِيهِ بَحْثٌ مَشْهُورٌ.

[5.15] **(قَدْ)** It is found as a noun in the meaning of (يَكْفِي) *To be sufficient* or (حَسْبُ) *To be enough,* as in: قَدْنِي وَ قَدِي دِرْهَمٌ *A Dirham is enough for me*. (It also is found as a) particle of diminution with the present-tense and (a particle of) realization, mostly with the past-tense. It is said: (the particle brings the past-tense) close to the present-tense. Accordingly, in a present-tense expression begun with the past-tense, (the particle) is required. In (this usage) there is a famous discussion.

[5.15] COMMENTARY

The word (قَدْ) is found infrequently as a noun and frequently as a particle. As a noun, it has the meaning of (يَكْفِي) and (حَسْبُ), meaning to be sufficient or enough, repsectively, as in the author's example: قَدْنِي وَ قَدِي دِرْهَمٌ *A Dirham is enough for me,* in other words: حَسْبِي دِرْهَمٌ or: يَكْفِينِي دِرْهَماً. Mostly, it is indeclineable or Mabniy although some scholars say that it is also found declineable or Mu'rab, although infrequently.

More frequently, (قَدْ) is found as a particle particular to verbs which are positive; informative; devoid of the accusative and jussive states. The verb should not be preceded by a particle of the future (حَرْفُ الإِسْتِقْبالِ); nor should there be a separator between the particle and the verb, unless it is separated by an oath, as in: قَدْ وَ اللَّهِ أَحْسَنْتَ *By God, you did well*. The verb should be fully-inflected. Therefore, this particle is not entered upon verbs like: لَيْسَ و عَسَىٰ وَ نِعْمَ.

As the author mentioned, when the particle precedes a present-tense verb, it has the meaning of diminution (التَقْلِيلِ), meaning that the action is shown to occur infrequently, as in: قَدْ يَجُودُ البَخِيلُ *Sometimes, a miser is generous,* meaning infrequently a miser is generous. This particle has no apparent government over the present-tense verb.

When the particle precedes a past-tense verb, it has the meaning of realization (التَّحْقِيقُ), as in: ﴿قَدْ أَفْلَحَ المُؤْمِنُونَ﴾ *"Successful indeed are the believers."* [23:1] Meaning that the believers have realized their success.

Another meaning found in use with the past-tense is (التَّوَقُّعُ) or anticipation of an action. It is said that although the verb is a past-tense verb, its meaning is interpreted near to the present-tense. Probably the most famous example of this is found in the *Iqāmah* or the call to begin prayer: قَدْ قامَتِ الصَّلاةُ *Prayer is ready*. Meaning that the prayer is anticipated soon.

Regarding this meaning, the author has said: *"It is said: (the particle brings the past-tense) close to the present-tense. Accordingly, in a present-tense expression begun with the past-tense, (the particle) is required. In (this usage) there is a famous discussion."* Meaning that when an expression is intended to be interpreted in the present while being initated with a past-tense verb, the particle is required to accomplish that meaning. Regarding this meaning of (التَّوَقُّعُ), there are numerous discussions among scholars regarding the permissibility of the past-tense denoting the present. Most scholars are of the view that the past-tense verb preceded by (قَدْ) does not transfer the meaning from the past to the present, rather, it is close to the present but still in the near past.

Infrequently, the particle also denotes abundance (التَّكْثِيرُ) as in: ﴿قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمآءِ﴾ *"Indeed, We see the turning of your face to heaven."* [2:144] Meaning, turning your face to the heaven frequently.

قطّ

(قَطُّ:) تَرِدُ ٱسْمَ فِعْلٍ بِمَعْنَىٰ إنْتَهِ. وَ كَثِيراً ما تُحَلَّىٰ بِالفآءِ، نَحْوُ: قامَ زَيْدٌ فَقَطُّ. وَ ظَرْفاً لِإسْتِغْراقِ الماضِي مَنْفِيّاً. وَ فِيهِ خَمسُ لُغاتٍ. وَ لا تُجامِعُ مُسْتَقْبَلاً.

[5.16] (قَطُّ) It is found as a nominal verb (إِسْمُ الفِعْلِ) in the meaning of (إِنْتَهِ) *Desist*. Mostly, that (usage) is embellished with Fā̕, for example: قامَ زَيْدٌ فَقَطُّ *Only Zaid stood*. It is found as an adverb due to the immersion of the past-tense verb in negation (until the present). In the particle are five (variations) in the lexicon. It is not combined with the future (tense).

[5.16] COMMENTARY

The word (قَطُّ) is found as a nominal verb (إِسْمُ الفِعْلِ) and an adverb (الظَّرْفُ). A nominal verb is a noun which has the meaning of a command verb. In this instance, the meaning of the command verb is (إِنْتَهِ) *Desist,* as in: قامَ زَيْدٌ فَقَطُّ *Only Zaid stood*. Meaning that after realizing that Zaid stood, one should desist in questioning about anyone else standing, meaning: قامَ زَيْدٌ فَانْتَهِ بِسُؤالٍ عَنْ غَيرِهِ *Zaid stood, therefore desist in asking about other than him*. As the author mentioned, in this usage, the word is mostly found with the particle Fā̕ prefixed (فَقَطُّ), as seen in the example.

Secondly, it is found as an adverb. The author says that it is due to the immersion of the past-tense verb in negation. This negation extends from the past until the present, for example: ما شَرِبْتُ خَمْراً قَطُّ *I have never drank wine*. Meaning I have never drank wine in the past up until the moment of speaking.

The author mentions that there are five variations of the word (قَطُّ) found in the 'Arabic lexicon (لُغَةٌ). Some scholars say that there are even more than five. The five are:

(قَطُّ)　　(قَطِّ)　　(قُطُّ)　　(قَطُ)　　(قَطْ)

In the end, the author mentions that this adverb is not used in combination with a future tense verb. Therefore, the following sentence is not proper: لا أَضرِبُ زَيْداً قَطُّ *I will never strike Zaid*. In this meaning, it is used exclusively with the past-tense verb. To express negation of the future, the particle (لَنْ) is used, as in: لَنْ أَضْرِبَ زَيْداً *I will never strike Zaid*.

كم

(كَمْ:) تَرِدُ خَبَرِيَّةً وَ ٱسْتِفْهامِيَّةً. وَ تَشْتَرِكانِ فِي البِناءِ وَ الإِفْتِقارِ إِلَىٰ التَّمْيِيزِ وَ لُزُومِ الصَّدْرِ. وَ تَخْتَصُّ الخَبَرِيَّةُ بِجَرِّ التَّمْيِيزِ مُفْرِداً أَوْ مَجْمُوعاً. وَ الإِسْتِفْهامِيَّةُ بِنَصْبِهِ وَ لُزُومِ إِفْرادِهِ.

[5.17] (كَمْ) It is found (in the meaning of) being informative and interrogative. Both share in being Mabniy; requiring a Tamyeez; and the necessity of initiating (an expression). The informative is particular to the genitive state for the Tamyeez, be it singular or plural. The interrogative is particular to the accusative state for the Tamyeez and its necessity to be singular.

[5.17] COMMENTARY

The word (كَمْ) is found with two meanings: (الخَبَرِيَّةُ) *Informative* and (الإِسْتِفْهامِيَّةُ) *Interrogative*. The first, the informative, implies that it is word requiring a predicate or Khabar, for example: كَمْ قَرْيَةٍ هَلَكَ بَعْدَ الطُّوفانِ *Many a town were destroyed after the flood*. Its Khabar, meaning (هَلَكَ بَعْدَ الطُّوفانِ), is required to complete the meaning of (كَمْ).

The word (كَمْ) also requires a Tamyeez to clarify it. The Tamyeez (التَّمْيِيزُ) is a word placed in an expression in order to remove the ambiguity of (كَمْ). In this example, the Tamyeez is (قَرْيَةٍ). Had it not been mentioned, the expression would be ambiguous.

The informative (كَمْ) signifies abundance (التَّكْثِيرُ), as seen in the saying of 'Amr Ibn 'Āṣ:

وَ كَمْ سَمِعْنا مِنَ المُصْطَفَىٰ　　　وَصايا مُخَصَّصَةً فِي عَلِيٍّ

How many a time did we hear from al-Muṣṭafa　　　*Counsel in favor of 'Ali* [35]

After the speaker mentions hearing something frequently, it becomes necessary to inform the listener of what was heard, meaning the Khabar. Otherwise, the expression is defective.

The second meaning of (كَمْ) is interrogative (الإِسْتِفْهامِيَّةٌ) in that it inquires about the quantity of something, as in: كَمْ دِرْهَماً عِنْدَكَ *How many Dirham are with you?* Again, the word following (كَمْ) is its Tamyeez, meaning (دِرْهَماً). The Tamyeez signifies that money is the thing being quantified. It also removes the abiguity of (كَمْ). If not mentioned, it could leave the listener unsure of the expression's intent.

This word, in both meanings: informative and interrogative, share five characteristics:

- (الإِسْمِيَّةُ) *Nominal*. In each meaning (كَمْ) is found as a noun.
- (الإِبْهامُ) *Ambiguity*. Meaning that the signification of (كَمْ) is vague and requires another word or sentence to clarify or complete its meaning.
- (الإِفْتِقار إِلَىٰ التَّمْيِيزِ) Need of a Tamyeez. The Tamyeez is required to remove the ambiguity of (كَمْ). As mentioned in the text, the Tamyeez of the informative (كَمْ) is genitive. Either genitive due to Iḍāfah, as in: كَمْ قَرْيَةٍ هَلَكَ بَعْدَ الطُّوفانِ. Sometimes the place (مَحَلٌّ) of the genitive word is occupied by a sentence, as in the example above from 'Amr Ibn 'Āṣ (وَ كَمْ سَمِعْنا مِنَ الْمُصْطَفَى). Or the Tamyeez may be genitive due to a gentive particle, as in: ﴿كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ﴾ *"How often has a small party vanquished a numerous host by Allah's permission."* [2:249]

  The Tamyeez of the interrogative (كَمْ) is accusative, except when (كَمْ) itself is genitive due to a genitive particle, as in: بِكَمْ دِرْهَمٍ اشْتَرَيْتُ *With how many Dirham can I purchase it?*
- (البِناۤءُ) Binā̓, meaning that the word is Mabniy or indeclineable in both meanings.
- (لُزُومُ التَّصْدِيرِ) The necessity to initiate an expression. Meaning that these words are required to be placed at the beginning of an expression to the extent possible.

Likewise, grammarians note that these two words have five differences between them:

- For speech in which (كَمْ) is informative, the possibility of affirming or denying the Khabar is present while there is no affirmation of denial with the interrogative meaning.

- Interrogative expressions seek a reply from the listener while the informative expression does not.

- With equivalent apposition (البَدَلُ), the Hamzah is not required for the subordinate (المُبْدَلُ) in the informative meaning, as in: كَمْ أَفْراسٍ لِي عِشْرُونَ بَلْ ثَلاثُونَ *I have many a horse, twenty, rather thirty*. In the interrogative meaning, however, the Hamzah is required for the subordinate, as in: كَمْ فَرَساً لَكَ أَعِشْرُونَ أَمْ ثَلاثُونَ *How many horses do you have, twenty or thirty?*

- The Tamyeez of the informative (كَمْ) may be singular or plural while the Tamyeez of the interrogative is only singular, except with the Kufiyyeen.

- The Tamyeez of the informative (كَمْ) is required to be genitive while the Tamyeez of the interrogative is required to be accusative. Some grammarians, like al-Farrā̓, az-Zajāj and Ibn Sirāj, allow the genitive Tamyeez, as well.

كيف

(كَيْفَ:) تَرِدُ شَرْطِيَّةً. فَتَجْزِمُ الفِعْلَيْنِ عِنْدَ الكُوفِيِّينَ. وَ ٱسْتِفْهامِيَّةً، فَتَقَعُ خَبَراً فِي نَحْوِ: كَيْفَ أَنْتَ؟ وَ مَفْعُولاً فِي نَحْوِ: كَيْفَ ظَنَنْتَ زَيْداً؟ وَ حالاً فِي نَحْوِ: كَيْفَ جاءَ زَيْدٌ؟

[5.18] (كَيْف) is found as a conditional (agent). With the Kūfiyyeen, it governs two verbs in the jussive state. (And it is found as) an interrogative noun. It occurs as a Khabar, as in: كَيْفَ أَنْتَ *How are you?;* an object, as in: كَيْفَ ظَنَنْتَ زَيْداً *What do you believe regarding Zaid?;* and as a Ḥāl, as in: كَيْفَ جآءَ زَيْدٌ *How did Zaid come?*

[5.18] COMMENTARY

The word (كَيْف), by most accounts, is a noun. This is understood from its being used in expressions governed by a genitive particle and other indications, as in: عَلَىٰ كَيْفَ تَبِيعُ الأَحْمَرَيْنِ *How are you to sell the two red things?* (meaning unlawful meat and wine).

It has two meanings. The first is a that of a conditional agent governing two verbs, as in: كَيْفَ تَصْنَعُ أَصنَعُ *However you do, I will do*. The Kūfiyyeen are of the opinion that it governs two verbs in the jussive state, as in: كَيْفَ تَصْنَعْ أَصْنَعْ.

It is agreed that the two verbs governed by the verb should be of the same in word (اللَّفْظُ) and the same meaning (المَعْنَىٰ). Therefore, كَيْفَ تَصْنَعُ أَقُومُ *However you do, I will stand*, is inappropriate since the verbs are different words and the meanings of each verb also differs.

The second meaning of (كَيْف) is interrogative, as in: كَيْفَ أَنْتَ *How are you?* This is the meaning in which it is most frequently found. Either it inquires about something concrete, like: كَيْفَ زَيْدٌ *How is Zaid?* Or it inquires about something non-tangible or abstract, like: ﴿كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ أَمْواتاً فَأَحْياكُمْ﴾ *"How do you deny Allah and you were dead and He gave you life?* [2:28]

In the interrogative meaning, (كَيْف) can occur as the Khabar, as in: كَيْفَ أَنْتَ *How are you?* Actually, it is the Khabar which is placed ahead of the Mubtada (الخَبَرُ المُقَدَّمُ), as in: أَنْتَ كَيْفَ. It may also occur as an object, for example: كَيْفَ ظَنَنْتَ زَيْداً *What do you believe regarding Zaid?* Here, it is the second object of (ظَنَنْتَ) placed ahead of its governing agent. What is estimated is: ظَنَنْتَ زَيْداً كَيْفَ.

Or it may occur as the Ḥāl (Circumstantial Accusative), as in: كَيْفَ جآءَ زَيْدٌ *How did Zaid come?* In this sentence, it is the Ḥāl placed before its governing agent (جآءَ). What is estimated is: جآءَ زَيْدٌ كَيْفَ. As it relates to the manner in which Zaid came, it is deemed to be the Ḥāl. As such, it occupies the place of an accusative word. Its reply will also be the same, as in: جآءَ زَيْدٌ راكِباً *Zaid came riding*.

In each situation, it is required to place (كَيْف) at the beginning of the sentence due to the requirement of interrogative particles to initiate expressions (التَّصْدِيرُ) to whatever extent possible.

لو

(لَوْ:) تَرِدُ شَرْطِيَّةً. فَتَقْتَضِي ٱمْتِناعَ شَرْطِها لِإمْتِناعِ جَوابِها. وَ ٱسْتِلْزامِهِ لِجَوابِها. وَ تَخْتَصُّ بِالماضِي وَ لَوْ مُؤَوَّلاً. وَ بِمَعْنَىٰ إِنِ الشَّرْطِيَّةِ وَ لَيْسَتْ جازِمَةً خِلافاً لِبَعْضِهِمْ. وَ بِمَعْنَىٰ لَيْتَ، نَحْوُ: لَوْ أَنَّ لَنا كَرَّةً. وَ مَصْدَرِيَّةً، وَ قَدْ مَضَتْ.

[5.19] (لَوْ) It is found as a conditional particle. It requires the denial of its condition for denial of its reply. (It also requires) the condition's reply. The particle is particular to the past-tense, although interpreted (as past-tense). (It is found) in the meaning of (إِنِ الشَّرْطِيَّةِ), the conditional particle (إِنْ). It is not a jussive agent, contrary to some grammarians. (It is found) in the meaning of (لَيْتَ), as in: لَوْ أَنَّ لَنا كَرَّةً *But if we could but once return*. (And it is found as verbal agent, (whose discussion) has already passed.

[5.19] COMMENTARY

The word (لَوْ) is a conditional particle (حَرْفُ الشَّرْطِ). It signifies that the denial of the condition requires the denial of the reply, as in: لَوْ جآءَكَ زَيْدٌ فَأَنا أُكْرِمُهُ *Had Zaid come to you, I would have honored him*. Implicit is the understanding that since Zaid did not come, he will not be honored.

Grammarians, however, differ on this matter. Some say that it signifies the denial of both the condition and the reply together, as in: ﴿لَوْ كانَ فِيهِمآ آلِهَةٌ إِلاَّ اللَّهُ لَفَسَدَتا﴾ *"If there had been in them (the heavens and earth) any gods except Allah, they would both have certainly been in a state of disorder."* [21:22] What is understood is that both the condition, meaning: (لَوْ كانَ فِيهِمآ آلِهَةٌ إِلاَّ اللَّهُ) and the reply (لَفَسَدَتا) are denied. The intent is that since there is no disorder, there are no gods beside Allah existing in the heavens and the earth. Here, it can also be understood that the denial of the reply is more important than the denial of the condition. Meaning that if there was disorder, then, it would prove that there was more than one god. The denial of that, meaning that there is no disorder, also denies that there can be a god other than Allah.

Other grammarians offer the following verses in refutation of this view:

﴿وَ لَوْ أَنَّنا نَزَّلْنآ إِلَيْهِمُ المَلآئِكَةَ وَ كَلَّمَهُمُ المَوْتىٰ وَ حَشَرْنا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلاً ما كانُوا لِيُؤْمِنُوآ﴾ *"And even if We had sent down to them the angels and the dead had spoken to them and We had brought together all things before them, they would not believe."* [6:111] If both the condition and reply are denied, its meaning is spoiled, meaning that if we had not sent down angels and so forth, they would believe. This, of course, is not the intent of the verse. Another verse: ﴿وَ لَوْ أَنَّ ما فِي الأَرْضِ مِنْ شَجَرَةٍ أَقْلامٌ وَ البَحْرُ يَمُدُّهُ مِنْ بَعْدِهِ سَبْعَةُ أَبْحُرٍ ما نَفِدَتْ كَلِماتُ اللَّهِ﴾ *"And were every tree that is in the earth (made into) pens and the sea (to supply it with ink), with seven more seas to increase it, the words of Allah would not come to an end."* [31:27] Again, denial of both the condition and reply spoils the intent of the expression.

The condition can also be denied by other means which are obvious in an expression, as in: ﴿وَ لَوْ شِئْنا لآتَيْنا كُلَّ نَفْسٍ هُداها وَ لٰكِنْ حَقَّ القَوْلُ مِنِّي...﴾ *"And if We had pleased We would certainly have given to every soul its guidance, but the word (which had gone forth) from Me was just..."* [32:13] Wherein the word (لٰكِنْ) is known as a particle of rectification (حَرْفُ الإِسْتِدْراكِ), clearly denies the condition.

As mentioned in the text, the reply is required by the condition (و ٱسْتِلْزامِهِ لِجَوابِها). Often, the reply is the essence of the expression.

The particle (لَوْ) is used exclusively with the past-tense verb (الماضِي) or a present-tense verb interpreted as a past-tense verb, as in: ﴿وَ لَوْ تَرَىٰ إِذِ المُجْرِمُونَ ناكِسُوا رُؤُوسِهِمْ عِندَ رَبِّهِمْ﴾ *"And could you but see when the guilty shall hang down their heads before their Lord."* [32:12]

This particle is found in three meanings:

- (إِنِ الشَّرْطِيَّةُ) The conditional particle. It has the meaning of (إِنْ) but not its government as (إِنْ) governs two verbs in the jussive state. On the other hand, (لَوْ) also governs two verbs, though not in the jussive state, and is mostly used with the past-tense verb. For example: ﴿وَلْيَخْشَ الَّذِينَ لَوْ تَرَكُوا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعافاً خافوا عَلَيْهِمْ﴾ *"And let those fear who, should they leave behind them weakly offspring, would fear on their account."* [4:9] Here, it governs (تَرَكُوا) as the condition and (خافوا) as the reply.

- (التَّمَنِّي) Hope. Meaning hope or desire for things which are unattainable or remote, as in the author's example: ﴿لَوْ أَنَّ لَنا كَرَّةً نَكُونُ مِنَ الْمُؤْمِنِينَ﴾ *"But if we could but once return, we would be of the believers."* [26:102] This will be the hope of some on the day of judgement.

- (أَنِ المَصْدَرِيَّةُ) It has the meaning of the accusative particle (أَنْ) although it does not have its government. Most often, it occurs following the words (وَدَّ ، يَوَدُّ), for example: ﴿وَدُّوا لَوْ تُدْهِنُ فَيُدْهِنُونَ﴾ *"They wish that you should be pliant so they (too) would be pliant."* [68:9] In other words: وَدُّوا أَنْ تُدْهِنَ. As the author mentioned, this matter has been previously discussed, refer to section 2.37.

لولا

(لَوْلا:) حَرْفٌ. تَرِدُ لِرَبْطِ ٱمْتِناعِ جَوابِهِ بِوُجودِ شَرْطِهِ. وَ تَخْتَصُّ بِالإِسْمِيَّةِ. وَ يَغْلِبُ مَعَها حَذْفُ الخَبَرِ إِنْ كانَ كَوْناً مُطْلَقاً. وَ لِلتَّوْبِيخِ وَ تَخْتَصُّ بِالماضِي. وَ لِلتَّحْضِيضِ وَ العَرْضِ فَتَخْتَصُّ بِالمُضارِعِ وَ لَوْ تَأْوِيلاً.

[5.20] (لَوْلا) Is a particle found linking the denial of its reply to the existence of its condition. It is particular to the nominal sentence. Mostly, the Khabar is elided with it, if (the Khabar implies) absolute existence. (It is found in the meaning of) rebuke (التَّوْبِيخُ) and is particular to the past-tense. (It is found in the meaning of specification (التَّخْصِيصُ) and petition (العَرْضُ), then, it is particular to the present-tense, although it may be interpreted.

[5.20] COMMENTARY

The particle (لَوْلا) is conditional in that it links the denial of the reply to the existence of the condition, as in: لَوْلا عَلِيٌّ لَهَلَكَ عُمَرُ *Had there been no 'Ali, surely 'Umar would have perished.*[36] Meaning, as long as 'Ali (AS) exists, 'Umar is saved. It is particular to the nominal sentence (الجُمْلَةُ الإِسْمِيَّةُ). The word following the particle is the Mubtada (عَلِيٌّ), but it's Khabar (مَوْجُودٌ) is elided, in most cases. What is estimated is: لَوْلا عَلِيٌّ مَوْجُودٌ لَهَلَكَ عُمَرُ *Had not 'Ali existed, surely 'Umar would have perished*.

Sometimes, the Mubtada is a nominative independent pronoun, as in: ﴿لَولاَ أَنْتُمْ لَكُنَّا مُؤْمِنِينَ﴾ *"Had it not been for you, we would certainly have been believers."* [34:31] Dependent pronouns, like: لَوْلايَ، لَوْلاكَ، لَولاهُ, are not allowed, according to some grammarians such as al-Mubarrid.

The Mubtada may also be elided, as in: «لَوْلا أَنْ أَشُقَّ عَلَىٰ أُمَّتِي لأَمَرْتُهُمْ بِالسِّواكِ عِنْدَ وُضوءِ كُلِّ صَلاةٍ» *"Had I not feared for my nation, I certainly would have ordered them to brush (their teeth) when washing for every prayer."*[37] What is estimated is: لَوْلا مُخافَةُ أَنْ أَشُقَّ... Likewise, its Khabar (مَوْجُودٌ), is also elided.

It is mentioned in the text that if the Khabar implies absolute existence, it is generally elided. The meaning of absolute existence (كَوْنٌ مُطْلَقٌ) is related to derivative words whose signification is related purely to existence with meanings similar to: (وَجُودٌ) *Presence;* (ثُبُوتٌ) *Permanence;* (كَوْنٌ) *Existence;* and (حُصُولٌ) *Attainment*. On the other hand, a particular existence (كَوْنٌ خاصٌّ) is related to derivative words which signify existence, however, that existence is tied to another meaning. For example, the word (قائِمٌ) is a derivative indicating upon the one standing. It indicates upon the existence of someone but that existence is tied to the act of standing. Therefore, the existence which it signifies is related to another meaning and not absolute.

(لَوْلا) is also found in the meaning of a rebuke (التَّوْبِيخُ) which is particular to the past-tense, as in: ﴿لَوْلا جآؤُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدآءَ﴾ *"Why did they not bring four witnesses of it?* [24:13] And the meaning of particularization (التَّخْصِيصُ) which is particular to the present-tense, for example: ﴿لَوْلا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ﴾ *"Why do you not ask forgiveness of Allah so that you may be dealt with mercifully?"* [27:46] Meaning, why not ask from Allah in particular? It also is found in the meaning of petition (العَرْضُ), as in: ﴿رَبِّ لَوْلا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ﴾ *"My Lord! why didst Thou not respite me to a near term?"* [63:10] Although a past-tense verb (أَخَّرْتَنِي) is used, it is interpreted in the future tense.

(لَمَّا:) تَرِدُ لِرَبْطِ مَضْمُونِ جُمْلَةٍ بِوُجودِ مَضْمُونِ أُخْرَىٰ، نَحْوُ: لَمَّا قُمْتَ قُمْتُ. وَ هَلْ هِيَ حَرْفٌ أَوْ ظَرْفٌ، خِلافٌ. وَ حَرفَ ٱسْتِثْناءٍ، نَحْوُ: إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهِ حافِظٌ. وَ جازِمَةً لِلْمُضارِعِ كَلَمْ، وَ تَفْرِقانِ فِي خَمْسَةِ أُمُورٍ.

[5.21] (لَمَّا) It is found connecting the contents of one sentence with the existence of the contents of another, as in: لَمَّا قُمْتَ قُمْتُ *When you stood, I stood*. Is it a particle or an adverb? There are differences (of opinions). (It is found as a) particle of exception, as in: إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْهِ حافِظٌ *There is not a soul but over it is a keeper*. (And it is found as a) jussive particle for the present-tense, like (لَمْ). The two differ in five matters.

[5.21] COMMENTARY

Grammarians differ regarding the origin of (لَمَّا). Some say that it is a particle while others say it is an adverb. It signifies that the contents of the first sentence is linked to the contents of the second, as in: لَمَّا قُمْتَ قُمْتُ *When you stood, I stood*. Meaning that the occurrence of the action in the first sentence brings about the action in the second sentence.

It is also found as a particle of exception (حَرْفُ الإِسْتِثْنآءِ) similar in meaning with (إِلاَّ), for example: ﴿إِنْ كُلُّ نَفْسٍ لَمَّا عَلَيْها حافِظٌ﴾ *"There is not a soul but over it is a keeper."* [86:4] Here, its meaning and usage is similar to (إِلاَّ), as in: إِنْ كُلُّ نَفْسٍ إِلاَّ عَلَيْها حافِظٌ. The particle beginning the sentence is (إِنِ النَّفِيَّةُ), the negating particle.

Mostly, (لَمَّا) is found as a jussive particle (الجازِمَةُ) used for negating the past up until the present, as in: ﴿وَ لٰكِنْ قُولُوآ أَسْلَمْنا وَ لَمَّا يَدْخُلِ الإِيْمانُ فِي قُلُوبِكُمْ﴾ *"But say: We submit; and faith has not yet entered into your hearts."* [49:14] Meaning until the present time, faith has not entered your hearts. Like the particle (لَمْ), it utilizes the form of the present-tense verb while converting its negation to the past.

The differences between (لَمَّا) and (لَمْ) are related to five matters:

- With (لَمَّا) you are not allowed to associate it with conditional particles, whereas with (لَمْ), it is permissible, as in: ﴿وَ إِنْ لَمْ تَفْعَلْ فَما بَلَغْتَ رَسالَتَهُ﴾ *"And if you do it not, then you have not delivered His message."* [5:67]
- With (لَمَّا), there is continuous negation from a point in the past until the present time. With (لَمْ), there is the possibility of continuous negation, however, the possibility of the lack of continuity also exists.
- (لَمَّا) is only utilized to the negate the near past (الماضِيُّ القَرِيبُ) while (لَمْ) is utilized to negate the distant past (الماضِيُّ البَعِيدُ). For example: لَمَّا يَذْهَبْ هُناكَ مُنْذُ سَنَةٍ *He has not yet left there since a year*, is not proper. Rather, it would be more appropriate to say: لَمْ يَذْهَبْ هُناكَ مُنْذُ سَنَةٍ, as a year is deemed as the distant past.
- With the particle (لَمَّا), there is an expectation that the action will occur, for example: لَمَّا يُضْرِبْ زَيْدٌ *Zaid has not yet been struck,* with there being some expectation that Zaid will be struck sometime afterward. On the other hand, when (لَمْ) is used, there is no expectation of that action to occur afterward, as in: لَمْ يُضْرِبْ زَيْدٌ *Zaid had not been struck*.
- The last difference is that the negated word (المَنْفِي) following (لَمَّا) may be elided in both poetry and prose, as in: قَرُبَ المَوْتُ وَ لَمَّا *Death is near, while not yet*, meaning not yet occurring (وَ لَمَّا يَقَعْ). The negated word following (لَمْ), however, may not be elided, except in poetry, by necessity.

More information on the particles (لَمَّا) and (لَمْ) can be found in section 3.2.

ما

(ما:) تَرِدُ ٱسْمِيَّةً وَ حَرْفِيَّةً. فَالإِسْمِيَّةُ تَرِدُ مَوْصُولَةً وَ نَكِرَةً مَوْصُوفَةً، نَحْوُ: مَرَرْتُ بِما مُعْجِبٍ لَكَ. وَ صِفَةً لِنَكِرَةٍ، نَحْوُ: لأَمْرٍ ما جَدَعَ قَصِيرٌ أَنْفَهُ. وَ شَرْطِيَّةً زَمانِيَّةً وَ غَيْرَ زَمانِيَّةٍ. وَ ٱسْتِفْهامِيَّةً. وَ الحَرْفِيَّةُ تَرِدُ مُشَبَّهَةً بِلَيْسَ. وَ مَصْدَرِيَّةً زَمانِيَّةً وَ غَيْرَ زَمانِيَّةٍ. وَ صِلَةً وَ كافَّةً.

[5.22] (ما) is found as a noun and a particle. The noun is found as a Relative Noun and an indefinite noun (modified by an adjective), for example: مَرَرْتُ بِما مُعْجِبٍ لَكَ *I passed by that which is surprising to you*. (It is also found as an adjective) of an indefinite noun, as in: لأَمْرٍ ما جَدَعَ قَصِيرٌ أَنْفَهُ *Due to a great matter, Qaṣeer cut his nose*. (It is found as a) time-related and non time-related particle. (And it is found as) an interrogative noun. As a particle, it is found resembling (لَيْسَ). (It is also found as a) time-related verbal agent, a non time-related particle, a relative clause and a barrier (annulling government).

[5.22] COMMENTARY

The word (ما) is found as both a noun and a particle. It is found as six types of nouns:

- (المَوْصُولَةُ) A Relative Noun, as in: ﴿وَ اللَّهُ خَلَقَكُمْ وَ ما تَعْمَلُونَ﴾ *"And Allah has created you and what you make."* [37:96]
- (النَّكِرَةُ المَوْصُوفَةُ) An indefinite noun described by an adjective, as in the author's example: مَرَرْتُ بِما مُعْجِبٍ لَكَ *I passed by that which is surprising to you*. Here, the adjective (مُعْجِبٍ) modifies the indefinite noun (ما) as its adjective (الصِّفَةُ). According the number, gender and I'rāb of the adjective, it can be understood that the word which it describes (ما) is a singular, masculine, indefinite and genitive noun.
- (صِفَةٌ لِلنَّكِرَةِ) An adjective of an indefinite noun, as in the example: لأَمْرٍ ما جَدَعَ قَصِيرٌ أَنْفَهُ *Due to a great matter, Qaṣeer cut his nose*. Wherein (ما) is an adjective modifying the indefinite word before it (لأَمْرٍ) in the meaning of (عَظِيمٍ) as estimated: لأَمْرٍ عَظِيمٍ.

- (الشَّرْطِيَّةُ الزَّمانِيَّةُ) A time related conditional noun, as in: ﴿فَما اسْتَقامُوا لَكُمْ فَاسْتَقِيمُوا لَهُمْ﴾ *"So as long as they are true to you, be true to them."* [9:7]

- (الشَّرْطِيَّةُ غَيْرُ الزَّمانِيَّةِ) A non time-related conditional noun: ﴿وَ ما تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ﴾ *"Whatever good you do, Allah knows it."* [2:197]

- (الإِسْتِفْهامِيَّةُ) An interrogative noun, as in: ﴿وَ ما تِلْكَ بِيَمِينِكَ يا مُوْسَى﴾ *"And what is this in your right hand Musa!"* [20:17]

As a particle (الحَرْفِيَّةُ), it has five types:

- (مُشَبَّهَةٌ بِلَيْسَ) Resembles the verb of negation (لَيْسَ), as in: ﴿ما هٰذا بَشَراً﴾ *"This is not a mortal."* [12:31] The people of Ḥijāz, Najd and Nihāmah say that it has the government of (لَيْسَ) also, meaning that its noun is nominative while its Khabar is accusative, as in the example.

- (المَصْدَرِيَّةُ الزَّمانِيَّةُ) A time-related verbal agent, as in: ﴿وَ أَوْصانِي بِالصَّلاةِ وَ الزَّكاةِ ما دُمْتُ حَيّاً﴾ *"And he has enjoined on me prayer and poor-rate so long as I live."* [19:31] Meaning that the particle and the verb may be interpreted in the meaning of the verb's Maṣdar, as in: دَوامِي حِيّاً.

- (المَصْدَرِيَّةُ غَيْرُ الزَّمانِيَّةِ) A non time-related verbal agent: ﴿وَ ضاقَتْ عَلَيْكُمُ الأَرْضُ بِما رَحُبَتْ﴾ *"And the earth became strait to you notwithstanding its spaciousness."* [9:25] In other words, بِرُحْبِها.

- (الصِّلَةُ) A relative clause. It is the (ما) mentioned following a relative clause. It is generally considered to be extraneous (الزَّائِدَةُ), as in: فَرْقٌ كَثِيرٌ ما بَيْنَ زَيْدٍ وَ عَمْرٍو *There are numerous differences between Zaid and 'Amr*. It does not change the meaning if (ما) is elided.

- (الكافَّةُ) A barrier annulling government. Known as (ما الكافَّةُ). Whenever this particle separates a governing agent from the word that it governs, its government is annulled, as in: ﴿إِنَّما اللَّهُ إِلٰهٌ واحِدٌ﴾ *"Allah is only one God."* [4:171] Wherein the accusative government of (إِنَّ) is annulled and its noun (اللَّهُ) is nominative instead of accusative.

هل

(هَلْ:) حَرْفُ ٱسْتِفْهامٍ. وَ تَفْتَرِقُ عَنِ الهَمْزَةِ بِطَلَبِ التَّصْدِيقِ وَحْدَهُ وَ عَدَمِ الدُّخُولِ عَلَىٰ العاطِفِ وَ الشَّرْطِ وَ ٱسْمٍ بَعْدَهُ فِعْلٌ، وَ الإخْتِصاصِ بِالإيْجابِ، وَ لا يُقالُ: هَلْ لَمْ يَقُمْ، بِخِلافِ الهَمْزَةِ، نَحْوُ: أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ.

[5.23] (هَلْ) is a particle of interrogation. It differs from Hamzah in seeking affirmation alone and the lack of being entered upon an appositive, a condition and a noun after which there is a verb. It is particular to the positive, it is not said: هَلْ لَمْ يَقُمْ *Did he not stand?,* contrary to Hamzah, for example: أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ *Have We not expanded for you your breast?*

[5.23] COMMENTARY

(هَلْ) is an interrogative particle (حَرْفُ الإسْتِفْهامِ) which seeks affirmation only (التَّصْدِيقُ). Meaning that it seeks only to affirm that the attribution in the expression is true or untrue, for example: هَلْ زَيد فِي الدَّارِ *Is Zaid in the house?* The appropriate reply to (هَلْ) is either *yes* or *no,* meaning affirmation or denial of the attribution.

However, when Hamzah is used as the interrogative particle, its reply is not limited to affirmation, as in: أَزَيْدٌ فِي الدَّارِ *Is Zaid in the house?* The reply could be: لا عَمْرٌو فِي الدَّارِ *No, 'Amr is in the house*. The contents of this reply contain more than the mere affirmation of Zaid's being in the house. It is an example where a person apprehends that the person in the house is 'Amr instead of Zaid. The apprehension of this reality is known as *Taṣawwur* (التَّصَوُّرُ). It differs from affirmation, known as *Taṣdeeq* (التَّصْدِيقُ) which only seeks to affirm whether the attribution of Zaid being in the house is true or false.

(هَلْ) also differs from Hamzah in four other aspects as well:

- Lack of being entered upon an appositive particle (العاطِفُ). Meaning that the interrogative does not precede an appositive particle, rather, the appositive particle is placed first, for example: ﴿فَهَلْ يَهْلِكُ إلاَّ قَوْمُ الفاسِقُونَ﴾ *"Shall then any be destroyed save the transgressing people?* [46:35] The appositive particle (فَ) is placed before the interrogative particle (هَلْ). This is contrary to Hamzah where the appositive particle follows the interrogative Hamzah: ﴿أَفَلَمْ يَسِيرُوا فِي الأَرْضِ﴾ *"Have they not then journeyed in the land?* [40:82] Here, the appositive particle (فَ) is placed behind the Hamzah.

- The interrogative particle (هَلْ) is not used in conjunction with conditional particles (أَداةُ الشَّرْطِ), however, Hamzah is used in this manner, as in: ءَ إِنْ جآءَ زَيْدٌ تُكْرِمْهُ؟ *If Zaid comes, will you honor him?*

- The interrogative particle is not entered upon a noun after which there is a verb, as in: هَلْ زَيْدٌ ضَرَبْتَهُ ؟ *Did you strike Zaid?* That is, the interrogative is not entered upon a nominative word in this situation when a verb follows it. Rather, the word following the interrogative should be accusative due to the estimation of a verb, as in: هَلْ ضَرَبْتَ زَيْداً ضَرَبْتَهُ؟. The estimated verb being elided leaves the expression as follows: هَلْ زَيْداً ضَرَبْتَهُ؟.

- The final difference between (هَلْ) and (أ) is that the former is particular to positive expressions while Hamzah occurs in negative expressions as well, as in the author's example: ﴿أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ﴾ *"Have We not expanded for you your breast."* [94:1]

أَللَّهُمَّ ٱشْرَحْ صُدُورَنا بِأَنْوارِ المَعارِفِ، وَ نَوِّرْ قُلُوبَنا بِحَقائِقِ اللَّطائِفِ. وَ ٱجْعَلْ ما أَوْرَدْناهُ فِي هٰذِهِ الوَرَقاتِ خالِصاً لِوَجْهِكَ الكَرِيمِ. وَ تَقَبَّلْهُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ العَلِيمُ. فَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِحَبِيبِكَ مُحَمَّدٍ سَيِّدِ المُرْسَلِينَ وَ آلِهِ الأَئِمَّةِ المَعْصُومِينَ صَلوَاتُ اللَّهِ وَ سَلامُهُ عَلَيْهِمْ أَجْمَعِينَ.

O Allah! Expand our hearts with the lights of God-consciousness. Illuminate our hearts with the realities of sublimity. Make that which we have conveyed in these pages purely for Your Noble sake. Accept it from us, surely You are the All-Hearing, All-Knowing. Surely we seek Your favor through Your beloved Muḥammad, leader of the Messengers, and his descendents, the infallible Aimmah, the prayers of Allah and His peace be upon them all.

The end.

FOOTNOTES

1. Pg. 33.
2. *A'yān ash-Shi'ah (The Shi'ite Encyclopedia)* (أعيان الشيعة), vol. 7, pg. 403.
3. ibid., vol. 9, pg. 239.
4. The biographical information of Shaikh al-Bahā̓i is based on his biography in *A'yān ash-Shi'ah* (أعيان الشيعة), vol. 9, pages 234-249. Abū al-Aswad's biography was also taken from the same source, *A'yān ash-Shi'ah,* vol. 7, pages 403-404. Also, his biography is mentioned in: *Tareekh al-'Ulamā̓ an-Naḥwiyyeen (The History of Scholars of Grammar)* (تأريخ العلماء النحويين), pg. 14.
5. *American Heritage Dictionary*.
6. ibid.
7. ibid.
8. ibid.
9. ibid.
10. According to Shaikh al-Mudarris al-Afghāni, *al-Kalām al-Mufeed,* pg. 64.
11. ibid., pg. 67-68.
12. A minority of grammarians consider (حاشا) to be a verb. The majority consider it a genitive particle (حَرْفُ الجَرِّ).
13. *Bahjah al-Marḍiyah,* v.1, pg. 81
14. *al-Kalām al-Mufeed,* pg. 94.
15. ibid, pg. 94.
16. *Bihār al-Anwār,* vol. 23, pg. 107. A narration of similar wording may also be found in *Saḥeeḥ al-Muslim,* vol. 4, Ḥadith No. 8736.
17. *al-Badā̓ah,* pg. 145.
18. *al-Kāfi,* v. 2, pg. 88.
19. *Nahj al-Balāghah,* pg. 230. Qum edition.
20. *Maqtāl Khawārizmi,* pg. 188.
21. *at-Tahzheeb* by Shaikh Ṭūsi, v. 4, pg. 157.
22. *Tahzheeb al-Mughni,* pg. 199.
23. *American Heritage Dictionary*.
24. *al-Kalām al-Mufeed,* pg. 240. This usage is specific to the Bani Ṭayy.
25. *American Heritage Dictionary.*

26. *al-Kalām al-Mufeed,* pg. 277.
27. ibid, pg. 377.
28. ibid, pg. 396.
29. *Wasāil ash-Shi'ah,* vol. 20, pg. 317.
30. *al-Kalām al-Mufeed,* pg. 401.
31. Attributed to 'Utair Ibn Labeed al-'Uzhri (عتير بن لبيد العذري). *Tahzheeb al-Mughni,* pg. 20.
32. Narrated from 'Ali Ibn Abi Ṭālib (AS), *Shahr Nahjul-Balāghah,* by Ibn al-Ḥadeed, v. 2, pg. 274.
33. *al-Kāfi,* vol. 5, pg. 195.
34. *Ghurar al-Ḥikam,* No. 1016, pg. 71.
35. *Tahzheeb al-Mughni,* pg. 128.
36. *Man La Yaḥḍuruhu al-Faqeeh* (من لا يحضره الفقيه), by Shaikh aṣ-Ṣaduq, vol. 4, pg. 35, No. 5025.
37. ibid, vol. 1, pg. 55, No. 123.

النحاة في التأريخ

GRAMMARIANS IN HISTORY

al-Akhfash. al-Akhfash is a title given to three great early grammarians. The first was Abū al-Khiṭāb (عبد الحميد بن عبد المجيد أو إِبْن عبد الحميد), known as the Great al-Akhfash (الأخفش الكبير) died 176 ḤQ/793 CE. He is in the first tier of grammarians to emerge from Baṣrah along with Ibn Abi Isḥāq, 'Isa Ibn 'Umar, Abū 'Amr Ibn al-'Alā̓ and Yaḥya Ibn Ya'mar.

The second was Abu al-Ḥasan (سعيد بن مسعدة), the Middle al-Akhfash (الأخفش الأوسَط) died 215 ḤQ/830 CE. He was the most masterful student and companion of Sibawaih. He revealed the existence of Sibawaih's book, *al-Kitaab,* after Sibawaih's death. In his lifetime, he was the greatest authority on this book. It was said that there was no other path to understanding Sibawaih's book except through Abu al-Ḥasan. Apparently, Sibawaih wrote this work while sharing its contents with with Abu al-Ḥasan.

Abu al-Ḥasan was older than Sibawaih and had also been a companion of al-Khaleel Ibn Aḥmad when they both were students. Abu al-Ḥasan was an ardent defender of Sibawaih and his book. It was reported that the Kūfiyyeen scholar al-Kasā̓i had debated with Sibawaih in Baghdād on a matter of grammar and insulted Sibawaih by telling him his 'Arabic was ungrammatical. Insulted, Sibawaih set out to leave 'Irāq and return to Irān. Along his way, stopped to see Abu al-Ḥasan, who was at Sammarrā and informed him of what had transpired. He, then continued his journey to Aḥwāz, Irān.

Upset at al-Kasā̓i, he traveled to Baghdād and met al-Kasā̓i at the mosque for morning prayers. After praying, he greated al-Kasā̓i, who was in the company of other great scholars as well, like al-Farrā̓i, al-Aḥmar, Hishām and Ibn Sa'dān aḍ-Ḍareer. Abu al-Ḥasan put one hundred questions before al-Kasā̓i and reported that he could not even answer one question properly. al-Kasā̓i's companions were enraged almost to point of violence but al-Kasā̓i realized what the situation was and said: *By God! You are al-Akhfash, Abu al-Ḥasan Sa'eed?* To which Abu al-Ḥasan replied: *Yes!* Among his surviving books is (معاني القرآن).

The third al-Akhfash was 'Ali Ibn Sulaimān (إبن الفضل), known as the Minor al-Akhfash (الأخفش الصغير) died 315 ḤQ/927 CE. He was known to have spent about thirteen years living in Egypt while teaching and lived for a shorter time in Ḥalab, Syria before moving to 'Irāq. He died in Baghdād.

al-Aṣ'ami (أبو سعيد عبد الملك) Circa 125-216 ḤQ/740-832 CE. A highly regarded scholar of the Baṣriyeen. Reportedly studied under al-Khaleel and Abu 'Amr al-'Alā. He also studied language with the Bedouin 'Arabs who were renowned for the purity of their 'Arabic in that era. He is also credited for the collection and preservation of large quantities of 'Arabic literature and poetry under the auspices of 'Umayyad officials.

al-Anbāri (أبو بكر محمد بن القاسم) 271-328 ḤQ/885-940 CE. A grammarian of Kūfah. Studied with Thalab. Among his books are (الكافي); (الأضداد) and (شرح المُعلَّقات).

Ibn al-Anbāri (أبو البركات عبد الرحمن). 512-576 ḤQ/1119-1181 CE. Studied in Baghdād. His best known book (الإنصاف في مسائل الخِلاف بين النحويين البصريين و الكوفيين) highlights the differences in views between grammarians of Baṣrah and Kūfah.

Ibn Abi Isḥāq (عبد الله بن أبي إسحاق الحضرمي) Died circa 119 ḤQ/737 CE. He is considered one of the earliest of grammarians mentioned in chains of narrators whose background is well-known. It is reported that he also learned from Bedouin 'Arabs. His two well-known students, 'Isa Ibn 'Umar and Abu 'Amr al-'Alā, are said to have laid the foundation for the two major schools of grammar, the Kūfiyyeen and the Baṣriyyeen, respectively. He is in the first tier of early grammarians in Baṣrah along with al-Akhfash, the Great; Yaḥya Ibn Ya'mar and his two students 'Isa Ibn 'Umar and Abū 'Amr Ibn al-'Alā̓.

Ibn as-Sarrāj (محمد بن سري) d. 322 ḤQ/934 CE. He authored a famous commentary on Sibawaih's *al-Kitāb:* (شرح كتاب سيبويه). Other books are: (الأصول); (الجُمل) and (الموجز).

Ibn as-Sikkeet (يعقوب بن إسحاق السكيت) d. 244 ḤQ/858 CE. Has narrated from al-Asma'i, Abū 'Ubaidah, al-Farrā̓i and others. The author of numerous books: (إصلاح المنطق); (كتاب الألفاظ); (كتاب في معاني الشعر) and (كتاب القلب و الإبدال).

Abu Ja'far (أحمد بن محمد بن إسماعيل النَّحّاس) Died 337 ḤQ/949 CE. Grammarian, scholar of literature and a commentator. Studied with az-Zajāj, the Minor al-Akhfash, 'Ali Ibn Sulaimān (الأخفش الصغير) and al-Anbāri. After his studies he returned to his nativeCairo. He has authored numerous books in language and Tafsir: (الكافي في علم العربية); (شرح العلقات السبع); (شرح المفضّليّات); (الناسخ و المنسوخ); (إِعراب القرآن) and (المُقْنِع) wherein he outlined the differences between the Baṣriyyeen and Kūfiyyeen schools.

Abu Zaid (سعيد بن أوس الأنصاري) 120-215 ḤQ/738-830 CE. Regarded as one of the most reliable and learned of the scholars of Baṣrah. It is said that he was more knowledgeable than al-Aṣma'i and Abu 'Ubaidah in grammar. He was a student of al-Mufaḍḍal aḍ-Ḍabiy and Abu 'Amr Ibn 'Alā. (نوادر في اللغة); (كتاب الهمزة) and (كتاب المَطَر) are among his published books.

Abu 'Ubaidah (معمر بن المُثَنَّى التيمي) 109-209 ḤQ/728-825 CE. Born and died in Baṣrah. Great scholar of language and poetry. Studied under Abu 'Amr, and the poet Abu Nawās. Collected the poems of Jareer and Farazdaq and wrote commentaries on them. Among his books are (المثالب); (كتاب الخليل); (مجاز في القرآن) and his commentary (نقائض جرير و الفرزدق).

Abu 'Amr (إبن العلاء) Circa 72-154 ḤQ/689-771 CE. Born in Makkah, lived in Baṣrah and died in Kūfah. One of the foremost grammarians of Baṣrah. A collector of pre-Islamic poetry. Reported to be a teacher of al-Khaleel and Yūnus Ibn Ḥabeeb. al-Aṣma'i and Abu 'Ubaidah have also reported from him. He is known as one of the seven reciters of the Qurān (القُرّاءُ السَّبْعَةُ).

Ibn Duraid (أبو بكر محمد الأزدي) d. 321 ḤQ/933 CE. Born in Baghdād. A scholar of language and a poet. He is the most famous compiler of the 'Arabic lexicon after al-Khaleel. His books are (المقصورة) and (الجمهرة في اللغة).

Ibn Hishām (جمال الدين عبد الله بن يوسف) 708-761 ḤQ/~1309-1360 CE. An Egyptian grammarian who studied in his country and Moṣul ('Irāq). He is author of the famous book (مُغْنِي اللَّبِيبِ عن كتب الأعاريب) and (شذور الذهب في معرفة كلام العرب) and others.

Ibn Mālik (أبو عبد الله محمد) Circa 598-672 ḤQ/~1203-1274 CE. He was born in Andalus (Spain) and studied in Damascus under as-Sakhāwi and in Ḥalab (Syria) under Ibn Ya'eesh. He is the author of many books, the most famous of which is (الألفية) wherein the rules of grammar are related in 1000 lines of poetry. Some of his other published works are (الكافية الشافية); (لامية الأفعال). His son, Badrud-Deen Muḥammad (d. 1287), was also his student and authored commentaries on two of his father's books (الألفية) and (لامية الأفعال).

Ibn Manẓūr (محمد بن مُكرَّم) 630-717 ḤQ/~1232-1317 CE. A linguist and scholar of literature. He was born in Egypt and died in Ṭarābalis as a religious jurist and was buried near Cairo. He is the author of the famous 'Arabic lexicon (لِسان العرب). Among his other published works are (مختار الأغاني); (سرور النفس بمدارك الحواس الخمس) and (مختصر تأريخ ابن عساكر).

Tha'lab (أبو عباس أحمد بن يحيى) 200-291 ḤQ/815-904 CE. A student of al-Farrāi and Ibn al-A'rābi. He was the Imām of the Kūfiyyeen in Baghdād in his era and a narrator of ancient poetry. He was well-known for his memorization and deep insight into 'Arabic. Among his books are (إختلاف النحويين); (المصون في النحو); (الفصيح) and (قواعد الشعر).

al-Jarmi (أبو عمر صالح بن إسحاق) Died 224 ḤQ/839 CE. Studied with Abu Zaid and is reported to have narrated the book of Sibawaih from Abu Ḥasan (الأخفش الأوسط), his teacher. He has written a commentary of Sibawaih's book (كتاب تفسير غريب سيبويه) and others: (فرخ سيبويه) and (كتاب في التصريف).

al-Khaleel (إبن أحمد الفراهيدي الأزدي) 99-170 (175) ḤQ/718-786 CE. Born in Baṣrah. One of the greatest of the first tier grammarians of Baṣrah. It is reported that he studied under Abu 'Amr Ibn al-'Alā. Among his students were Sibawaih, al-Aṣma'i and many other well-known grammarians. He is credited with creating the modern system of diacritical signs, improving upon the system created by Abu al-Aswad. Likewise, he is also credited with devising the system of 'Arabic metrics or prosody (علم العَروض) wherein the scales of 'Arab poetry were distinguished. Perhaps his greatest work was the first 'Arabic lexicon (كتاب العَين). His other books are:(كتاب في العَروض); (تفسير حروف الهجائي) and (كتاب في الإمامة).

ar-Ruāsi (أبو جعفر) Died circa 187 ḤQ/803 CE. A student of 'Isa Ibn 'Umar. Some say he is the founder of the Kūfiyeen school as most of the great Kūfiyyeen scholars were his students. He wrote a book entitled (الفَيصل في النحو).

az-Zajāj (أبو إسحاق إبراهيم بن السَّري) Died 316 ḤQ/928 CE. Born and died in Baghdād. A famous scholar of grammar and language. He was student of al-Mubarrid. He was known to be a teacher of language for 'Abbasi officials. Among his many books are (شرح أبيات كتاب سيبويه); (الأنوآء); (الإشتقاق); (فعلت و افعلت) and (معاني القرآن و شرح إعرابه).

az-Zamakhshari (محمد بن عمر أبو القاسم) 466-538 ḤQ/~1074-1143 CE. Born in Zamakhshar (currently Uzbekistān). Studied at Bukāra and Samarqand. He also lived in Makkah for a period of time where he was named *Jārullah, the neighbor of Allah*. He was highly regarded as a grammarian and Qurānic commentator of his era. His best known work was his Tafsir of the Qurān (الكاشف عن حقائق التنزيل). He has authored numerous books: (المفصّل في النحو); (أساس البلاغة); (كتاب الفائق في غريب الحديث); (نوابغ الكلم).

Sibawaih (أبو بِشر عَمرو بن عثمان بن قنبر) d. 180 ḤQ/796 CE. Born in Baiḍā, a city near Shirāz, Irān. His name, Sibawaih, is said to mean thirty fragrances. He traveled to Baṣrah where he was employed copying manuscripts. One day, he was sitting in the circle of a scholar Ḥamād Ibn Salmah copying narrations from him when he cited the narration of the Prophet (Ṣ):

«لَيسَ أَحَدٌ مِنْ أَصْحابِي إِلاَّ لَوْ شِئْتَ أَخَذْتَ عَلَيْهِ لَيسَ أَبا الدَّرْداَءِ»

"There is no one from among my companions except, if you desire, you can learn from him, except Abū ad-Dardā."

Sibawaih said: (أَبُو الدَّرْداَءِ) in the nominative state instead of the accusative. Ḥamād said to Sibawaih: (لَحَنْتَ يا سِيبَوَيهْ! لَيسَ هٰذا حَيْثُ ذَهَبْتَ، لَيْسَ ٱسْتِثْناَءٌ) *"You spoke ungrammatically O Sibawaih! This is not as you believed, it is Laisa of the exception."* With that, Sibawaih said: (سَأَطْلُبُ عِلْماً لا تَلْحَنِنِي فِيهِ) *" I will seek knowledge wherein you cannot (accuse) me of ungrammatical speech."*

Sibawaih then formed a relationship with al-Khaleel Ibn Aḥmad as a teacher and companion. He became al-Khaleel's greatest student. In one report from Aḥmad Ibn Mu'āwiyah Ibn Bakr al-'Ulaimi, he says on his father's authority: *"Sibawaih is the firmest of whomever studied with al-Khaleel. In (his speech) is an impediment and his knowledge is more far-reaching than his tongue."*

Sibawaih is also reported to have studied with Yūnus Ibn Ḥabeeb, 'Isa Ibn 'Umar and Abu al-Khiṭāb al-Akhfash al-Kabeer. With his education taken from the greatest scholars of his time, he eventually became one of the foremost scholars of grammar in Baṣrah. Perhaps, he was the first non-'Arab to reached such a lofty status. Not all 'Arabs, however, were pleased to see a Persian in such a position.

Toward the end of his life, he endured great criticism of his teachings, particularly from the Kūfiyyeen. al-Kasā̓i, in particular, was particularly harsh. When asking Sibawaih questions, he would reply to him: (لَحَنْتَ) *You have spoken ungrammatically*. The same comment made to Sibawaih years before when copying manuscipts which caused him to pursue a deeper knowledge of grammar. Now, as one the most significant grammarians of his time, these comments and this treatment was more than he could bear. He decided to leave 'Irāq and return to his native Irān. After returning to Irān, he did not live long. Some reports indicate that he never fully recovered from his confrontation with al-Kasā̓i.

After his death, his book *al-Kitāb,* was revealed by one of his closest students and companions, Abū Ḥasan (الأخفش الأوسَط). This book is considered the most comprehensive book of grammar up to that point in history. Undoubtedly, since that time, his book has become the most important book of 'Arabic grammar ever. It has been studied and referred to by generations of scholars. This book is credited with stimulating the study of 'Arabic grammar throughout the Muslim world.

as-Sijjistāni (أبو حاتم سهل بن محمد) Died circa 255 ḤQ/869 CE. Studied in Baṣrah with al-Aṣ'ami, Abu Zaid, Abu 'Ubaidah and al-Akhfash (الأوسط). He is one of the narrators of Sibawaih's book, *al-Kitāb,* from al-Akhfash (الأوسط). Considered an authority in language, poetry and classical 'Arab poets. Among his students were al-Mubarrid and Ibn Duraid. Among his books are (كتاب الأضداد); (كتاب النَخل) and (كتاب المُعَمَّرين).

as-Suyūṭi (جمال الدين عبد الرحمن بن أبي بكر) 849-911 ḤQ/1445-1505 CE. Born and died in Cairo. He attributes his name to the town of Asyūṭ where his forefathers had lived and built a school. Suyūṭi was a prolific scholar in numerous fields of Islamic studies. He travelled to most of the 'Arab nations and India in pursuit of knowledge beginning his studies at the age of fifteen. It is reported that he obtained permission (Ijāzah) to narrate from more than one hundred-fifty scholars. He composed his first book (شرح الإستعاذة و البسملة) at the age of seventeen and by the end of his career he had written over 500 books in Tafsir of Qurān, Hadeeth, history, grammar and many other topics. His commentary on Ibn Mālik's *Alfiyyah* is regarded as one the best. His Qurānic commentaries (الدر المنثور في التفسير بالمأثور) and (تفسير الجلالَين) are also highly regarded. His book (الإتقان في علوم القرآن) highlights the many fascinating aspects and peculiarities of the Qurān as well as its history.

'Isa Ibn 'Umar (الثقفي) D. 149 ḤQ /767 CE. A student of Ibn Abi Isḥāq. He is the earliest known grammarian to have written down the teachings of Abu al-Aswad ad-Duali as narrated by his teacher Ibn Abi Isḥāq (d.~117 ḤQ/735 CE). Both al-Khaleel and Sibawaih are reported to have studied with him. His books are (الجامع) and (الإكمال).

al-Farrāʾi (يحيى أبو زكرياء الدَيلمي) 143-207 ḤQ/761-822 CE. Born in Kūfah. He is considered to be the most knowledgeable of the Kūfiyyeen. He was a student of al-Kisāʾi and regarded as the Imām of the Kūfiyeen after al-Kisāʾi. He authored numerous books on 'Arabic. He died while enroute to Makkah. Among his books are (الحدود) and (معاني القرآن).

al-Kisāʾi (أبو الحسن علي بن حمزة) Died circa 189 ḤQ/805 CE. He studied in Kūfah, his birthplace, with ar-Ruāsi and also studied in Baṣrah with Abu 'Amr, 'Isa Ibn 'Umar and Yūnus. He is reported to have studied 'Arabic among the Bedouin tribes. He died near Ray (Irān). al-Kisāʾi is also one of the seven recitors of Qurān (القُرّاءُ السَّبْعَةُ). Among his books is (رسالة في ما يَلحَن فيه العامة) and (تصنيف في القرآن).

al-Māzini (أبو عثمان بكر بن محمد) Died circa 249 ḤQ/863 CE (according to some reports 230 ḤQ/844 CE). He was considered the Imām of the grammarians of Baṣrah after Sibawaih. He studied in Baṣrah under Abul-Ḥasan (الأخفش الأوسط). It is also narrated that he studied with Abu 'Ubaidah and al-Aṣma'i. One of his many great students was al-Mubarrid who narrated Sibawaih's (الكتاب) on al-Māzini's authority. Regarding Sibawaih's book, he said: *He who desires to produce a book great in Naḥw after Sibawaih, he will be shamed*. Among his many books are: (كتاب في التصريف); (كتاب الألف و اللام); (المقتضب في اللغة) and his famous book (الكامل في اللغة و الأدب).

al-Mubarrid (أبو عبّاس محمد بن يزيد) 210-285 ḤQ/~826-898 CE. Born in Baṣrah, he was a student of al-Māzini and as-Sijjistāni. He began the study of Sibawaih's *al-Kitāb* with al-Jarmi and finished with al-Māzini. He has also narrated this book on al-Māzini's authority. He was one of the leaders of the Baṣriyeen. He is known for his debates with Tha'lab, one of the leaders of the Kūfiyeen. One of his most famous books is (الكامل). In an early commentary of Sibawaih's book, he refuted some of Sibawaih's views. It is reported that he later withdrew this work.

al-Mufaḍḍal aḍ-Ḍabiy (بن محمد يعلي). Known for his excellent book of poetry, known as *Mufaḍḍaliyyāt* (المفضليات). A teacher of Abu Zaid. Biographical information is not available.

Yūnus (إبن حَبيب الضَبّي) d. 204 ḤQ/819 CE. Born in 'Irāq although reported to be of Armenian or Persian lineage. He was one of the elder grammarians of Baṣrah having studied with Abu 'Amr, 'Isa Ibn 'Umar and al-Akhfash (الكبير). Among his books: (كتاب اللغة);(القياس في النحو) and (كتاب الأمثال).

Yaḥya Ibn Ya'mar d. 129 ḤQ/746 CE. One of the first tier of grammarians in Baṣrah along with Ibn Abi Isḥāq, al-Khaleel Ibn Aḥmad, 'Isa Ibn 'Umar and Abū 'Amr Ibn al-Alā̉.

BIBLIOGRAPHY

al-Kalām al-Mufeed (الكَلامُ المُفِيدُ لِلْمُدَرِّسِ وَ المُسْتَفِيدِ فِي شَرْحِ الصَّمَدِيَّةِ) by Shaikh Muḥammad al-Mudarris al-Afghani. Published by Intishārāt Hijrat, Qum, I.R. of Irān. 1983.

Sharḥ aṣ-Ṣamadiyyah (شَرْحُ الصَّمَدِيَّةِ) by Ṣādiq Mahdi al-Husaini. Published by Intishārāt Muṣṭafawi, Qum, I.R. of Irān. Originally published by Maṭba'ah al-Adāb, Najaf, Irāq. Circa 1967.

Kitāb aṣ-Ṣamadiyyah Dar Naḥw (كتابِ الصمدية در نحو) by Muḥammad Riḍāi. Published by Intishārāt Mufeed, Qum, I.R. of Irān. Second Edition. Circa 1985. Persian Language.

Mughni al-Labeeb (مُغْنِي اللَّبِيبِ) by Ibn Hishām al-Anṣāri (2 volumes). Published by Maktabah Sayyid ash-Shuhadā, I.R. of Irān. Third Edition. Circa 1989.

Bahjah al-Marḍiyah (البَهْجَةُ المَرْضِيَةُ عَلَىٰ أَلْفِيَّةِ إِبْنِ مالِكٍ) by Jalāl ad-Deen Suyūṭi with commentary by Muṣṭafa al-Husaini ad-Dashti. Published by Muassasah Ismā'iliyān, Qum, I.R. of Irān. Fifth Edition. Circa 1988.

Tahzheeb al-Mughni (تَهْذِيبُ المُغْنِي) Published by al-Majma' al-'Ilmi al-Islāmi, Ṭehrān, I.R. of Irān. Second edition. Circa 1991.

Nuṣūṣ ad-Dirāsah (نصوص الدراسة في الحوزة العلمية). Compiled by Sayyid Muḥammad Ḥusain al-Jalāli. Published by Muassasah al-'Ilmi Lil-Matbū'āt, Beirut, 1988.

Ma'āni Ḥurūf (معاني حروف با شواهد از قرآن و حديث) by Dr. Sayyid Muḥammad Rādmanish. Published by Intishārāt-e-Wazārat-e-Farhang Wa Irshād Islāmi, Tehrān, I.R. of Irān. First edition. Circa 1992. Persian Language.

al-Badāah (البَدائَةُ فِي شَرْحِ الهِدايَةِ) by Sayyid 'Ali Husaini. Published by Muassasah Intishārāt Dār al-'Ilm, Qum, I.R. of Irān. Eighth Edition. Circa 1994. Persian Language.

A Grammar of the 'Arabic Language by William Wright. Published by Libraire Du Liban, Beirut, 1974. Originally published in 1874. English Language.

Kitāb al-'Ayn (كِتابُ العَيْنِ) by Khalil Ibn Aḥmad Farāheedi (d. 718 CE). Published by Islamic Research Center Of Islamic Sciences, Qum, I.R. of Irān. Electronic Version.

Lisān al-'Arab (لِسانُ العَرَبِ) by Ibn Mazhūr. Originally compiled in 1290 CE. Published by Islamic Research Center Of Islamic Sciences, Qum, I.R. of Irān. Electronic Version.

A'yān ash-Shi'ah (أَعْيانُ الشِّيعَةِ) by Sayyid Muḥsin al-Ameen. Published by Dār at-Ta'āruf, Beirut 1986. (11 volumes).

The Holy Qurān. Translated by M.H. Shakir. Published by Tahrike Tarsile Quran, Inc. New York, 1989.

Tareekh al-'Ulamā̉ an-Naḥwiyyeen (تأريخ العلمآء النحويين) by Abū al-Muḥāsin at-Tūkhi, Maktabah al-Mishkah al-Islāmi (www.almeshkat.com).

al-Munjid Fil-Lughah (المُنجِد في اللغة) 'Arabic Dictionary. Published by Dār al-Mashriq, Beirut, 1982. Twenty-first edition.

al-Munjid Fil-A'lām (المُنجِد في الأعلام) Published by Dār al-Mashriq, Beirut, 1982. Twelfth edition.

The American Heritage® Dictionary of the English Language, Fourth Edition. Published by Houghton Mifflin Company, US. English Language.